Trevor Huddleston

Founder of Fair Play for Children

Published by Fair Play for Children: administration@fairplayforchildren.net

Working for the Child's Right to Play
Trevor Huddleston
1913-1988
Founder of Fair Play for Children

CONTENTS

‘An Inspiration to the whole World’
‘Mandela honours hero Huddleston’
The Life of Trevor Huddleston
‘Tutu salute to late bishop friend’
Naught for your comfort - Memorial Lecture, by Desmond Tutu
A personal tribute to Archbishop Trevor Huddleston, by Michael Lapsey
Trevor Huddleston’s Life
From Nelson Mandela
From Desmond Tutu
From the records of the African National Congress
Hugh Masekala’s debt to Trevor Huddleston
Huddleston and Fair Play for Children - Jan Cosgrove, National Secretary

Grateful thanks to all sources such as the BBC, ANC etc. Additional interpolations are shown thus: [ ]

Edited by: Jan Cosgrove
An Inspiration to the Whole World

On 18th July 2008, the world celebrated the 90th Birthday of Nelson Mandela, of whom it must be said that, if one asked anyone almost anywhere in the World to name a person as the most inspirational, his would be the name most mentioned.

His stature as the first President of a truly democratic and non-racial South Africa grew from his commitment against apartheid and in favour of Rainbow South Africa’ he served 27 years imprisonment on Robben Island for his beliefs, for which he said, at his trial, he was prepared to die.

Mandela himself, however, has his inspiration, and he is very clear about one particular person. For him, Trevor Huddleston, once Parish Priest at Sophiatown, was an embodiment of integrity, determination and of reconciliation. For Huddleston, that did not mean some facile version of ‘keeping quiet’, it meant fierce anger and opposition to what he knew was evil, yet his eventual quest was for a free, peaceful and non-racial South Africa.

Fair Play is also absolutely sure that the great man would be pleased if we at Fair Play highlighted the life and work of his mentor, friend and inspiration, Trevor Huddleston. This writer recalls two episodes which Nelson will not have heard about but which I think he will recognize with a smile and
affection.

The first was a delegation from Fair Play to see a junior Minister of the UK Government about the poor funding and acceptance of Children’s Play by the Government. A group of us (all very young) were ushered in with Father Trevor into a room at Whitehall where we sat down with the Minister and his civil servants. Well, no one expected him to suffer fools gladly, and after being assured of the Minister’s love of Virtue and Motherhood, he responded - and then the Minister made a serious error … By patronizing him:

“Do all know your left wing sympathies, Bishop” as if he was some form of pet oddity the Establishment trotted out from time to time. Ever heard of ‘Bell Book and Candle?’ “I am an Archbishop, and I am a Minister of the Church.”

Civil servants sensing the gaffe tried to intervene, but the next few minutes ended with “the problem with you politicians is that you are politically illiterate.” I was, on the contrary, in Seventh. My Hero.

As we left, he chuckled and with a real twinkle, he led us out and said with an air of satisfaction “I think that was rather good, don’t you. That’ll teach him. Now you young people must be hungry.” We had decided beforehand we’d all club together to treat him but he waved the idea away. “I have a pension and you have to indulge me. Now I know of a new place in Piccadilly, Garfunkels, so we’ll all go there.”

We walked through London parks.

Huddleston speaks to Fair Play in the 1980s

The other occasion was local to Bognor Regis, where I live. We were relaunching our Fun Bus Project and we decided we’d ask him to rededicate it. Delighted. He loved children and he jumped at the chance. Well, who knows about church protocol? We had an agitated call from the local parish priest - an Archbishop, Trevor Huddleston at that, was coming into the Diocese (Chichester) and no one had informed them. We found out that he had in fact opened the new Comprehensive School building in Bognor some years before. So we did all we can to involve them. On the day, they were with us to greet him.
He came to my flat and the usual formalities. We then said it was time to pop down to the nearby recreation ground and hall where he would declare the Fun Bus Session open. He was offered escort by church dignatories but he said “No this young ladyâ€“ (Liz Allen who works to this day for Fair Play) will take me down. I am not yet so feeble I that I can miss a pretty faceâ€“ offering his arm. And off they went. He spent all the time after the short formal bit sitting with kids on the lower deck wreathed in smiles.

Mandela Honours hero Hudderston

In the aftermath of Huddleston’s death Nelson Mandela said:

“All who encountered Father Huddleston in the closing years of our struggle for liberation will know of his longing to see a free South Africa before he died; and his impatience with mere speeches that would exasperate him to exclaim: “Words, words, words - I am sick of words!”

It is therefore with special humility that South Africa joins in this commemoration to convey the sense of loss we feel, as a nation, at Father Huddleston’s death, and our abiding gratitude that the vagaries of history brought him to our land. We do so in the knowledge that we are speaking of one who touched the hearts of millions of South Africans.
Although he disparaged empty words, this man of action, who also lived a deeply contemplative life, inspired the world to action through his eloquent denunciation of our condition and the realities of forced removal and Bantu education. “In the same way he combined a gentle compassion for the victims of injustice with uncompromising hostility to the oppressor. In Father Huddleston we see exemplified in the most concrete way the contribution that religion has made to our liberation.”.

Huddleston’s ashes are interred in his old church in Sophiatown.

**The Life of Trevor Huddleston**

Born 15 June 1913, Bedford, England, Trevor Huddleston was educated at Lancing College; Christ Church, Oxford (BA 1934); and Wells Theological College. He was ordained as a priest in 1937. He joined the Community of the Resurrection in 1939, a monastic community within the Church of England; he was professed in 1941 taking the vows of poverty, chastity and obedience.

