

TESTIMONY BOOKLET No. 3

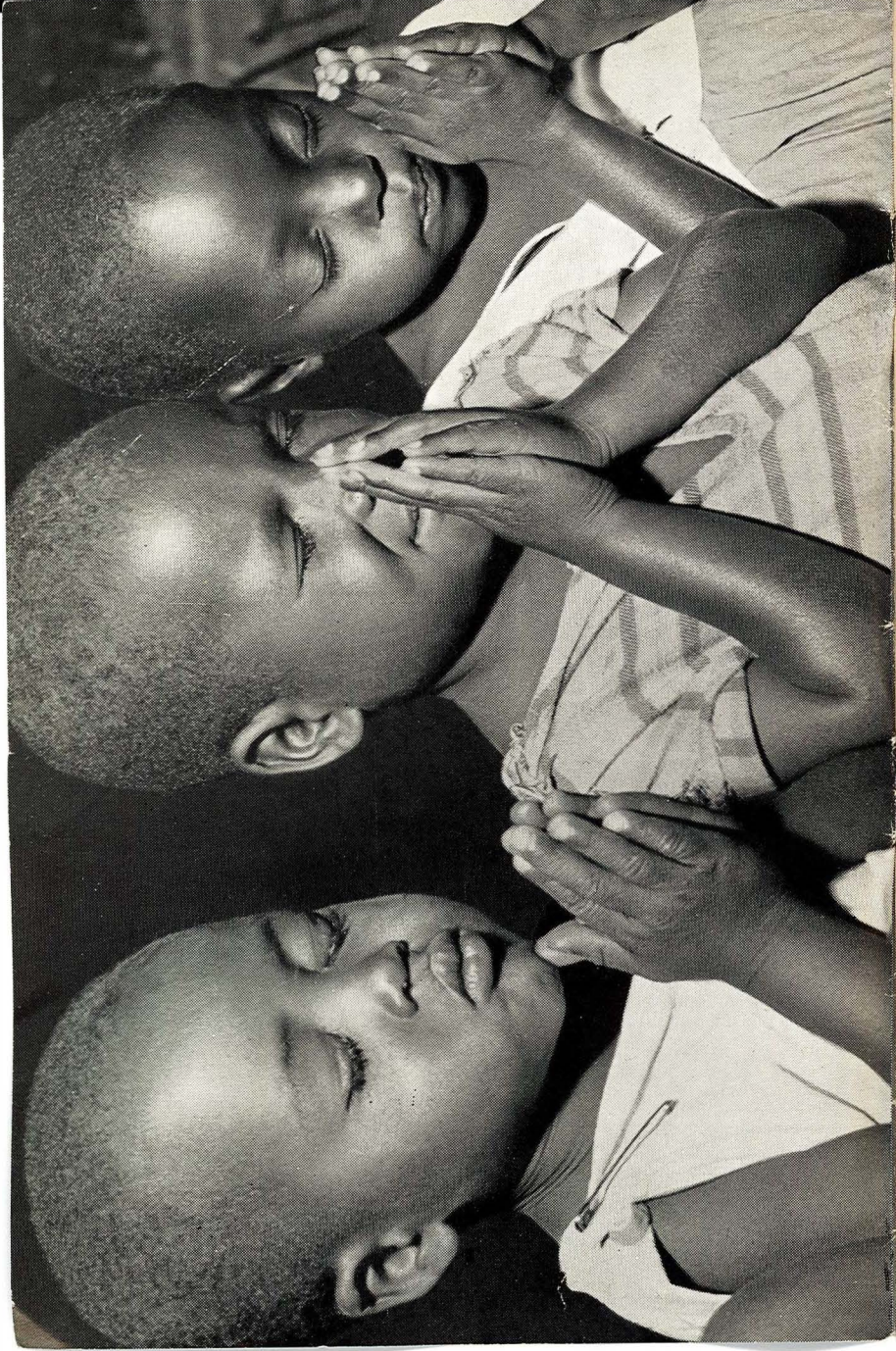
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AFTER MAU MAU

KEITH COLE



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Testimony Booklet No. 3.

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The Church in Kenya Today

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FOREWORD

This is a book about the Church in action in Kenya today with special reference to Christian Rehabilitation consequent upon the Mau Mau. I have made little reference to that glorious bit of Church History made by the gallant resistance, in some cases even unto death, of the Kikuyu Christians. I have tried to do that elsewhere in another booklet, "Mau Mau Mission".

The situation in Kenya today is rapidly changing. Many of us feel that the state of Emergency will soon be over. That means that some of the things written in this book will soon be out of date. But the general pattern of rehabilitation, especially in the villages and in the towns, will last for years. It is to these broad principles that I wish to draw your attention.

I am grateful to the Department of Community Development and Rehabilitation for their courtesy and help in making available certain information, and to the Department of Information for the pictures. My thanks are also due to the many Christians of Kenya, both European and African who have helped in providing me with information. They all wish to remain anonymous that the glory may be to the Lord, for it is His Work and His Church and His Spirit in action, though the human medium is often weak. May His Name be glorified even in the story of this little book.

