

Dear NEWSA community members,

I begin this essay with a series of apologies. This paper is very, very, very late and very, very, very rough. Though the project on black swimming spaces in Johannesburg has been something I've been thinking about on-and-off-again for some time, this represents my first real attempt at putting something together in anything close to a readable essay.

The research presented here is also a bit of a preliminary stage, as certain periodicals (particularly *Drum* and *Zonke!*) haven't been fully consulted/incorporated yet. As I've gotten reconnected to this project, it became clear to me that my original project examining both two pools, the St. Cyprian School's pool in Sophiatown and the Huddleston Swimming Bath in Orlando, was simply *too* big. Thus this essay is an attempt to split the project into two essays.

As such, please consider this essay to be a rough draft. Please do not distribute without the expressed knowledge of the author.

Thank you for your consideration, comments, and any suggestions about further sources. Again, I sincerely apologize for my incredibly tardy submission.

Sincerely,

Tyler

Becoming *Makalaphile*:
Father Trevor Huddleston and an Interracial Effort for an Orlando Swimming Pool

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Throughout the twentieth century, swimming pools (often referred to as “swimming baths”) were common throughout the city of Johannesburg and surrounding suburbs. Aside from the thousands of pools in private homes and clubs, each white neighborhood/suburb typically possessed a public pool. By the 1940s, swimming pool emerged as a standard facet to white suburban lifestyles throughout the city and country. Writing of his life in Johannesburg as a white anti-apartheid activist in *Inside Out: Escape from Pretoria Prison*, Tim Jenkins recalls, “there were those who were revolutionaries for as long as parents paid the university fees. As soon as they had to fend for themselves or landed well-paying jobs there was no more time for playing revolution. They became taken up with their own lives; the pursuit of swimming pools became more important.”¹ In many ways, possessing swimming pools or access to them became synonymous with white Johannesburg and even taken for granted.

For Johannesburg’s black population, which conservative estimation place at roughly 620,000 people and 61.5% of the metropolis’s overall population, access to swimming facilities were anything but assured.² “There are twelve public swimming baths and three thousand private pools in Johannesburg for the white population. For the Africans there are three, and only one of those... is really a public bath,” remarks Anglican priest and prominent anti-apartheid activist Trevor Huddleston in his 1956 *Naught for Your Comfort*, an autobiographical account of his time in Johannesburg as a missionary.³ Unlike coastal cities like Cape Town, Durban, or Port Elizabeth

¹ Tim Jenkin, *Inside Out: Escape from Pretoria Prison* (Bellevue: Jacana, 2003, originally published in 1987), 22.

² A. Schauder, J.P, “Eliminating South Africa’s Native Slums,” *Optima*, Dec. 1956, Vol. 6, No. 4, p. 123.

³ Huddleston, p. 94.

where “non-European” beaches existed (though limited),⁴ Johannesburg’s swimming pools offered one of the only places where black residents could escape the dry summer heat. In describing the area, author Lewis Nkosi remarks that Johannesburg had “scarcely any parks or water in sight.”⁵ Thus despite other concerns, communities generally valued swimming pool access in “non-European” areas, and these facilities were often regularly used, particularly by youth.

With a population of nearly 100,000 people in the mid-1950s, the lack of amenities, recreational facilities, and sports fields in Orlando and the surround township were appalling. Yet one could argue that a swimming pool was a trivial addition to township that lacked sewage, indoors running water, paved roads, or even properly constructed homes. While it would be fallacious to argue that the effort for black South African access to public beaches and swimming pools matched other concerns like the struggle against pass laws, low wages, poverty, mass removals, the denial of the vote, banning of activists, or even the prohibition of alcohol, African, Coloured and Asians communities’ mobilizations in the pursuit of securing access to swimming facilities and spaces demonstrate the expansive nature of inequalities throughout the period as well as the multifaceted complexities within the anti-apartheid struggle. It was not simply political or economic equity that these communities strove for. They sought greater access to amenities and overall enhancements regarding quality of life within their communities.