In 1943 Father Huddleston was sent by the Community of the Resurrection to South Africa, where he was made Priest-in-Charge of the Community’s Sophiatown and Orlando Anglican Mission, in the Anglican diocese of Johannesburg.

In 1949 he was appointed Provincial of the Community of the Resurrection in South Africa and Superintendent of St Peter’s School. During this period in South Africa, Trevor Huddleston became active in the struggle against apartheid and formed close friendships with leaders such as Oliver Tambo and Nelson Mandela.

The forced removal of the black community from Sophiatown after the passing of the Group Areas Act saw Father Huddleston come into conflict with the authorities; as did his decision to close St Peter’s School rather than agree to hand it over to governmental control following the passing of the Bantu Education Act. In 1955 Father Huddleston was awarded the ANC’s highest honour, “Isitwalandwe” at the historic Congress of the People, in Kliptown.
In 1956 Father Huddleston was recalled to England by the Community of the Resurrection and in the same year published “Naught For Your Comfort”, the most powerful indictment of apartheid and a stirring account of the struggle for freedom in South Africa.

Between 1956 and 1958 Father Huddleston was Guardian of the Novices at the Community of the Resurrection, (the Anglican Order of Monks) at Mirfield; and from 1958-1960, Prior of the London House of the Community.

On 26 June 1959, Father Huddleston, together with Julius Nyerere who was later to become the first President of independent Tanzania and was a long time friend of Father Huddleston, addressed the founding meeting of the Anti-Apartheid Movement in London, in response to an international appeal by ANC President Chief Albert Luthuli, for a boycott of South Africa.

In 1961 Bishop Huddleston was first elected Vice-President of the Anti-Apartheid Movement, a post he held until April 1981, when he was elected President of the Anti-Apartheid Movement (Following the death of Bishop Ambrose Reeves) until 1995. He then became the founding Patron of ACTSA - Action for Southern Africa - (successor organisation to AAM) 1995-1998.

In 1960, Trevor Huddleston returned to Africa to serve as Bishop of the Diocese of Masasi in the south of Tanganiyka, where he worked until 1968 when he returned to England to serve as Suffragan Bishop of Stepney.

[It was at this time, in 1972, that Huddleston founded Fair Play for Children. T Children of which he became Life President. He said to this writer that if his conscience had not directed him to devote himself to the ending of apartheid, the cause of Play and of the young, so dear to his heart, could have been given more effort by himself. He was always apologetic on this point!]

After ten years in the East End of London, in 1978 he was next elected Bishop of Mauritius and shortly afterwards became Archbishop of the Anglican Province of the Indian Ocean. It was whilst in Mauritius that he was elected President of the Anti-Apartheid Movement.

In 1983 he retired as Archbishop and, after a short visit to Tanzania, came...
back to London and fully into the work of the Anti-Apartheid Movement. At this time he also succeeded the late Cannon John Collins as the Chairman of the Trustees of the International Defence and Aid Fund for Southern Africa.

Archbishop Huddleston was at the forefront of the Anti-Apartheid Movement in Britain and internationally. Highlights include:
- the mass protest against the visit of P W Botha [South African apartheid Prime Minister] to Britain in June 1984. On the eve of this meeting, Archbishop Huddleston led an AAM delegation to meet Prime Minister Margaret Thatcher to protest at the visit;
- the 120,000 strong demonstration in London in November 1985 to protest at Britain’s anti-sanctions stance at the Nassau Commonwealth Summit, which was also addressed by Oliver Tambo and Reverend Jesse Jackson; the Artists Against Apartheid and AAM march and festival on 28 June 1986 attended by 1/4 million and addressed by Trevor Huddleston and Thabo Mbeki in which many top rock stars performed. This took place the day following the European Community Summit in The Hague at which the British Prime Minister, Mrs Thatcher, again blocked EC sanctions;
- the “Nelson Mandela Freedom at 70” campaign in 1988 which was initiated by Archbishop Huddleston and included the Wembley Concert which was broadcast to an audience of one billion worldwide; the “Nelson Mandela Freedom March” from Glasgow to London; and a rally in Hyde Park of 200,000 plus, on the eve of Nelson Mandela’s 70th birthday, which Archbishops Tutu and Huddleston addressed.

In addition to these “high profile” activities, Archbishop Huddleston led delegations to meet successive foreign Secretaries and other government ministers on a range of issues relating to Southern Africa.
Archbishop Huddleston travelled extensively internationally in support of the anti-apartheid cause, meeting numerous world leaders;

- in 1982 Archbishop Huddleston addressed the United Nations General Assembly;
- in 1984 he toured the Frontline States of Botswana, Mozambique, Tanzania, Zambia and Zimbabwe and met with the leaders of these countries;
- in 1984 he returned to the United Nations to deliver a worldwide petition calling for the release of Nelson Mandela, and addressed the United Nations Special Committee Against Apartheid;
- in 1984 he also travelled to India, New Zealand and Australia, meeting with their respective Prime Ministers; he visited the USA, Canada, the USSR, Bermuda, Austria, Belgium, Norway, Sweden, Switzerland, Malaysia, Japan, Luxembourg and Zimbabwe, meeting Heads of State and senior government leaders.


He was awarded the United Nations Gold Medal in recognition of his contribution to the international campaign against apartheid (1982); the highest award of the Zambian government, the Order of Freedom, 1st class (1984); the Dag Hammerskjold Award for Peace (1984); and Nigeria’s highest award, the Grand Commander of the Order of the Niger (1989); and the Indira Gandhi Memorial Prize (1995).