Limuru

August, 1956

E. K. COLE

INSIDE COVER PHOTOS

INSIDE FRONT COVER:

A trio at morning prayers in the Dagoretti Children's Centre, Nairobi.

INSIDE BACK COVER:

The P.T. class at a school in one of the new villages displays its showpiece—hoisting the Union Jack from the top of a human pyramid.

—Kenya Information Dept. photos.

I

The Battle

On the 20th October, 1952, a State of Emergency was proclaimed in Kenya, a British Colony and Protectorate on the East Coast of Africa. The Emergency was declared giving the Government wide powers to deal with the Mau Mau, a subversive movement discovered among the Kikuyu, one of the most progressive of the tribes of the Colony. The movement soon spread to the neighbouring Embu and Meru tribes who ethnologically are related to the Kikuyu. In the end, almost all of the 1,250,000 Kikuyu, Meru and Embu out of a total of 5,750,000 Africans of the colony were involved.

The rising had been very carefully planned over a period of years, the leaders binding themselves and their followers together by means of an oath, a common feature in the religious rites of the Kikuyu. This oath is the great power behind the Mau Mau. It stems not only from Kikuyu custom, but also from a more sophisticated source and has a close analogy to European witchcraft. Its seven grades range from mere savage rites to advanced forms of sadism, sexual perversion and bestiality.

Three causes for the rebellion are apparent. The first is the problem relating to land. In certain parts of the Kikuyu Land Unit, there is not enough suitable land to support the very rapidly expanding agricultural community. On the other hand there are certain parts of the colony which are reserved solely for European ownership, where farms may run into thousands of acres. These European farms form the basis of the economy of the country, but their exclusive ownership by Europeans is a constant source of political agitation. The second cause of Mau Mau was the result of the impact of Western civilisation upon a primitive people. African societies have presumably never been quite static: no utterly static organisation could survive for long. But

it is of the essence of all pre-literate cultures that their survival depended on the gradualness of change. With the coming of the European to Africa, however, change quickly followed upon change, the result for the Kikuyu being the quick collapse of the whole of his cultural machinery and traditional way of life. The third and most fundamental cause for the Mau Mau is to be found in racial tension. More than 52,000 Europeans, 175,000 Indians, Goans and Africans, are trying to live side by side with about 5,750,000 Africans of many different tribes. As a result there are very great differences in economic opportunity, as well as in cultural standards and religious outlook. Furthermore, being a Colony, the final authority in matters relating to Government policy lies in the hands of the British Government, in other words, from the African's point of view, in the European.

The aim of the Mau Mau is quite clear. Give the Oath to all the Kikuyu, who would at a given signal, rise as one man, rape, kill or drive out the Europeans. The Kikuyu would then take over the European property and administration, and set themselves up as the rulers of Kenya.

Plans to this end were carefully made, and from as far back as 1948, oath-taking ceremonies were made in the three main Kikuyu Districts as well as in Nairobi, Kenya's capital, which had become the Mau Mau Headquarters. The movement spread quickly and quietly underground, vast sums of money being collected, until 1952 when it met its first major obstacle. Certain Kikuyu Christians refused to take the Oath. These Christians were not just Church members but men and women who had been touched by the Spirit of God, and who had come into a vital, living experience of His saving power. Most of these Christians had come into this fuller experience through the Revival Movement which had started in Uganda in the 1930's. Many of these "revived" Christians refused to take the Oath. "We who have drunk the blood of Jesus cannot drink the Muma" (Mau Mau Oath), was their simple yet sufficient statement.

This unexpected resistance of the African Christians soon brought matters to a head. Instead of having a

united Kikuyu front against the hated Europeans, the Mau Mau found that there were traitors in their ranks. These traitors had to be brought to submission. If they would not submit, then they would have to be liquidated. Accordingly one by one they were sought out and tortured. Some gave in but others stood firm. A number were foully murdered, but in the hour of their extremity in many cases had the opportunity of witnessing to their faith and to their Lord. They are numbered among the faithful martyrs of Christ, and their witness even unto death has been an inspiration to all.

This outbreak of murder and violence brought the full significance of the movement before the notice of the Government, which acted swiftly, even if somewhat belatedly. Troops were flown in, the Kenya Regiment mobilised, the King's African Rifles deployed, the Police Force enlarged. By October, 1953, there were 6,631 British Troops, 434 of the Kenya Regiment, 6,279 of the King's African Rifles and 9,050 Kikuyu Home Guard. By August, 1954, the number of Kikuyu Home Guard had risen to 22,130. During 1953 and 1954 as well as 1952, murders, acts of violence, oath-taking, cattle stealing and the like were the order of the day, both in Nairobi, the Reserves and the White Highlands. Many Kikuyu, especially large numbers of young men and youths who had been unable to get employment, fled to the forest and joined the many large, well-armed gangs, which numbered many thousands.