Drawing mainly from various autobiographical writings and print media sources, this essay explores the importance and impetus in the establishing of these pools in Johannesburg’s designated African residential spaces. The fact that black communities across the Rand petitioned and lobbied

⁴ That is not to say that these areas did not considered swimming areas, particularly pools, important. For instance in addition to organizing against the “segregation scheme” being planned in District Six, Cape Town’s “Non-European Citizens” rallied against segregation on beaches and a proposal for Sea Point Swimming Pool “to be taken away from the Non-European people!” Instead I would argue that this struggle was fundamentally different than the Reef as it o. For more on the demonstrations in Cape Town, see Non-European United Front flier for April 16, 1940 (Basston, Cape Town, 1940)

⁵ Nkosi, *Home and Exile*, Longmans (London, 1965), p. 16.

for swimming pools demonstrates the importance and vitality of leisure on the Witwatersrand. With a swimming pool designed specifically to service them, the Reef's black communities arguably say themselves one step closer to the acceptance, permanency, legitimacy, and equality that they desired. By exploring this particular topic, this essay furthers our understanding of the desires for better recreational facilities and leisure spaces throughout black communities across Johannesburg. In doing so, this research not only builds upon the pre-existing scholarship concerning black South African leisure, sport, and entertainment during period (ex. the works of Alan Cobley, Peter Alegi, André Odendaal, Litheko Modisane, Bhekizizwe Peterson, Ashwin Desai, Chris Merrett, Goolam Vahed, etc.) but reflects the thoughts expressed within the accounts by Johannesburg's black residents during this (for example, the written accounts by figures like Don Mattera, Bloke Modisane, Henry Nxumalo, Todd Matshikiza, and Nelson Mandela all mention the racialized inequalities of Johannesburg's swimming facilities within their work).

Rather than looking at amenities, sports facilities, or leisure spaces as a whole, this essay centers on one particular sight: the swimming pool in Orlando, Soweto. As noted above, Huddleston argues in *Naught For Your Comfort* that there were three pools open to Africans in Johannesburg by the book's publication. These were pools at the Wemmer Hostel (date unknown but hostel constructed in 1925), St. Cyprian's Mission School (located in Sophiatown, operated by Community of the Resurrection church, and opened in 1939), and the Huddleston Swimming Bath in Orlando.⁶ Out of the three, it was only the Orlando that was "really a public bath," as the Wemmer and St. Cyprian's pools had restrictions on who could use these facilities. In many ways, the Orlando swimming pool articulates the significance of leisure space and sporting facilities in black urban spaces during this period.

⁶ *Bantu In the City*; and Father Raynes, C.R., "Foreword" to Community of the Resurrection (Johannesburg), *Annual Report 1939: Mission Stations in Sophiatown and Orlando, Johannesburg* (Johannesburg: Leader, 1940), 5.

In focusing on the Orlando swimming pool, much of this paper is built around the work of Fr. Huddleston, who spearheaded efforts in 1952 to fundraise funding for the pool's construction. Huddleston's efforts struck a chord within various communities across the Witwatersrand and both white and black South Africans joined Huddleston's fundraising effort for varying reasons. In this way, the fundraising for and construction of the Orlando swimming pool is not a story of white benevolence or charitable giving. It is also not a story of Huddleston fitting the "white savior" trope. Instead, the story of the Orlando swimming pool's construction is one where black Johannesburg's concerns, interests, and ideas were expressed, debated, and considered. In many ways, Huddleston served as a public intermediary for these communities. Hence, my aim is not use this story to praise Huddleston or white liberalism/radicalism but instead see how Africans contributed to and fundamentally shaped this particular effort.

Huddleston and the Calls for an Orlando Pool

In 1952, Father Trevor Huddleston published a letter to the editor in the *Rand Daily Mail* that Johannesburg's residents should work to build a swimming pool in Orlando township. Aided by what Huddleston describes as a "hotter than usual" summer in 1951, the priest hoped to galvanize support from the Johannesburg public, both white and black, behind an effort to create the first truly public swimming pool for Africans in the city.⁷ As there existed few or semi-public swimming pools available to black South Africans in Johannesburg or the country, the idea was a relatively novel request for 1950s South Africa. However, Huddleston was particularly aware of the potential popularity for a swimming pool in Orlando. His ministry with the Community of Resurrection (CR) was based both in Sophiatown, which possessed St. Cyprian's swimming pool run by the CR, and Orlando, a township of Johannesburg's southwest outskirts. For years earlier, Huddleston made a

⁷ Huddleston, *Naught For Your Comfort*, 218.

practice of bringing children (particularly altar boys) from Orlando via his car to Sophiatown so they could enjoy a day at St. Cyprian's pool. Thus the construction of swimming pool in Orlando township was far from an outlandish idea to Huddleston.