In 1987 he convened the Harare International Conference on “Children, Repression and the Law in Apartheid South Africa”. Most recently, on 8 January 1990, Archbishop Huddleston initiated the Nelson Mandela
International Reception Committee, which was formed to co-ordinate campaigning for the release of Nelson Mandela and all political prisoners and to promote activity to celebrate the release of Nelson Mandela. Under the auspices of the Committee, the “International Tribute for a Free South Africa” was held at Wembley Stadium, London on 16 April 1990, and televised worldwide; Archbishop Huddleston, as Convenor of the Committee, introduced the address by Nelson Mandela. [An unforgettable occasion.]

The Archbishop entered South Africa House, Trafalgar Square, for the first time on April 26th, 1994, to vote in the first South African democratic election. He was also a guest at President Nelson Mandela’s inauguration in Pretoria on May 10th, 1994. He received the KCMG (Knight Commander of the Order of St. Michael and St. George) in the New Year Honours list, for “Services to UK-South African Relations”, and attended an Investiture at Buckingham Palace on March 24th, 1998, to receive this honour from the Queen. He chose the designation, “Bishop Trevor of Sophiatown”.

Tutu salute to late bishop friend

22nd May 2007 [BBC]

Archbishop Desmond Tutu has dedicated a stained glass window to the late anti-apartheid activist, Bishop Trevor Huddleston, at his former school.

The memorial is located in the chapel of Lancing College, West Sussex. Bishop Huddleston studied there between 1927 and 1931, describing it as “a place that allowed me to grow very much to be what I wanted to be”.

He died in 1998 at the age of 84 after campaigning against apartheid in South Africa for much of his life. Speaking at a dedication service at the college on Tuesday, Archbishop Tutu said: “If you could say that anybody single-
handedly made apartheid a world issue, then that person was Trevor Huddleston.”

Bishop Huddleston, who was an Anglican priest, went to South Africa in 1941, where his work led to him ultimately becoming president of the Anti-Apartheid Movement.

He was a friend of Archbishop Tutu for more than 50 years. The Huddleston Memorial Window features the roofs of a shanty town and a depiction of the bishop himself.

It was created by Chichester-based artist Mel Howse, a member of the British Society of Master Glass Painters. Tuesday’s service was also attended by members of the Huddleston family, other anti-apartheid campaigners and *The Window at Lancing* senior school and church representatives.

The ceremony also saw the announcement of Lancing College’s new Trevor Huddleston Scholarship, a free two-year Sixth Form placement for a pupil from south London.


CHRIST THE KING - SOPHIATOWN INAUGURAL NAUGHT FOR YOUR COMFORT LECTURE

INTRODUCTION

What a great honour this is which you are bestowing on me, perhaps one of the greatest I have received. Thank you. Obviously there are many who deserve it more.
You won’t be surprised that I wax somewhat nostalgic. I attended Madibane=High School in Western Native Township which became Western Coloured Township to satisfy the mad obsession that the Nationalists, like Hitler, had with race. Like many others I commuted daily between my home in Krugersdorp to Westbury. It was a great relief when I got a place in the Fathers’ Hostel next door to the Priory at 74 Meyer Street, right by the only swimming pool for the teeming population of Kofifi. Like many others I was to fall under the spell of those remarkable men, none more remarkable than Father Trevor Huddleston.

In many ways those who were what Father Huddleston called “creatures”, a veritable who’s who of South Africa. It was people like Michael Rantho, Walter Makhulu Archbishop Emeritus of Central Africa, Norman Montjane to whom Trevor Huddleston’s book “Naught for your Comfort” was dedicated, a book which like Alan Paton’s “Cry the Beloved Country” shocked the world to an awareness of apartheid’s dastardly awfulness - it was people like your own Father Mashikane Montjane who went to study at Leeds and did us proud when he won a boxing title there, so be careful, don’t underestimate him (his left hook is lethal).

You all, of course, know that Hugh Masekela got his first trumpet from Trevor Huddleston who had got it from that Jazz great, Louis Satchmo Armstrong. I used to help wash up in the Fathers’ kitchen in exchange for my supper and the chef was Sally Motlana’s father. She was helped through University by the Community of the Resurrection and what a splendid investment in a wonderful woman. I could go on and on.

Yes, we came under his spell. We learned a little bit that we were of infinite worth because we were created in God’s image. I was a server in Christ the King and after the Sunday High Mass, quite an institution. Father Dominic Whitnall who is still alive in Mirfield, would have me man a stall just outside here to sell holy books, rosaries and crucifixes. Father Keith Davie tried to
teach me Greek and then Latin but ultimately had to admit defeat. I just couldn’t make it. I hope he was somewhat consoled when he conducted my retreat for my ordination to the diaconate in 1960.

Trevor Huddleston was passionate in his commitment to justice and spoke out fearlessly to oppose the awfulness of apartheid and especially the destruction of Sophiatown. He was deeply prayerful and we learned by example more than precept that the spiritual was utterly crucial and indispensable for an authentic Christian life.

It was because he and his Community prayed and encountered God there that they were constrained to seek to encounter God in the neighbour especially the weak, the vulnerable and voiceless. Father Huddleston was a close associate of Oliver Tambo and Madiba and was present at the signing of the Freedom Charter in Kliptown. No wonder he was awarded the Isitwalandwe.