By April, 1954, the increasing state of disorder in Nairobi, and the fact that the Kikuyu had achieved complete predominance over the other tribes in the City, necessitated OPERATION ANVIL—the detention of all Kikuyu, Meru and Embu who were found in Nairobi without proper identification papers and who were suspected of being members of Mau Mau. Some 11,000 of those who were first taken into custody in the Anvil Operation were released after preliminary interrogation, but approximately 28,000 were removed into various detention camps. This operation was a turning point in the campaign against the terrorists. It immediately disrupted the organisation which supplied 'up-country' terrorists

with money and recruits and which was intended ultimately to assume over-all control. It checked and defeated a determined effort by the Kikuyu leaders to dominate the life of the Capital and to bring about the breakdown of law and order through the imposition of a reign of terror.

By the end of October, 1955, 1,660 civilians had been killed, of whom 32 were Europeans, 24 Asians and 1,604 were Africans. By the same time, the Mau Mau had lost 9,802 killed, 2,009 captured and 2,042 surrendered, making a total of 13,853 accounted for, besides the tens of thousands detained in Operation Anvil and other sweeps. By this time the Security forces had lost 561 killed, of whom 51 were Europeans.

By the end of 1955, it was seen that the Mau Mau threat to law, order and progress was defeated. Here is an extract from the Colonial Office Report tabled in Kenya Legislative Council during July, 1956:

"It can therefore be said that 1955 was the year in which the Mau Mau threat to law and order was defeated. The Emergency continues and involves great expenditure, hardship and inconvenience, particularly to the African population in the affected areas, but the main energy of the Government and of the people of all races in the Colony is now devoted to social and economic progress and to the urgent constructive tasks ahead."

It is to those urgent constructive tasks we now turn.

2

The Aftermath

At the end of September, 1955, there were just under 62,000 Mau Mau convicts and detainees in custody. By this time already 10,000 had been rehabilitated and released. The task which faced the Government, the Church, and the other voluntary bodies was tremendous.

It was accepted by the Government that before any effective rehabilitation could take place, classification of

detainees must be undertaken in order to separate those who were becoming disillusioned with Mau Mau from those who were working to maintain it. Accordingly, they are classified as follows:—

Z1. Leaders of Mau Mau who refuse to respond to rehabilitation.

Z2. Followers of Mau Mau who refuse to respond to rehabilitation.

Y. Those who respond to rehabilitation.

X. Those who have been rehabilitated and put on parole.

Those who elect to break away from the tyranny of Mau Mau are seen very soon to take heart and become firmer in their resistance. They begin to make statements regarding the Mau Mau leaders and activities both within the camp or prison, or before they were detained. Also, frequently, they are ready to describe their own part in these activities. These admissions obviously remove a load from off the minds of those concerned, but often leave the penitents rudderless. They have rid themselves of the bestial Mau Mau beliefs, but have as yet found no worthwhile alternative allegiance. This is where the influence of Christianity comes in. To quote from the Annual Report of the Department of Community Development and Rehabilitation for 1954:—

"The influence of Christianity appeared at this stage to provide a new sense of direction, and large numbers responded to the work of Christian Minister and Elders. The influence of these good men . . . gradually encouraged these former Mau Mau adherents to take a stand and to denounce it publicly."

This is a striking tribute by the Government to the part which the Church is playing in rehabilitation, which will be dealt with more fully later.

The Government's Rehabilitation scheme is comprehensive and constructive. In order that it may be implemented, a system of Camps for Detainees was evolved as follows:—

1. Camps for those in the Z Category

In these camps continuous efforts are being made to wean these detainees from their allegiance to Mau Mau. Often when men have been fully rehabilitated, they are sent back to try to win the others over.

2. Camps for those in the Y Category

Most of these camps are to be found in the Embu District where I was employed as a School Supervisor in 1953. The purpose of these Works Camps is to develop a large-scale rice-growing irrigation scheme. This scheme, if successful, will put 60,000 acres of virgin bush under cultivation, providing a good living for some 10,000 families and so help to relieve the pressure of over-population in some of the more crowded areas. Other Camps of this nature are situated in the Coast, Southern and Rift Valley Provinces. They are of five kinds:

i. Staging Camps. The detainees in these camps are employed in bush-clearing, irrigation and other public works. They work until 3 p.m. then return to the camp, have their meal, and then engage in various rehabilitation activities. These consist of education, and literacy talks, recreation, and for those who wish it, religious education.

ii. Pipe-line Camps. These camps are for those who have denounced Mau Mau and undergone a period in the staging camps and then brought back to their District. They first pass through a transit camp at District Headquarters and then to camps in their own divisions. Here the sincerity of their renunciations is checked by those who know them, and generally they are found to be genuine.

iii. Camps for non-Kikuyu, Embu and Meru. A small number of detainees from tribes other than those contaminated by Mau Mau have now been rehabilitated in special Camps which have now been closed.

iv. Camps for Women. A large number of Kikuyu, Embu and Meru women have been implicated in Mau Mau. With a few notable exceptions, the educational standard of the women is far below that of the men, and it has been noticeable that the rank and file of the

Mau Mau come from the lower-educated stratum. Many of the most ardent followers of the movement have been the non-educated women.