Though Huddleston's public appeal ultimately made him into the public face for the Orlando swimming pool appeal, Huddleston was certainly not alone in this effort. Nor was he the first to advocate for the creation of swimming spaces for the Reef's black populations. Historically, pools were part a larger collection of demands that Africans, Coloureds, and Indians for increased access to leisure space, athletic facilities, and cultural institutions. "In a contented community all sorts of social services, recreation parks, swimming baths, picture theatres, etc., are required... The African has come to the city to stay, and he should, therefore, be thoroughly and adequately provided for in all those things that go to make life worth living," contended Theo Twala in the mid-1930s.⁸ Many Africans considered swimming pools important aspects to modern, urban living. Essentially, each of the white neighborhoods across the city had at least one and the fact that Johannesburg's "Non-European" population was denied access to such public spaces and services represented a woefully inadequate system.

On December 6, 1947, the *Bantu World* published a photograph of African patrons, mostly children, swimming in a pool. The photograph, entitled "Keeping Cool in Summer," both seemed lightheartedly and apolitical but the attached caption was anything but. It used this image to make a larger point about black access to swimming facilities and stated:

A spokesman for the Johannesburg City Council this week said that given the materials and the right financial basis, African housing world [sic] be provided. This all to the good, but public amenities are also urgently needed. Two years ago we published this picture of the only swimming bath for Africans in Johannesburg African townships.

Two years have passed AND IT IS STILL THE ONLY SWIMMING BATH.⁹

⁸ Quoted from *The Rules of the Game*, 26.

⁹ "Keeping Cool in Summer," *Bantu World*, December 6, 1947, p. 1

The caption with its capital letters capture the urgency of amenities like swimming pools that many within black Johannesburg felt. For black Johannesburg residents, there existed limited available options to cool off. Sophiatown's Odin cinema added air conditioning circa 1947.¹⁰ In less centrally located and less developed spaces like Orlando, options to cool off were even direr. As a result, many made due where they could. Often these were streams or drainage pools on the edges of residences. Such swimming areas proved deeply problematic due to concerns over pollution, hygiene, and drowning hazards. All of which were grave concerns for parents and community leaders alike.

Despite Huddleston's belief that a pool was "a present of such quality and purpose," not all of Johannesburg's black residents agreed with him.¹¹ This drive for a swimming pool was not something universally held by all Africans in Johannesburg. It is here, however, where one must consider Huddleston's strong reputation and standing within African communities throughout the Rand and South Africa. Since his arrival to Johannesburg in 1943, Huddleston acquired a reputation with black communities as a trusted ally, advocate for African causes, and made them more likely to get behind the effort. In recalling why she and the Manhattan Brothers participated in a fundraising concert for the pool, Makeba argues "Father Trevor Huddleston was doing a lot to help black people in townships, so we were glad to help him."¹²

For many, trust in Huddleston's sincerity and intentions made it less likely that they'd doubt the nature of this cause. Huddleston remembers James Sofasonke Mpanza, a community leader who carried considerable weight within Orlando after leading several "squatter movements" and demonstrations against the lack of housing for Africans in Johannesburg throughout the 1940s, was

¹⁰ "Odin Theatre Attraction," *Bantu World*, June 14, 1947, p. 2.

¹¹ Huddleston, *Naught For Your Comfort*, 219.

¹² Miriam Makeba with Nomsa Mwamuka, *Makeba: The Miriam Makeba Story* (), 35.

not a particular fan of the pool's construction.¹³ In *Naught For Your Comfort*, Huddleston recalls Mpanza exclaiming, "Swimming baths?... Swimming baths? ... We men do not need swimming baths." Huddleston also adds that Mpanza accused the priest of "throwing sweets to the children." However, since it was Huddleston proposing the idea rather than someone else, Mpanza did not consider these "sweets" as poison and was willing to accept Huddleston's proposal. Despite Mpanza's own doubts about the pool's usefulness to a community with more pressing needs, he and the Advisory Board did ultimately allow the facility's construction, according to Huddleston, due to their trust in him and a recognition that the pool would at least marginally improve life in Orlando.¹⁴ Thus it appears that African residents that did not particularly value a swimming pool may have been swayed by the effort since it was Huddleston, rather than another figure or the national and municipal governments spearheading the effort.

