

□ Darbyshire, □ Clayton, □ De Blank, □ Taylor — and others — more outspoken than the Bishop-elect is today. They were . . .

# The men before Tutu



Bishop Gray



Archbishop Selby-Taylor



Archbishop Burnett



Archbishop Russell

By KAREN STANDER Religion Reporter

WHEN Desmond Mpilo Tutu takes the Archbishop's throne in St George's Cathedral next Sunday morning, he joins a line of 10 Anglican spiritual leaders, most of whom, like him, were uncompromising critics of apartheid.

When the critics of Cape Town's newest Archbishop complain that he is "too political", they are forgetting previous primates like John Darbyshire, Geoffrey Clayton and the colourful Joost de Blank who were, for their time, far more outspoken and "political" than he is.

There is no doubt that discrimination was practised in the Anglican Church in earlier years, but there is no history of segregated congregations or separate churches.

Anglican leaders saw the dangers and spoke out against the evil of racial prejudice long before it became enshrined in law.

THE first primates — Bishop Robert Gray (1847), Bishop William West Jones (1874), who became the first Archbishop in 1897, Archbishop William Marlborough Carter (1909), and Archbishop Francis Robinson Phelps (1931) — led their flocks at a time when race was not yet an issue.

John Russell Darbyshire, enthroned in 1938, was at the helm when the church took issue with racial prejudice for the first time.

He was criticised by the Afrikaans Press for "meddling with affairs of state" and "busy himself with party politics".

An editorial in the Transvaler in 1948 said the Anglican Church was being "exhorted to oppose any action

## SPECIAL REPORT

The Government may take to implement its (Native) policy although the Herenigde Party's attitude has been endorsed by the electorate".

DR Geoffrey Hare Clayton was elected Archbishop after the death of Darbyshire in 1948.

An editorial in The Argus soon after Dr Clayton's election commented: "Somehow or other, whenever anyone sets out to advocate the repression of non-Europeans or the taking away of rights he finds himself sliding into an attack on the Church."

At his enthronement, Dr Clayton said: "If the Church is to be true to her Master, she must be especially the friend and champion of the underprivileged."

Within months of his enthronement Dr Clayton had condemned the Mixed Marriages Bill and apartheid.

In October 1949 he warned that the "worst thing" that could happen was that the church should be divided racially.

Taking a stand on civil disobedience in November 1952, obedience in November 1952, he said: "It has been the traditional teaching of the Christian Church that there is no obligation on a man as a Christian to obey unjust laws.

'IT has been the traditional teaching of the Christian Church that there is no obligation on a man as a Christian to obey unjust laws. There is an obligation on every churchman to be a law-abiding citizen of his country, yet there are circumstances in which it is a man's duty as a Christian to refuse to obey a particular law.' — BISHOP CLAYTON, November 1952.

"There is an obligation on every churchman to be a law-abiding citizen of his country, yet there are circumstances in which it is a man's duty as a Christian to refuse to obey a particular law."

A law could only rightly be disobeyed if one's conscience forbade one to obey it, or if a particular law was judged to be inconsistent with fundamental human rights, he said.

COLOURFUL, outspoken and controversial, Dr Joost de Blank was enthroned in 1957 after the death of Dr Clayton.

Soon after his arrival in Cape Town he visited the squatters' shanties at Windermere which were being demolished by the authorities. This angered him and he felt that it showed the real nature of the Government's policies.

In February 1958, Archbishop De Blank issued the stern warning that he would not tolerate discrimination in the church.

He wrote in the Archbishop's journal *Good Hope*: "I have to admit with shame that I have been told of certain congregations where apartheid operates. I do not and cannot believe it, but if it were ever proved to me that apartheid does

in fact operate in any church in this diocese, let me state with all the emphasis at my command that I should do everything in my power to eradicate it. In the intervening period while it existed I should have to refuse any episcopal ministrations on behalf of the congregation concerned."

Archbishop De Blank drew fire from the National Party for his views and was criticised in Parliament.

He was concerned about the effects of separate education and put his full support behind the policy of open schools.

In fact it was only in 1976 that the Anglican Church passed a motion — proposed by Bishop Tutu — making multi-racial schools official policy.

In 1964 De Blank was installed as one of four resident canons at Westminster Abbey and Dr Robert Selby Taylor took his place.

IN Archbishop Taylor's first interview at Bishops Court he condemned detention without trial and made it clear that he believed that apartheid was inconsistent with the teachings of Christ.



Bishop Desmond Tutu

Asked whether he felt that politics should play a part in the church, he replied: "Politics are the life of any country and the church has to bring its influence on every aspect of human relations."

Throughout the years of Archbishop Taylor's ministry, he voiced his opinion freely and frankly on all current political issues, including detentions and bannings (which he deplored) and black consciousness (which he applauded).

He was one of the high-ranking churchmen who joined the boycott of the whites-only Nico Malan Theatre.

ARCHBISHOP Taylor retired in 1974 and Archbishop Bill Burnett was elected.

Less outspoken than some of his predecessors, Burnett nevertheless spoke his mind when the occasion demanded. In 1980 he issued a stern warning that change, although inevitable, seemed beyond peaceful means.

He made no secret of his opposition to apartheid and described the Mixed Marriages Act as "an affront to man and God".

ARCHBISHOP Philip Russell was elected when Burnett retired in 1981 and was the first Archbishop to break the tradition of inviting Government representatives to the enthronement.

He said it was a way of saying that Christians were being hurt by the South African political situation.

From the beginning Archbishop Russell made it clear that he felt the church could not divorce itself from politics and in 1982 offered to help the Government launch a national convention.

Last year he led a delegation of church leaders to meet President P W Botha to ask for the state of emergency to be lifted, the dismantling of apartheid to be announced and a national convention to be called for all groups to negotiate a constitutional formula.



Archbishop Phelps



Archbishop Carter



Archbishop Darbyshire



Archbishop de Blank



Archbishop Clayton



Archbishop West Jones