The main camp for the women detainees is at Kamiti in the Kiambu District. The progress here has been most encouraging and arrangements are in hand for the release of a steady flow of women detainees to their homes. No reports of these women having reverted to Mau Mau have been received. Encouraging services of cleansing have been held, but more about these later.

v. Camps for Youths. In the middle of 1955 a camp for youths was provided at Wamumu in the Embu District. This camp caters for youngsters drawn from the camps throughout the Colony, but who had been mixing with grown men, some of them undesirable. Many of the lads had been working in gangs of thieves in Nairobi and had been picked up in Operation Anvil.

These young lads have responded magnificently to the lead given by the staff, and have thrived on the active and disciplined programme of Agriculture, simple Education, Craft Training and Physical Recreation.

3. Camps for those in the X Category

These camps are for those who have passed through the whole process of rehabilitation and have been placed on parole. As free men but often landless, they are able to settle on the new Irrigation Camps in Embu or return to their homes.

Villagisation

Another primary task of the Government was to organise a very much closer supervision and administration of the affected areas which officially is known as the Kikuyu Land Unit. The first step was to bring all the people together from their scattered homes and make them live in villages or really small townships. This was a task of tremendous magnitude. With the exception of a few African stone houses, every dwelling had to be pulled down, transported and rebuilt in the various "villages". Each village has about 400 houses, built row upon row. The centre is reserved for shops, a school, a Protestant

and Roman Catholic Church. Other areas are set aside for cattle 'bomas' (stables) and grain stores. By October, 1955, 1,077,500 people had been villagised in 845 villages in the Nyeri, Kiambu, Fort Hall, Embu and Meru Districts.

This vast uprooting of the whole Kikuyu population from their traditional way of life is having and will have a profound effect upon the tribe for many years to come. Instead of being a rather isolated agricultural community loosely bound together by meetings of elders, they are now housed together in groups of about 1,200 ruled over by a headman. Chiefs have been appointed over groups of villages and are answerable to District Officers who in turn are under District Commissioners.

The new villages have also presented many problems—problems of water, of adequate firewood for warmth and cooking, problems of health and hygiene, of sufficient food of the right kind; problems regarding the womenfolk and the raising of their educational and social standards, problems of child education and welfare. These problems always have been present among the more primitive peoples of Africa, but they have been greatly accentuated among the Kikuyu at the present time by this vast uprooting and replanting in villages. Perhaps the most fundamental of all the problems is that of learning how to live together, side by side, row upon row. Here again the ultimate problem is a spiritual one.

Thus broadly speaking the Government's task of rehabilitation and reabsorption is two-fold. First there is the task of trying to change the outlook of Mau Mau and alter their frame of mind so that they can again take their place in the normal life of the Colony. Secondly, for those who have been rehabilitated or who are living in the new villages, there must be established new development schemes, new openings in industry, new methods of agriculture, new sources of employment.

In connection with agriculture the Government has adopted the Swynnerton Plan, which will result in the proper development of the 52,000 square miles of the African Reserves, some of which contain the most fer-

tile land in the country. The Plan places emphasis on the development of cash crops such as coffee, tea, sisal and pyrethrum which will enormously increase the Africans' income and afford greater prosperity for the ordinary tribesman. Education, both academic and technical, is also making great strides and the Government is spending much money on the teaching of girls. Another new venture is the commencement of the Royal Technical College of Nairobi, the first institution of its kind in Tertiary Education in the Colony. It is hoped that there will soon be a University College for Kenya.

The first requirement facing the Colony is, of course, the end of the Emergency which is placing an intolerable financial burden on the Colony. The large Emergency expenditure now amounting to £1,000,000 per month has handicapped, but by no means halted, measures for African progress. Once this expenditure is ended, the way will be clear for even greater efforts.

But what is the Church doing?

3

The Church in Action

Christian action in the Camps

From the very outset it was decided that the various Protestant Churches which were represented on the Christian Council of Kenya should pool their resources, both of men and money, in their common aim to provide the most efficient rehabilitation programme possible. It was also decided that by and large the direction of the work should be in the hands of the Council. This is very significant. In the younger Churches, especially in times of crisis, there is a growing desire for more united action to meet the common problems. But the older churches are also uniting in their help for the scheme. Through the Inter-Church Aid Department of the British Council of Churches, an appeal of £50,000

for two years was launched. By the 31st December, 1955, £43,124 had been collected. In connection with this money, it was agreed that three-fifths of the money received was to be devoted to the rehabilitation programme of the Council and two fifths to the rehabilitation programmes of the individual Churches and Missions with priority for the Nairobi Community Centres. In addition the Inter-Church Aid Department of the World Council of Churches is also assisting the work.