I was quite amazed that someone so important and so busy could have taken the time to visit me so regularly when I was hospitalized with TB for 20 months. I was but an unimportant township urchin. That interest in a nonentity like me taught me profound lessons about the importance of each person lessons I hope that helped to shape my own ministry. I learned that this was the man who had swept past my mother and me when I was about nine or ten and had doffed his hat to my mother, a black domestic worker, doing something that was so thoroughly un-South African in those days. That was a gesture that made an indelible impression on me â€” I was surprised how much it had impressed me when I looked back in my later life.

The Community of the Resurrection were important to me also because I was
trained for the priesthood by them at St Peter’s and was influenced by such as Father Timothy Stanton who amazed us by his remarkable humility. He, a white man and vice principal, took our breath away by regularly joining us in doing menial tasks such as polishing the floor of the College chapel.

On the eve of my ordination to the priesthood in December 1961 I accompanied the new Bishop of Johannesburg, Leslie Stradling who performed the last confirmation in the Church of Christ the King. I was shocked to see what apartheid had done to our vibrant community. Houses were razed to the ground as if Sophiatown had been bombed. The bustling township was no more. Triomf, a white suburb, was to be built and as if to rub salt into our wounds they retained the old Sophiatown street names. Our Church, indeed our country owes the Community of the Resurrection an immense debt of gratitude.

I should add that Father Huddleston lent me some of the money I needed to pay Leah’s lobola -so the CR have a share in her, mercifully they are celibate.

Trevor Huddleston was unrelenting in his fight against apartheid. He became the President of the International Anti-Apartheid Movement. If anyone person can be credited with ensuring that apartheid was on the world’s agenda then that one person was undoubtedly Trevor Huddleston. He always used to say he would not die before apartheid died and he was proved so right when he attended the inauguration of his friend Nelson Mandela as the first democratically elected President of a free South Africa in 1994.

Our skills were honed in that anti-apartheid struggle - as a Church we declared that the Kingdom of God required a free and democratic South Africa where everyone counted. We were very much in the against mode and apartheid was an obvious enemy out there that galvanised and united us all. Now we have achieved our goal - a free democratic, non-racial, non-sexist South Africa.

Do you know something? It is a great deal easier to be against than to be for. I said God was smart to let me retire when we made the transition from repression to democracy, from being in the against mode, to the for mode.
The Church is always the agent of the Kingdom. No political dispensation however ideal can be coterminous with that Kingdom. There is always a “not yet” aspect. Now the Church is no longer the opponent of the Government. It must work in solidarity with the Government but it must not be co-opted. It must retain a critical distance so that it can always say, “Thus saith the Lord”, without having its patriotism and loyalty to South Africa called in question.

We must commend the Government for all the good that it has achieved and there is much to be thankful for. We have a level of stability, “despite all the crime, that is the envy of other lands. Our President is held in high esteem in the councils of the world. What a metamorphosis for a country that was a universal pariah now to be taking the lead with NEPAD and in the African Union. We are going to host the African Parliament, a huge feather in our cap. The repulsive caterpillar has become the beautiful, attractive butterfly.

You see we are all fallible even the best of us. We are all tempted to abuse power whether in Government, civil society, indeed even in the church. The Church should thus be vigilant to call attention to those temptations to abuse power, to become corrupt, the temptations of nepotism. We are answerable ultimately to God. We have all left the house of apartheid’s bondage. Some, an elite few, have actually crossed the Jordan into the Promised Land. Others, far too many still live in squalor and deprivation. Much has been done. People have clean water and electricity who never had these before but we are sitting on a powder keg because the gap between the rich and the poor is widening and some of the very rich are now black.

The Church must always be there for the poor, the vulnerable, who will always be with us. We cannot, we dare not, wait on government to do everything. It is possible for us to be generous and compassionate. We can share, caring for and sharing with others. Concern for others is the best form of self-interest. Many of us can adopt at least one poor family as I suggested at Walter Sisulu’s funeral. We can commit R100 - R200 to one family per month. We can, some of us, adopt a child from a poor family to pay their school fees. Let us do it whilst we can. We could be overwhelmed by an uprising of the poor and then we will have nothing to share. Let us put a smile on God’s face.
Our land is being devastated by AIDs, by crime and corruption. How wonderful that so many involved in the anti-HIV/AIDs campaign are white when most of the victims are black. But we can make our churches and neighbourhoods more hospitable to those living with AIDs. Let us oppose stigmatization with all the strength we can muster.

We should be involved in the moral regeneration of our nation. We should recapture the spirit of reverence for human life. Let us stand up against criminals and hijackers, against those involved in ‘white collar’ crime. We should seek to fill our people with a love for our land, a pride in our beautiful land so that we will not pollute and litter. To pollute and litter is a sin and a crime. We should keep all of us on our toes. Only the best is good enough for us, for South Africa.

Apartheid forced the different denominations and indeed the different faith communities to cooperate in the face of a common foe. Now that that foe has been vanquished we have tended to retreat into our denominational ghettos and are no longer as keen as formerly to engage in interfaith dialogue and co-operation. The developments in the Middle East have affected especially the relations between Muslim and Jew to the detriment of our land. We should be keen to promote interchurch and interfaith dialogue and co-operation.

A distressing phenomenon in our country is the rise of xenophobia. Understandably locals may resent competition for such scarce commodities as jobs and accommodation, but it can never justify xenophobia. Can we have forgotten so soon just how other African countries bore the brunt of the wrath of SADF cross-border hot pursuit attacks? Can we have forgotten how poor countries gave refuge and asylum to our exiles and accommodated our liberation movements at very great cost to themselves? We as Church must speak out against this evil. Yes, of course some of these asylum seekers and refugees may be criminals and drug dealers, but surely we know how painful it is to suffer under stereotypes. Not all Nigerians are drug peddlers. After all Yebo Gogo is a Nigerian.

