

CHURCH OF THE PROVINCE OF EAST AFRICA
MASASI DIOCESE

IN REPLY PLEASE USE AIR MAIL
TEL. MASASI 16

PC11/11/1312/158
FROM THE BISHOP OF MASASI,
P.O. MASASI
MTWARA REGION
TANZANIA

CG/TH 14/9/67

September 14, 1967.

My dear Alan,

Very many thanks for your long letter of August 30th in reply to mine of June 26th. (You will notice how promptly I reply!) I expect that by now Aelred Stubbs may have seen you and brought messages from me. We were able to have a week's holiday in Kenya when he was on his way back to Alice, and this was very good as he was able to put me very much in the picture about South African affairs.

Before I answer your questions with regard to the biography, I gather that Craig is unlikely now to go to South Africa and is thinking of returning to America. I quite understand Mrs. Paget's point of view for I think it is true that Craig has not the usual idea of manners which is acceptable to Mrs. Paget's generation. He is very much a young man of his generation and not far off a 'hippie'. Nevertheless I really think he is a very good poet indeed and I am determined to help him all I can to realise his capabilities. He is also the child of a very much broken home, and therefore needs a bit of affection and support.

Relig | I was fascinated by your extract on Geoffrey Clayton's speech to Synod at the time of the Church and Nation Report. Although I simply cannot in honesty say that I remember this outburst anything like as clearly as you do, the words you quote tally so completely with what I know he believed and said that I have no doubt it is as accurate a report as is possible after all these years (it must be at least 23 years so your memory is extremely good). I am sorry I can't be more specific about this but it would not be honest to say that I remember the actual words.

1. About Geoffrey and emotion: there were so many examples of his alternating between affection and rudeness that it is difficult to be specific on this matter also. I believe that he did not object to my attitude towards apartheid in the early days for it was certainly modelled on his own, but of course as things got hotter and as he withdrew to Capetown (and I think was more cushioned by living in that part of Africa than he realised), our views began to differ fairly considerably. As I think I said, I reached the point where I believed that the Church overseas and all others who felt with us should make a stand, and Geoffrey felt that this was the job of the Church inside South Africa alone. I think all this comes out in my book in the chapter concerning Geoffrey Clayton. I would not say that



his conception of the relationship of church and state was "rather Lutheran in nature" for I do not believe he was in any way an Erastian. Had he remained in England I doubt whether he would have been a whole-hearted supporter of the Establishment and I think he was much happier to be in a Province of the church where there was no such link. His attitude on this, as on everything else, was based on a theological approach, and I remember his quoting St. Paul ("Be subject to the higher powers" etc. "The powers that be are ordained ~~of~~ God") when he gave an address to Sacred Synod in the Cathedral. In other words I think his attitude was that because the State was God's instrument in preserving law and order, there had to be very strong moral reasons for rebellion, even in the mildest form. I think this attitude is not the same as the Lutheran idea that church and state are two sides of the same coin, that clergy are glorified civil servants, etc.

Relig

2. I could generally see what Geoffrey was laughing at, though often he found it funnier than I did. But I always found myself infected by his own sense of the ridiculous. As you know, he was not exactly discreet in quoting other people's foibles, and nobody could do it with more innocent malice!

CAH

3. I know that Geoffrey in procession looked around him a good deal when he was walking, but it was in a very abstracted way. This is what I meant by a "far away look". Certainly he would never have greeted anybody or smiled at anybody when in procession for this would have offended against what was a very permanent attitude of reverence which was always evident when he was conducting a service or taking part in a ceremony in church.

CAH

4. I don't think Geoffrey Clayton's greatness rested on intellect alone, certainly not. I would agree with every single word that Redvers Rowse has said, namely that he was the one person I would always go to if I was in any kind of trouble or difficulty, even though I had suffered at his hands in the way that everybody else did. The reason for this was quite simply that he had a large view of life and was quite incapable of taking the parochial or narrow attitude. He also cared greatly for individuals and would give any amount of time to anyone who needed it. This was the reverse side to his impatience in Synod, etc. when he could not suffer fools gladly. I am sure he suffered them in private very often, and for very long periods of time.

CAH

5. I can't say I knew Marshall well but I think I know him well enough to ask him for his material. I am interested in what you say about Cecil Wood and others not being willing to help him, though I remember his telling me that he was so full up with work that he could not get to Capetown at the time. I have now discovered his report on the feasibility of a life of Archbishop Clayton, and I enclose it herewith. Please keep it as long as you want to, and have it copied if you

want to. I don't think I have any address for Calder Marshall but I expect it would be possible to trace him as he is still writing quite a lot.

There! I shall soon be asking for a fee, and for a very explicit acknowledgment in the preface, not to mention a share in the royalties!

With my best love to Dorrie and of course to yourself.

Yours ever affectionately,

T. M.

Alan Paton Esq.,
23 Lynton Road,
Kloof,
Natal,
South Africa.

P.S. I am off to Canada next month at the invitation of the University of Toronto, to take part in an International Teach-In together with: Garfield Todd; Sir Muhammad Zafrulla Khan, Justice on the International Court at the Hague and former Foreign Minister of Pakistan; Father Ramirez, Director-General of the Colombian Institute of Social Revolution; Professor Richard Shaull, Princeton Theological Seminary; K.W. Thompson, Vice-President of the Rockefeller Foundation; Thich Nhat Hanh, Buddhist monk now living in Paris; Professor Patrick Corbet, University of Sussex; and the Reverend Alan Booth, Secretary of the World Council of Churches' Commission on International Affairs. How I wish you could be with me, but I will do my best. The subject is "Religious Faith and Intolerance".

I would be grateful for a fairly immediate acknowledgment of this letter just so that I may know it has reached you safely. No need to write at length!

+T.M.