With this financial help, and also a generous Government grant, the C.C.K. now has the services of several Europeans, eight African clergy, three African laymen and one African woman evangelist. It is expected that even more personnel will be employed shortly.

The prime duty of these clergy and layfolk is to bring the message of reconciliation to those whose lives have been soiled and blighted by the filth of Mau Mau. And the Gospel is a power in these Camps. Recently on a visit to one of the Embu Works Camps, I received the following testimony from one of the detainees:

"I was born in July, 1928, and my parents were not Christians. Neither of them knew how to read or write, therefore I became a shepherd because they had many cattle and goats. In 1944 I started schooling . . . In 1952 I took the Mau Mau Oath which promised self-government and more land, and I was told that Jesus Christ is a Singh (Indian). I was ordered to pay money wanted by the Mau Mau. I had contributed Shs 75/- and during 1953 I was waiting for self-government and the land, with the highest belief that no matter what happened Mau Mau would defeat the Government. Then in March, 1954, I took the second oath of Mau Mau which was worse than anything else I have met in my life, because it is filthy and makes one like an animal.

"In April, 1954, I was arrested and since then I have been in different camps and at last came to Embu where evangelists were sent by Christian missions, and it appeared to me that they were telling the truth, not like the Mau Mau. I decided to ask one of them, an old European, to get me a Bible, and he gave me one the following day.

"One of the first chapters I read was John 3, 16-22, and I realised that Jesus was the only Saviour who came into this world for my sins, and I believed in Him and He saved me from my sins and baptised me through the blood of the cross of our Lord Jesus Christ . . ."

"How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The challenge of the hour is being taken up by the Church and men and women like the one whose testimony is given above are finding that there is a place where their sins may be washed away, there is Someone who really loves them and is interested in them, there is really some hope, something to look forward to, even though their false political hopes have been dashed to the ground.

I was most impressed by the ready response which came on one occasion when I was preaching to a group of about 600 detainees. After preaching for a while, I asked if any were prepared to get up and say how Christ had been helping them over the last few weeks. There was no waiting for volunteers. One by one, men stood and spoke fearlessly about the filth and horror of Mau Mau and all that it stood for, and for the peace which comes when one has become aware of the forgiveness of their sins through the blood of Jesus Christ. Let me give another testimony:

"I am a detainee in one of the Camps for Mau Mau crimes against the Government. I am a member of the Kikuyu tribe, which started this unlawful society. In my own case I was born in sins and was brought up in sins, the reason being that my parents were not Christians, and that proves to me that before I took the filthy Mau Mau Oath, I was merely a sinner in the eyes of God. My heart was completely rotten and full of sins, and in so doing I was like a diseased person.

"Later I attended classes and was baptised, but this did not prevent me from being a double-dealing person,

and it never helped me from joining the wicked people of Mau Mau. By and by, as a blind person cannot guide himself, my sins separated me from God and I became like a lost sheep. I took the Oath willingly and also persuaded my parents and best friends to join the movement, and after taking the filthy Oath I was selected to work for the Mau Mau as a clerk in my sub-location. I attended so many meetings, I cannot remember how many. At this time I was employed in the Post Office as a telegraphist, and whilst in Nairobi I was given the second oath of Mau Mau. I used to give them all the news from the telegrams, and they regarded me as their best propagandist. All this time Mau Mau doctrines filled my heart. But then I was arrested and sent to Manyani, where the Mau Mau told us to say prayers to Mount Kenya and to idols, and to see that the Mau Mau orders were being obeyed.

"I stayed there for eleven solid months and during that time I confessed all my Mau Mau activities, but although I had confessed and was co-operating with the Government that did not help me, being still a slave to Satan. But I began to concentrate constantly on the preaching of the African minister and one day I was struck right at the centre of my heart by the words found in Psalm 51 verse 5. I felt regret and repented and prayed very deeply and on the 7th November, I was saved by the blood of Jesus, now my only Saviour. He has forgiven me all the evil things which I did and today I feel free and fresh, and I live quite happily without fear of death. Although I am detained in Camp, I feel quite content because I know that it is only my body which is detained but my heart is still free, and I never sit down with a frown like I used to over earthly misfortunes.

Since that time I always pray for my dear fellows who are in the same state as I was. I want them to know that there is power in the precious blood of Jesus."

There is power in the precious blood of Jesus. To see men who formerly were Mau Mau, men who know the depths of degradation, the bestial sexual perversion, the sordidness and the horror, and then to see them after

they have met Jesus, with their faces shining, their clothes clean, their attitude free, is to know certainly that there is power, a wonder working power for those who are really prepared to confess from the depths of their hearts and turn in faith for cleansing to the foot of the Cross of Christ.

Not all, by any means are prepared to accept Christianity. On entering the Compound, sometimes one hears murmurs of disapproval, sees scowls and glances of hatred. Others are just sitting on the fence. They can see that the Mau Mau has lost, and the only way out is to follow the dictates of the Government and the rules of the Camp. I well remember on one occasion while addressing a group of detainees asking:

"Is there anyone here who was one of my Anglican teachers in Embu in 1953?"