When I was Chairperson of the TRC, I was appalled by a certain phenomenon. It did seem as if Ngunis ruled this land. I was Xhosa, the Chairs
of the Human Rights Commission then, of the Electoral Commission, of the Gender Commission, the then Public Protector and the National Director of Prosecutions were all Nguni. Just count the number of Nguni speaking people in the Cabinet. We need to be very wary. The genocide in Rwanda was because the Tutsi had been top dogs over the Hutu most of the time. Nigeria is shaken by ethnic strife, and it is also behind the atrocities in Darfur in the Sudan where Arab is pitted so sadly against African.

Much of the politics in Kenya is based on tribal affiliation. In Zimbabwe Ndebele and Shona have tended to belong to different political formations. We should be careful that we are not stoking resentment that could explode one day. South Africa should not become a kind of Nguniocracy. We should take seriously half facetious observations such as “Before I was not white enough; now I am not black enough”. Many a truth has been said in jest. We should beware of a simmering resentment that could explode one day.

Yes, because we are proud of much that our Government has done and is pledged to do that we should hold them to high standards all round. We must question the appropriateness of spending as much as we are going to on arms. We have no real external enemy. Our real enemies are internal - poverty crime, disease and corruption. Those pose a far more serious threat to our land than any external enemy on the horizon.

What is important is to stress that a vibrant democracy is one where vigorous debate, dissent, disagreements and discussion are welcomed. No one has a monopoly of wisdom and ability. We must avoid kow towing sycophancy like the plague. If policies are good then they can withstand scrutiny and dissent. No one is infallible. We must encourage those who ask awkward questions “but why” for our rulers are our rulers because we chose them and they are accountable to us. We used to say to the apartheid rulers, “You are not God”. No government can be Cod. We should play the ball and not the man/woman. My father liked to say, “Improve your argument, don’t raise your voice”. Those whom we elected and whom we support should have the self assurance, not the arrogance, of being open to scrutiny and debate and especially be able to admit they are wrong when they are.

We should require that our government pursues policies of which we can be
proud and which we will be ready to defend stoutly. Our policies towards Zimbabwe are not in that category.

South Africa can become a scintillating success. We are, extraordinarily, even now a symbol of hope for many countries hag-ridden by conflict. Our reasonably peaceful transition and our pursuit of forgiveness and reconciliation are inspiring other lands to emulate us. We can, we must, succeed for the sake of God’s world and the Church as God’s agent must be able to say prophetically, “Thus saith the Lord”.

[[Reproduced with grateful acknowledgement]
As a young adolescent in New Zealand, I read Father Trevor Huddleston’s Naught For Your Comfort. It was published in 1956 and told the story of forced removals in South Africa by the Apartheid State. Trevor Huddleston had been sent to South Africa by the Community of the Resurrection in 1943 and was recalled to England by his Community in 1956. Naught for Your Comfort blew the whistle to the international community about what was really happening in South Africa and attacked the moral evil of racism and apartheid. The book made an indelible impression on me and helped to shape my values and my theology.

Huddleston’s arguments were simple and compelling. “Any doctrine based on racial or colour prejudice and enforced by the State is therefore an affront to human dignity and ipso facto an insult to God himself ... There is no room for compromise or fence sitting over a question such as racial ideology when it so dominates the thought of a whole country” (Naught for Your Comfort).

Huddleston’s partisanship inspired generations of freedom fighters from within and without the Christian community. In the process he got under the skin of church people who thought that the Church belonged on the sidelines or in the middle. In a way he embodied the relationship between faith and politics. Huddleston’s theology was incarnational. He took very seriously that the Word had become flesh. Indeed he described his own religious community as a commitment to a way of life which would proclaim the relevance of the
Gospel to the modern world.

Huddleston lived the words of the Letter of James that faith without works is meaningless. Huddleston was an indomitable and formidable freedom fighter for the cause of freedom for all South Africans.

The Apartheid State always claimed that it was Christian and sought theological justification for its racist ideology and practice. For decades, Huddleston unmasked them and exposed the Apartheid State as morally illegitimate. He made the fight against apartheid a world issue. However, he was not simply against apartheid. He was for liberation. In 1955, at the Congress of the People, the African National Congress gave its highest award, Isitwalandwe, to Trevor Huddleston. Trevor was invited back to South Africa 45 years later by the ANC. He came as a voting member and to give the opening speech at the ANC’s first Congress after its unbanning which took place in Durban in 1991.

During those 45 years Trevor Huddleston had worked as a Bishop in Masasi in Tanzania, as a Bishop in Stepney, as Bishop of Mauritius and as Archbishop of the Indian Ocean. [Democratic] South Africa gave him its highest award posthumously.

Archbishop Desmond Tutu has often told the story from his own childhood of the young white priest wearing a cassock and a large black hat who walked past him and his mother outside the hostel where she worked as a cleaner. He stopped to doff his hat to his mother. The priest was Trevor Huddleston.

I first met Trevor Huddleston in Mauritius where he had been elected Bishop in 1978. By that time I had already been expelled from South Africa and had also joined the ANC. I found in Huddleston someone whom I not only trusted and admired but was able to turn to during crises in my own life. Although he was already an Archbishop, I experienced him as a parish priest. I once heard Sonny Ramphal, at the time Secretary General of the Commonwealth, describe Huddleston as the Parish Priest of the 20th century.

