

Pg 11/13/2/141

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December 24th. 1970

Dear Trevor,

Heaven forbid that I should put any more burdens upon you, but I hope still that you will reply to my letter of September 1st. I want to start writing as soon as possible, and you are one of the important persons in the book.

I shall have to try and explain <sup>why</sup> ~~that~~ Geoffrey, who was by no means a pietist and who understood clearly the responsibilities of the Church towards the nation, should nevertheless have found himself incompatible with you, Michael Scott, Ambrose Reeves, and to a lesser extent L.H. Pearson and Arthur Blexall.

I received a letter from Lady Howick and a copy of notes that she wrote some years ago for Calder Marshall. The amazing thing about most of these pictures of Geoffrey is that they are so identifiable. I think that is a proof of his extraordinary and unmistakable personality.

There is another question I should like to ask you: when Geoffrey came back from England in 1955 he wrote in "Good Hope" a very strong rebuke to those priests of the C.P.S.A. who had (presumably in his absence) made representations to the convocations of Canterbury and York. He said that this was impertinent and was an attempt to teach these convocations their own business. Did you know what this was? I can only assume, without any evidence whatsoever, that it was an attempt on the part of some of the clergy to get Canterbury and York to make some statement about racial discrimination.

One last question: Claude Lunnis writes that it was an eye opener to him to come to South Africa "from the establishment" and to find how important a part the bishop played in his diocese and how important was the Bishop's Charge. Does that mean that the British bishops do not deliver charges? If that is the case, what is the historical origin of the word "charge".

This letter comes with my warmest wishes to you for 1971.

Yours ever,