Immediately one of the detainees stood up. I remembered his face well, but had forgotten his name.

"Do you remember me?" I asked.

"Yes I do." "I remember your face but cannot remember your name," I said, after which he told me.

"Do you remember what I used to say to teachers' meetings in the Embu District in 1953?" I asked.

"No sir" was the ready reply. I was a bit crestfallen at his so frank reply.

"Don't you remember that I used to say, 'the mills of God grind slowly, but they grind exceeding small'?"

Immediately there was a burst of laughter from the 500-odd men. They knew what I meant. They had heard warnings but had thrown in their lot with Satan. They now were being ground by those very mills which they had so scornfully despised and had so vehemently denounced.

The ex-teacher smiled. "Yes, Sir, I do remember you saying that." Afterwards we had a yarn together.

"Are you now walking in the way of Jesus?" I asked.

He looked down to the ground and repeated, "Yes, I am walking in the way of Jesus."

I could tell that he was not speaking the truth. "Are

you sure that you are walking in the way of Jesus?" I asked again.

"Yes, I am sure that I am walking in the way of Jesus," he again asserted with downcast eyes.

The African clergyman, one of my old students, just quietly said, "Hajakata shauri bado"—He has not yet decided.

We then quietly told him how that God would forgive him everything, if he was prepared to repent and believe. All entreaty was in vain. "I will think about it," was his parting word, as with a shrug of his shoulders, he wandered off.

Triumphs and disappointments, but a day of opportunity. Day after day, in the heat of the tropical sun, trudging his bicycle from Camp to Camp, the African clergyman takes the water of life to the soul-thirsty detainees in these shining-roofed camps on the burning Mwea plains of Embu. Day after day, with shining face, he moves in and out amongst the groups of men offering to them the way of cleansing from the guilt of Mau Mau. Ultimately there is one way only, through the death and passion of Christ our Lord, and faith in His blood. As one of the Government Rehabilitation Officers, a very keen Christian, once said to me, "Rehabilitation without Christ is a waste of time." And further, a Christianity without its central message of cleansing and forgiveness, has no place in the work of reconciliation which is going on among the Mau Mau detainees in Kenya at the present time.

Cleansing Ceremonies

In the early stages of the Emergency the Government experimented with pagan Cleansing ceremonies, known as "Githathi" ceremonies. These were a failure. "Can Satan cast out Satan?" Accordingly cleansing ceremonies now usually take the form of either a magisterial oath, or a Christian Cleansing service. In connection with the latter, certain rules are laid down. First the clergyman must satisfy himself that the person concerned:

- (a) Realises the sinfulness of partaking in Mau Mau oaths, that he has repented, and that he desires to have the forgiveness of Christ.
- (b) Has undergone a short course of instruction on the Christian themes of sin, repentance and atonement in Christ.
- (c) Is genuinely anxious to receive further instruction in the Christian faith, and to be admitted to the Church.

Given such assurance, the clergyman then gives the detainees an opportunity for making a public profession of their resolve to repudiate Mau Mau and receive the Christian faith, in a ceremony which forms part of Christian worship.

The first large-scale service of confession and cleansing was held at Kamiti Women's Detention Camp on the 11th September, 1955, when 191 women detainees openly declared their repudiation of Mau Mau and confessed their faith in Christ as Saviour. In December, 124 women detainees and 30 women convicts were "cleansed," 45 being converts from paganism. In March, 1956, another service was held in which 121 detainees and 58 women took part. In all cases the women had been carefully prepared by the European woman Evangelist and all had received the approval of the Camp Screening Team. Similar services have been conducted in several of the men's camps, though the numbers making their confession have usually been smaller.

Thus "cleansing" forms an integral part in Christian rehabilitation and its ministry is but the ministry of the central message of the Gospel, namely, "Christ died for our sins and rose again for our justification."

Literature

The demand in the Camps for Christian literature is almost insatiable. Detainees ask for New Testaments, Gospels, Scripture portions and Christian literature generally. As a matter of policy, these books and Scripture portions are not distributed in broadcast fashion, but carefully and personally, and in many cases the detainees

pay part or even the whole of the cost. One of the mobile vans of the C.M.S. Bookshop recently sold £25 worth of books in the space of an hour and a half to **warders** at one of the Camps. Thousands of Gospels and Scripture portions in Kikuyu, Swahili and English have been distributed by the British and Foreign Bible Society, the Scripture Gift Mission, and the Pocket Testament League.

Rehabilitation in Prisons

The Church has gone into action in the prisons. In a recent note to me, the Chaplain-General of the Prisons said:

"There has been a good deal of encouragement amongst many of those condemned for capital offences with whom it has been my responsibility to deal. Quite a few have yielded to the Lord and have received a new joy and assurance of sins forgiven, facing their sentences with calmness and without any trace of bitterness. Recently, one of the Prison Officers said to me, referring in particular to one of these men, that when his time came to die, he hoped he would face death in the same joyous way.