It was in Mauritius that I first saw Huddleston’s love of children and the mutual delight when he was in their company. Mauritius with its great mixture
of faith traditions was also the place where Huddleston began to campaign actively for interfaith dialogue. He saw peaceful dialogue between differing faiths as the only hope for humanity at the end of the twentieth century. The Mauritians were rather startled when he told them that he had always been a socialist.

In the United States, an organization then called Episcopal Churchmen for South Africa was founded by the lifelong antiapartheid activist, the late Bill Johnston, in 1956. The inspiration for the organisation came from Michael Scott, Alan Paton, Bishop Ambrose Reeves and "the passionately involved monk, Trevor Huddleston." Appropriately Nelson Mandela’s farewell visit to North America in September 1998 included a Memorial Service for Archbishop Huddleston.

Trevor Huddleston has remained for me a lifelong hero and role model. He taught me as a Christian, as a priest, as a human being, to speak and to fight for justice.

I thank God for Father Trevor Huddleston for what he gave to me, to South Africa and to the human family. I loved him. May he rest in peace.

In South Africa and internationally our tribute to Trevor will be to confront racism and poverty and to transform our society.

MICHAEL LAPSLEY, S.S.M.*

* Father Michael of the Society of the Sacred Mission survived a letter bomb attack from the apartheid government in April 1990 with the loss of both hands and an eye. He has recently set up a new organization called the Institute for Healing of Memories which assists individuals and communities in dealing with the past, mainly in South Africa, but also internationally.

Copyright Anglican Theological Review, Inc. Winter 1999
Provided by ProQuest Information and Learning Company. All rights Reserved
Trevor Huddleston’s Life

Trevor Huddleston was born in Chaucer Road, Bedford, in 15th June 1913. He was educated at Oxford University and was ordained as a priest in 1939. Two years later, he was posted to South Africa, where Afrikaner nationalism was on the rise, to work in the black slums near Johannesburg.

From the beginning he fought to alleviate poverty and railed against laws that made blacks non-citizens in their own land. He fumed as bulldozers sent by the authorities destroyed the pitiful homes of his parishioners - and burned ever after with a desire to end such cruelty.

Huddleston’s support for the black cause made him a lifelong friend of ANC leaders like Mandela and Oliver Tambo. Huddleston’s resistance against the trucks and bulldozers sent by the National Party government to flatten the multiracial Johannesburg suburb of Sophiatown earned him the African National Congress’ (ANC’s) highest award, the Isithwalandwe, in 1955.

There were many in SA who could say they had become what they were today because of Huddleston. He had given musician Hugh Masekela his first trumpet, passing it on from Louis “Satchmo” Armstrong. [He had sought out Armstrong during a visit to the US for this reason.]

Archbishop Desmond Tutu was 8 when he first met Huddleston in a Johannesburg hostel for the blind where his mother worked. He said he remembered an incident in the early 1940s when the cleric had doffed his hat to Tutu’s mother, a domestic worker. “As a nine-year-old I was bowled over
at this sign of respect” by a white man for a black woman.

Huddleston’s book, Naught for Your Comfort, written in the 1950s, had turned many university students internationally into lifelong activists against apartheid. In 1956, he was recalled by his superiors, who feared the views expressed in his book might get him expelled.

In 1960 he was appointed Bishop of Masasi in Southern Tanzania as it prepared for independence. Eight years later he moved to the poor streets of east London when he was appointed Bishop of Stepney, and he worked to protect Indian immigrants from right-wing National Front extremists. [Fair Play for Children was founded in 1972 as his response to the deaths from drowning of two eight year old boys in a canal in Stepney. They had launched a tin bath as a boat. He described his anger that these children, from families he cared for â€“ they often ate at his home â€“ had nowhere safe to play. The result was a powerful letter to The Times expressing his outrage, and the formation of Fair Play. His belief in young people was all-consuming â€“ as a young man I was told firmly by him what he expected of me, of the trust he had in me.] In 1978, he was appointed Bishop of Mauritius and Primate of the Indian Ocean. [I recall his letter to me from that time from Mauritius when we invited him to become Fair Play’s Life President. It was full of humility, a genuine surprise and delight that we still wanted him to inspire us. He does to this day.]

On retirement five years later, he devoted himself full time to “the South Africa I love.” He was a founder of Britain’s Anti-Apartheid Movement and its president from 1981 to 1994 and chairman of the Defence Aid Fund for South Africa. Huddleston toured the world, lobbying government leaders and raising funds. In 1982, he received the United Nations Gold Medal Award for his work.

Black South Africans gave him a tumultuous welcome when he returned to Johannesburg in June 1991 for the first time in 35 years. Asked by a Guardian interviewer in 1993 if he had expected apartheid to last so long, he replied, “No, but I’ve always said I wanted to see apartheid dead before I am - so they’ve got to get a move on.” In 1998, shortly before he died, he received a knighthood for his work against apartheid.
He died on Monday, 20th April, 1998, aged 84, in Mirfield, northern England, the headquarters of the religious order he joined in the 1930s and where he lived after his retirement. The cause of death was not given, but he had been in poor health for some years.

**From Nelson Mandela:**

“It is humbling for an ordinary mortal like myself to express the deep sense of loss one feels at the death of so great and venerable figure as Father Trevor Huddleston. At a time when identifying with the cause of equality for all South Africans was seen as the height of betrayal by the privileged, Huddleston embraced the downtrodden.”

