

de Blank

From the Archbishop of Cape Town

Bishopscourt,  
Claremont, C. P.,  
South Africa.

*Alvin Caplan  
or  
de Blank*

12 January  
1960

My dear John,

Thank you very much for your letter about John Morrison.  
I am glad he is coming to you and I am sure you will find him a most  
likeable colleague. Please give him my greetings when he joins you.

Things have not been made easy here by Montgomery's visit  
or by the establishment of the South African Foundation, and now we  
are awaiting with interest Macmillan's visit.

With all good wishes,

Yours ever,

*+ [unclear]*


The Reverend  
Canon L. John Collins.

CAPE TOWN

10th September, 1959.

I am most anxious to have a private word with you, particularly because of some suggestions which were put to me by Senator Rubin when he was here a week or so ago.

I am much looking forward to the pleasure of coming to your <sup>at</sup> Home at the Chapter House here, on Thursday next; would it perhaps be possible for us to meet for a few minutes before that? If you could manage this, and would care to come in here to Amen Court, I would be delighted. But if some other time and place would suit you better, I would, of course, do everything possible to fit in accordingly.

The Most Reverend ~~to~~ Town.  
The Archbishop of Capet ~~to~~ 

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Cape Town, Archbishop of

22 September 1959

My Lord Archbishop,

We have not yet met, but you may have heard my name in connection with the Liberal Party of South Africa, or as a former South African diplomat in Leopoldville who resigned in protest against apartheid.

Would it be possible for me to meet you for a brief discussion while you are here? I can be contacted at CITY 6869, if you could ask your secretary to arrange for a short appointment.

Yours sincerely,

Patrick van Rensburg

The Most Reverend  
The Lord Archbishop of Cape Town,

JC

Lambeth Palace, S.E.1

11 July  
1958

Dear Canon Collins,

The Archbishop of Cape Town has asked me to thank you very much for your letter. His Grace is very glad to know of the arrangements you are making to send a Q.C. as observer to the opening of the Treason Trial.

His Grace will be returning to South Africa towards the end of September, which will make it impossible for him to take part in the meeting which will probably be held on October 13. He asks me to say how sorry he is that he cannot be there.

Yours sincerely,

*Peggy Drake*

Secretary.

The Reverend  
Canon L. John Collins.

8th July, 1958.

Christian Action is hoping to send a Q.C. as an observer to the opening of the Trial proper in Pretoria on August 1st of the accused in the Treason Trial. Gerald Gardiner who went on our behalf for the Preliminary Trials thinks it wise that for this occasion we should send someone who has no connection with the Labour Party. As before, we shall not announce in public that Christian Action is sending him; he will come representing Justice and the Bar Council.

On his return our legal observer will give a report in public at a meeting to be held at the Central Hall, Westminster - probably on October 13th. It occurs to me that it is just possible that you may still be in England in October. If this is so would you of your kindness consider coming to this meeting and speaking? This would have a most stimulating effect and would undoubtedly ensure a renewal of interest in the Treason Trial, and help us very considerably in raising the next £50,000 for which we have been asked by the Bishop of Johannesburg and his Committee. I would be extremely grateful if you should find it possible to say "yes".

The Most Reverend  
His Grace the Lord Archbishop of Capetown.

From the Archbishop of Cape Town.

Bishops court,  
Claremont,  
Cape.

1 April, 1958.

My dear Canon,

Thank you very much for your kind letter. On the whole I think that at this stage I shall do better by concentrating on my witness within the Union rather than by speaking too much about its racial difficulties outside it. It may be that the situation will change before I reach England, and should that happen it may be worth reconsidering my course of conduct. But at present it is my intention to refer to the racial situation within the general context of talking about the work of the Church rather than by making any specific or direct attack upon it.

But if you and Bishop Trapp felt strongly that a meeting of the kind you suggest would be useful I would, of course, be prepared to consider it very seriously.

With many thanks for your kindly interest,

Yours sincerely,

*Just Capin*

The Reverend Canon L.J. Collins.

ADDRESS BY HIS GRACE THE ARCHBISHOP OF CAPE TOWN IN OPENING  
THE JOHANNESBURG AUCTION OF ARTS IN AID OF THE TREASON TRIAL  
DEFENCE FUND IN THE WINDMILL THEATRE ON MARCH 2, 1959.

I am happy and honoured to preside at these proceedings tonight. It will be common knowledge to you all that when I first came to South Africa I decided as far as possible, to see things for myself before making any public utterance that might be classified as political. Some of you know that I was compelled to break silence sooner than I had expected by the appalling conditions I saw at Windermere, just outside Cape Town. Conditions that would tear the heart of any man or woman of sensibility and, as if this material misery was not enough, it was being aggravated by the implementation of the Native Laws Amendment Act, which was separating man from wife and parents from children in the most ruthless manner. Those who had to deal with these poor people dealt as tenderly with them as they could, but their obedience to the law meant such cruelty and hardship as to shock any undeadened conscience.

One would have thought that every decent citizen would have supported my protest - but not at all. Men who could go back to their comfortable homes in the evening, being greeted by wife and children, neatly dressed, and pantries well-stocked, turned to rend me.- Such men are theorists gone mad. Jesus was never interested in theories - but he told the story of the Good Samaritan and was crucified for His convictions. It is right that we should have in our vocabulary great words like Justice, Humanity and Brotherhood, but they remain words empty, cavernous words unless they are translated and made incarnate in flesh and blood in the tangled network of human relationships across the barriers that men set up to divide them from their fellows.

When I was violently accused for protesting against what I saw at Windermere, one back-bencher in the House of Assembly urged my deportation on the grounds of what I had written, coupled with the fact that I was actively supporting a bunch of the state's enemies by my patronage of the Treason Trial Fund.

It is a pity that these words were uttered in the House of Assembly, otherwise I suppose this particular member of Parliament would have been arrested and quite properly arrested for Contempt of Court. Personally I have never heard such an outrageous observation made by any citizen, in any country, in any circumstances. I cannot understand why he was not called to withdraw by the Speaker, I cannot understand why he was not called upon to resign by the leader of the party. I cannot understand why he was not rejected by his constituents. I cannot believe that South Africa's moral sense can be so quiescent and indifferent.

But/....

**CHRISTIAN ACTION SOUTH AFRICA**  
**TREASON ARRESTS FUND**

*(Sponsors of the Fund: Professor Norman Bentwich, The Bishop of Birmingham, Lady Violet Bonham Carter, Phyllis Bottomc, Fenner Brockway, James Callaghan, Lord Faringdon, Gerald Gardiner, Professor Max Gluckman, Victor Gollancz, Jo Grimond, Sir Kenneth Grubb, Lord Hemingford, Fr. Huddleston, Benn Levy, David Low, Earl of Lucan, Rose Macaulay, Sir Compton Mackenzie, The Bishop of Manchester, Robert Menell, The Reverend Dr. Nathaniel Micklem, John Neville, Lord Pakenham, William Plomer, Fr. Raymond Raynes, Earl Russell, The Bishop of Sheffield, The Reverend David Sheppard, The Reverend Dr. Donald Soper, George A. Sutherland, John Tilney.)*

The Fund is established for the following purposes: (a) to provide for legal defence of the accused; (b) to give practical assistance to the dependants of those arrested, the majority of whom are Africans; and (c) to ensure, as far as possible, that the conscience of the world is kept fully alive to what is happening.

The Movement for Colonial Freedom and other interested bodies are co-operating in the raising of this fund.

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