"One recently had his sentence commuted to life imprisonment. He has begged of me a Swahili New Testament. Although himself a Kikuyu (an ex Mau Mau), he chose a Swahili rather than a Kikuyu Testament because there are so many non-Kikuyu prisoners, and he wishes to witness to those of other tribes by reading the Word of Life to them."

Rehabilitation in the Villages

Christian rehabilitation in the villages is carried on through pastoral efforts of the Clergy, Catechists and the keen laymen of the area. An unparalleled opportunity now presents itself in this sphere. People now live in concentrated areas, and house to house visiting presents no problems as it did in the older days. Furthermore, most of the people have taken the Oath, which means

that most now have a greater sense of sin than formerly. They are told that to take the Oath means to deny Christ, as they know only too well, and that there is only one way in which that sin may be expiated—through faith in the death of the same Jesus whom they have denied, realising that He has carried away the very sin of denying Him. When repentance is fully made, the people have to attend classes of instruction. If formerly they were Communicant members of the Church and had **of their own free will** taken the Oath, then usually the Church Committee will decide that the person must go right through the Catechumenate, Baptism and Confirmation Classes again. This takes almost three years.

To meet the demand for specialised classes for instruction for those returning from Mau Mau, the C.M.S. have arranged special courses at one of the Mission stations. A close link is kept with St. Paul's College, where the Clergy are trained, so that there may be a suitable liaison with these special Class Teachers and the Clergy. The aim of these courses is not only to give instruction how these leaders should teach in their classes, but also to give them a vision of the great opportunity, which is theirs at the present time, of really bringing this message of reconciliation to the people.

Dagoretti Children's Centre

Another important illustration of the Church in action is the work being done at Dagoretti Children's Centre, some ten miles west of Nairobi. Here, five Europeans and 17 Africans are caring for nearly 200 children drawn from the villages of the Kiambu Division, and soon a complement of 500 children is expected. The pitiable condition of these youngsters on their arrival at the Centre beggars description. The rapid change wrought by a few weeks of care more than compensates for the trouble involved.

Interest in the work at Dagoretti Centre has been growing both locally and in Great Britain. Several farmers near the Centre supply produce free or at a reduced rate.

Presents have been received from the East Africa Women's League, the Red Cross, Toc-H and other groups.

Refresher courses for village home visitors trained at Dagoretti Centre have been started. The Red Cross workers in the Kiambu area speak in the highest terms of what some of these Kikuyu women have been able to accomplish since their first course of training. More than 70 have now received some training at Dagoretti.

Plans are in hand for the opening of another training centre for village workers, to be located in the Embu District. The Church hopes to establish as fully-rounded a set-up for village welfare work as can be arranged, with activities for all age groups. The courses of training, unlike Dagoretti, will be for men and married couples as well as for women. It is hoped that the staff will consist of two European women, one African clergyman, one African woman, in addition to the village assistant rehabilitation Officer.

The Church in Action in Nairobi

(a) Community Centres. Five Christian Community Centres have been sponsored by the various Churches in the African locations of Nairobi. The funds to put up these centres have come from the Kenya Government, the Nairobi Municipality, the World Council of Churches and through local funds of the various Churches themselves. The aim of these Centres is to reach the whole family and to develop a much-needed community spirit in each location.

(b) Religious Instruction. A short time ago the attention of the Churches was drawn to the opportunities that existed for increasing the number of periods of Christian instruction in the African Schools under Government management in Nairobi. Two meetings were held with voluntary helpers, European and African, and the total number of lessons have been stepped up in three schools from 27 to 90 periods a week. Sunday School work is also being expanded in the two parishes in the African locations in the City.

(c) Christian Work Among the Asians. As we have seen, there are over 150,000 Asians (Indians) in Kenya, many of them living in Nairobi. By and large they are the merchants of the City. For many years Christian work among them has been rather restricted because of the pressing needs of the African who is the national. Lately, however, there has been a revival of interest in their spiritual welfare. In 1955 an Indian from North India arrived, making a total of three Christian Indian workers, one clergyman and two laymen, now engaged in the work in Kenya.

Conferences and Conventions

The strength of the resistance against Mau Mau by the Christian lay in those who had been touched by the Spirit of God through the Revival Movement. One of the features of the movement is the desire on the part of the "brethren" to assemble in large Conventions, where addresses are given and opportunity for personal testimony made available. These have been held at various times with great blessing, breaking down barriers of race and denomination and bringing many into the Kingdom of God.

In September, 1955, about 30 people met at Church House, Nairobi, to consider "The Christian Approach to the Problems of Nairobi." One feature of the discussion was the emphasis on the need of extending Christian activity into the residential areas off the City.

In December a Conference on "Literacy in Kenya" was held when delegates from the Department of Education and the Ministry of Community Development shared the programme. Also in December there was a four day Conference on "Christian Education in the Local Church," which was attended by delegates from Tanganyika and Uganda as well as from Kenya.