“He brought hope, sunshine and comfort to the poorest of the poor. He was not only a leader in the fight against oppression. He was also father and mentor to many leaders of the liberation movement, most of whom now occupy leading positions in all spheres of public life in our country.

His memory will live in the hearts of our people.”

“Father Huddleston was a pillar of wisdom, humility and sacrifice to the legions of freedom fighters in the darkest moments of the struggle against apartheid.”

**From Archbishop Desmond Tutu:**

“...ensured that apartheid was placed on the world’s agenda and that it stayed there until its demise.”

“He was a tremendous person; the world is a better place because there was a Trevor Huddleston.”
“I contracted TB when I was 14 and although he had these very eminent world figures visiting him, he would always make time to visit me in hospital and bring me books. I admired him enormously and I’m sure part of me when I became a priest and a bishop was trying to emulate someone like Trevor Huddleston. Us urchins would go to his office and we’d be playing marbles on the floor and in the next room he had Yehudi Menuhin or someone. We attended a concert and while we didn’t know a violin from a spade - it was just tweet, tweet, tweet to us - we knew that it said something about us as people that such a great man had come to our home.”

“If you could say that anybody single-handedly made apartheid a world issue then that person was Trevor Huddleston.”

From the ANC’s Records:
More about Huddleston from the archives of the African National Congress where his own recollections are quoted extensively: http://www.anc.org.za/ancdocs/history/solidarity/hubblebio.html

Hugh Masekala’s Debt to Trevor Huddleston

Ever since the day in 1954 when Archbishop Trevor Huddleston gave him his trumpet. Masekala has played music that closely reflects his beginnings as a little boy in Witbank. Pivotal musical styles like the street songs, church songs, migrant labour work songs, political protest songs filter through his creative work still. The sounds of the wide cross-section of ethnic culture South Africa possesses - from Xhosa, Zulu, Swazi, Khoi-san, Griqua, Sotho and Tswana peoples of the South, South East, Central and Western Regions to the Ndebele, Tsonga, Venda and Pedi provinces of the North and NorthWest - all have a subtle guiding hand in Masekela’s music.
Finally there are the urban sounds of the townships. The influence of the Manhattan Brothers, Dorothy Masuka, the Dark City Sisters, Mahlathini and the Mahotella Queens, Ladysmith Black Mambazo, Miriam Makeba, Spokes Mshiyane, Lemmy Mabaso, Elijah Nkwanjana, Kippie Moeketsi, and Mackay Davashe - all leading exponents of 1930’s, 40’s, 50’s, and 60’s township music styles - all form an intrinsic part of his music roots, which are intertwined with vivid portraits of the struggles and the sorrows, the joys and passions of his country.

But back to the past. Inspiration first came from the film, ‘Young Man With a Horn’, in which Kirk Douglas portrayed the great American Jazz trumpeter, Bix Beiderbecke. Hugh asked Father Huddleston to get him a trumpet. Huddleston asked the leader of the then Johannesburg “Native” Municipal Brass Band, Uncle Sauda to teach him the rudiments of trumpet playing, Masekela quickly proceeded to master the instrument. Further It wasn’t long before some of Masekela’s music-loving schoolmates also become interested in playing instruments, leading to the formation of the Huddleston Jazz Band, South Africa’s very first youth orchestra formed at St. Peters Secondary School where the anti-apartheid priest was chaplain.

From Democratic Underground

Masekela sees his childhood as having a more prominent bearing on his direction, and reserves his praise for Trevor Huddleston, the local chaplain who first gave him the opportunity to learn the trumpet in his hometown of Witbank. "He wasn't a musician; he was just a person who tried to get people's dreams and aspirations and wishes to come true."

Masekela first picked up the trumpet aged 13, inspired by the Kirk Douglas film Young Man with a Horn. "I just saw the film and I loved it. It was about a man who always played the big solos and stood out in front of the band. He had wonderful friends and always got the girl, and the film had a lovely soundtrack. Huddleston had said to me, 'What do you really want to do?' I’d been a musician since I was five - I played the piano - but I wanted to play the trumpet so much, so I said, 'Well if you buy me a trumpet I won't bother anyone ever again'," he laughs. "So he did."
A committed anti-apartheid activist, Huddleston was responsible for starting the country's first ever youth orchestra, the Huddleston Brass Band, of which Masekela was a part. "He was hated by the South African government," he continues. "He convinced the Anglican diocese to close all the African missionary schools. So they closed them as recognition that Anglican education was inferior education for ethnic people, and for that he was deported. He then passed through America and told Louis Armstrong about the band, and that helped introduce us to the music community."


**Trevor Huddleston:**

Trevor Huddleston (June 15, 1913, – April 20, 1998), was an Anglican priest, one-time Archbishop of Mauritius and the Indian Ocean, and most famous for his anti-Apartheid activism.

Born in Bedford, England he was educated at the prestigious Lancing College then Christ Church, Oxford and at Wells Theological College. He joined the Anglican religious order, the Community of the Resurrection (CR) in 1939, having already served for two years as a curate at St. Mark's, Swindon.

In 1943, he went to the CR mission station at Rosettenville, Sophiatown (Johannesburg, South Africa). He was sent there to build on the work of Raymond Raines CR whose monumental efforts there had proved to be so demanding that the Community summoned him back to Mirfield in order to recuperate. Raines was deeply concerned about who should be appointed to succeed him and met Huddleston (at that stage still a novice in the Community) who had been appointed to nurse him whilst he was in the infirmary. As a result of that meeting, much to Huddleston's surprise, Raines was convinced that he had found his successor.

Over the course of the next 13 years in Sophiatown, Huddleston developed into a much-loved priest and respected anti-Apartheid activist, earning him the nickname Makhalipile ("dauntless one"). He fought tirelessly against the vicious
Apartheid laws. In 1955, the ANC gave him the rare honour of bestowing on him the title "Isitwalandwe", at the famous Freedom Congress in Kliptown.

His order asked him to return to England in 1956, where he worked as the Master of Novices at the CR’s Mirfield mother house (West Yorkshire) for a few years. He was consecrated Bishop of Masasi (Tanzania) in 1960, where he worked for eight years, before becoming Bishop of Stepney (London, England). After ten years in England, he was consecrated Bishop of Mauritius (1978), and was then elected Archbishop of the Province of the Indian Ocean.

After his retirement from episcopal office in 1983 he started anti-Apartheid work outside of South Africa, having become President of the Anti-Apartheid movement in 1981.

In 1994 received high honours from Tanzania (Torch of Kilimanjaro), and was awarded the Indira Gandhi Award for Peace, Disarmament, and Development. He was knighted by the Queen in 1998 (KCMG, "Knight Commander of the Order of St Michael and St George").

A window in memory of him is at the Lancing College chapel and was visited by Desmond Tutu, a friend at which they met when Trevor was on a mission in South Africa during Apartheid.

Trevor Huddleston died at Mirfield in the West Riding of Yorkshire (England)

Huddleston and Fair Play for Children

Trevor Huddleston became Bishop of Stepney, in the Anglican London diocese, (1968-78), a posting perhaps seen to be a suitable challenge for someone of his commitment and restless energy - then as now, one of Britain’s poorest areas with high rates of poor housing, educational under-achievement, family poverty, poor health and major inequalities.

During his term in the area he gained the same level of reputation for outspoken support and pastoral care for the people of the area as in Sophiatown. Indeed there is now a Huddleston Centre in the area, a unique venture:
http://huddlestoncentre.org/about/  “The Huddleston was founded 30 years ago by a group of parents who wanted somewhere for their disabled children to be able to go and have fun. Archbishop Trevor Huddleston allowed these parents to create the Centre out of the rear half of St James the Great Church in Hackney, creating a unique space arranged over 3 floors.”

He would offer residents use of facilities at his Bishop’s residence, and in particular children of one large family would take baths there because their own home had no such facility. It was the deaths of these two 8-year-old boys in the summer of 1972 which sparked an angry and passionate response in Bishop Trevor - they had been playing by sailing in a tin bath in a local canal and had drowned. Huddleston’s fury was caused by his realisation that these boys had had nowhere safe they could play. For him, the authorities, society had not cared enough and his response was to write a landmark letter to The Times, as he did so often, drawing this tragedy and its causes to the public’s attention.

Thus it was that, in the aftermath, the campaign, Fair Play for Children, was born, a response to a tragedy, so that children would have safe and imaginative spaces to play. With the support of royalty, various luminaries, the National Playing Fields Association etc, this organisation was born. More about its work, achievements, programmes, policies and resources can be found at its web site, address at the top of this page.

Bishop Trevor became the President of Fair Play, and remained so until his death in 1998, a man much-loved by those who came into contact with him through this organisation.

Huddleston was known for ‘not toeing the line’ and he confessed to me that he found obedience perhaps his strongest challenge. This would manifest itself when he found himself at odds with authority, within the church maybe, beyond it certainly. We will perhaps never know how much his elevation to being Archbishop of the India Ocean had as much to do with placing him where the authorities felt he would be less of an embarrassment as with a genuine recognition of his moral and spiritual authority, which all who knew him experienced so strongly.
For more on Huddleston’s problems within South Africa’s Anglican and liberal hierarchy:

There is the priest in the Ealing film comedy ‘Heaven’s Above’ (played by Peter Sellars) where the priest (who has caused a lot of upset locally in his parish because of his attempts to fulfil the church’s precepts) is shipped off to a remote Hebridean island where Britain’s space programme is being developed, and is made Archbishop of Outer Space to keep him away from trouble - only he knocks out the astronaut about to be launched into space, steals his spacesuit and is launched into orbit where he sings hymns to the world below! The character isn’t Huddleston - too naive for that by far - but Bishop Trevor had that trait within him.

In that oceanic diocese he did more to undermine apartheid than any of its apologists and defenders could have imagined, including Defence and Aid, the programme he developed, with global and governmental support, to support the families of those imprisoned or banned for opposition to apartheid and to help train the leaders and administrators of the new South Africa which he knew must emerge.

There is now evidence that Huddleston was considered for the supreme clerical role in the Anglican Communion, Canterbury, during Harold Wilson’s Premiership. There were rumors of scandal, of breakdown and retreat, of plots to discredit him originated in apartheid’s secret state - and people coming to his defence to cast doubt because of their personal knowledge of the man.

In that period, Fair Play lost touch for a while and I recall writing very respectfully and rather expecting an Engaged Tone. Yet his reply was both charming and humble, that we should have still been thinking of him, and that he felt touched by the thought that we still wanted him to be our President. For Life we said.
For us, an inspiration, a real leader. And not just for us ... 

“No white person has done more for South Africa than Trevor Huddleston.”
Nelson Mandela.

“God bless Africa. Guard her people. Guide her rulers. Give her peace”
Trevor Huddleston

To this writer: "With every Blessing”

**In his memory: Let’s Make a World Fit for All Our Children to Play In**

_Bust of Huddleston, Bedford, UK_