In May, 1956, an Inter-territorial Theological Conference was held at St. Paul's, Limuru, and I was asked to be the Conference Organiser. Representatives in theological training from Ruanda, Uganda, Upper Nile,

Kenya, Tanganyika and Zanzibar were present. The Anglican, Methodist, Presbyterian and Lutheran Churches were represented and the International Missionary Council sent a delegate. The Conference lasted for a week and all who attended were conscious of the abiding presence of the Risen Lord. Many subjects were discussed, including the provision of post-ordination facilities for research. It is felt that Conference will have far-reaching effects on the future of the training of Clergy in Eastern Africa.

The Church in Action in Agriculture

Kenya is essentially an agricultural country. The Churches' contribution to better methods in Agriculture is best described by our C.M.S. Agriculturalist.

"As part of the total effort of the Church to bring Christ's word of reconciliation to the Kikuyu people, I as an agricultural missionary was asked to go to Weithaga, a mission station and Deanery Centre in the Fort Hall District. What had I to offer? There are large numbers of Government Agricultural Officers and Instructors all busy helping the people to adopt new and better methods of farming. Large amounts of money are being spent on land consolidation schemes, cattle and pig breeding centres, coffee processing factories, creameries, etc. etc. There is no lack of material help in the field of Agriculture. What then was the purpose of sending me? If I see it clearly it is just this: Mau Mau was a spiritual disease, starting in the hearts of men, it came to affect and destroy the whole of their lives. Any permanent and real rehabilitation must begin in the heart with a new life which will gradually affect every aspect of the lives of those who accept it.

"One of our activities may show how it all works out in practice. Young men and women from the Churches were invited to attend a course at Weithaga—a course in Agriculture.

"They arrived on foot from the four corners of Fort Hall carrying a jembe (hoe), panga (large cultivating knife) and a Bible. They were a mixed bunch and most

had been Mau Mau supporters until about 18 months ago, but now about half were saved and others at least seeking new life. At our first meeting we stressed that we were here to offer all we had to the Lord: our bodies, in digging the Lord's garden; our minds, in lectures on agriculture and stewardship of the land; our spirits, in our times of devotion prayer and Bible study.

"Day by day the steeply sloping ground of Weithaga was gradually transformed into neat bench terraces, unwanted trees uprooted, manure applied, crops planted. After four years in this country, I have never seen work done so willingly and well. No wages were paid yet no one of those planting would reap the harvest. It was alone for the Lord.

"Each afternoon we had time in the classroom. We had lectures chiefly finding out what the Word of God teaches us about the land and our care of it. 'The earth is the Lord's,' and therefore soil erosion is sin. God put Adam in the Garden of Eden 'to tend it' and therefore to rob the fertility of the soil is sin in the eyes of God. We went on to see that He Who saves us, wants to save every part of our life and we who are small farmers in Fort Hall need to allow our salvation to enter into our farming.

"During the day we had times of prayer, Bible study and fellowship and several found new life in Christ for the first time. Others who knew Him found these times a real step forward in their walk with Christ.

"At the closing meeting, with the evening sun setting behind the high Aberdare Mountains, it was a very weary group who sat in the old stone Church and gave their testimony of what the Lord had done for them. One said, 'I have been a Christian for some time, and I knew the Lord had saved me, but I did not know He wanted to save my hands.'

"At Weithaga the Lord's Farm has been started but there is 'still much land to be possessed.' So also in the hearts of Kikuyu men and women. But God is doing His work of bringing many to a knowledge of Christ and of a new and full life in Him."

4

The City of God

The battle with Mau Mau is almost over. For a short time the veil was drawn aside for us to see the ever present conflict between the spiritual powers of darkness and of light. In the midst of this recent conflict, we were privileged to see some who "overcame by the blood of the Lamb and the word of their testimony" and who loved not their lives even unto death.

But for us who remain there is the tremendous task of rebuilding the City of God out of the ruins. In a material way the task is being very effectively done by the Government. But the ultimate strength of the building will lie in the spiritual worth of the structure—in the hearts of the Kikuyu men, women and children. This is where the Church must work if it is really to be the Church. Much is being done, as I have tried to show you. On the hot, dusty, Mwea plains, on the gentle slopes of Mount Kenya, in the fertile valleys of the Aberdares, on the rolling European farms in the Rift, in hastily constructed Camps with their shining corrugated aluminium roofs, behind foreboding prison walls, among the mass of humanity in the villages, in the teeming life of the towns, men and women dedicated to the service of their Lord bring to hungry people the Words of Cleansing and Peace and Life.

But much still remains to be done. More workers are required, money is insufficient, personnel sometimes are not of the right kind. Satan enters in in every way. Pray that God would send more labourers into His harvest, in order that the opportunities which are so wonderful at the present time in Kenya may be fully brought up, and that the Church of Jesus Christ may be purified and built up in this lovely land.

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