FUNdraising: Debates on Black Leisure on the Reef during the 1950s

On January 1, 1952, Huddleston published a letter to the letter in the *Rand Daily Mail* praising Brakpan for the municipality's decision to build a swimming pool in one of their African locations and Huddleston suggested that Johannesburg should follow suit. Instead of demanding the city build it, Huddleston took a different tack. Citing the government's inability to meet "the need for proper housing," Huddleston admitted that it "would be folly even to suggest" that the city build a pool in Orlando. Instead, Huddleston offered a more grandiose proposition: the people, not the city, of Johannesburg take on such a project.

In seeking to win over potential supporters, Huddleston linked the idea of the swimming pool indirectly to the benefit of the donors themselves:

¹³ Noor Nieftagodien and Sally Gaule, *Orlando West Soweto: An Illustrate History* (Johannesburg: Wits University Press, 2012), 10-14.

¹⁴ Huddleston, *Naught For Your Comfort*, 220.

Yet a swimming bath in Orlando would be not only an immense boon to the thousands of young folk whose opportunities for healthy recreation are so limited: it would be an investment that would pay handsome dividends.

While we sit back and deplore the menacing increase in juvenile crime and delinquency, we do little enough to take any step which would effectively reduce it.

...While no one would be so foolish as to imagine that crime will vanish when recreation facilities are provided, any sane person must agree that healthy recreation is at least one of the most necessary means to an end.¹⁵

In framing the appeal in this manner, Huddleston engaged in the common belief within various parties across the world, but particularly prevalent within South Africa, that criminal behavior stemmed from a lack of recreation facilities. Just a few years in 1956, Huddleston argues in *Naught for Your Comfort*, “the ‘tsotsi’ is, very largely, the product of frustration. And much of that frustration is physical: the absence of any decent, healthy outlet for his energies in recognised sport.”¹⁶

Huddleston was not alone in his connecting a dearth of sporting activities to violence and crime. In *Blame Me on History*, Bloke Modisane explains how access to such a makeshift swimming site led to racialized violence:

There was a mud pool in the buffer strip which divided Sophiatown from Newlands, and as a lad I joined in the fights for the right to swim in the mud pool. Whichever group got there first imposed its right to use, and continue using the pool; we threw stones at each other. The white boys usually dominated the contest in the end, invariably resorting to pellet guns. At the beginning it was for the right to use the pool that we fought, but this rationalisation soon lost its validity—it was for the sake of fighting that we went to the pool.

I was in the water when one of these fights started, and they threw stones at me and trying to ward off the stones I was drawn deeper into the water, until suddenly the earth under my feet gave way. I struggled against drowning until I preferred death to the agony. My hands searched for a weight to keep me down. During the struggle to stay down I was grasped by a hand and guided out... I have never learned to swim.¹⁷

As frighteningly terrifying as Modisane’s account is, it viscerally explains how the dearth of black swimming facilities directly led to youthful mischief and violence. While Modisane’s recollection is personal, there existed a belief shared by many people across Johannesburg that a lack of black (but

¹⁵ Letter to the Editor from Trevor Huddleston, “Swimming Bath Needed in Orlando,” *Rand Daily Mail*, January 1, 1952.

¹⁶ Huddleston, *Naught for your Comfort*, 97.

¹⁷ Modisane, *Blame me on History*, E.P. Dutton & Co., Inc. (New York, 1963), p. 16-7.

particularly African) recreational spaces were connected to the area's growing problem of crime, gangs, and *tsostism*.

Instead of going to a select few mega donors, Huddleston argued that modest sums from many individuals could be enough to build the pool. "I would suggest that either through the Chamber of Commerce or individually, a sum of £5 should be contributed by every firm employing more than 20 Natives," he argued.¹⁸ Sensing that initial estimate of £6,000 would dissuade potential donors of the project's viability, Huddleston initially requested firms and individuals approach him with "promised sum[s]" rather than donations so that "no money would be asked for" if the project fell apart.¹⁹

By January 10, 1952, just over £100 had been received. Instead of clamoring for donations, Huddleston first pushed for promises of donations, particularly from powerful and wealthy organizations. "If the Chamber of Commerce and the Chamber of Industries will support this scheme we cannot fail to reach our target," said Huddleston. Huddleston added that he hoped this effort would lead eventually to the construction of pools in every township around Johannesburg.²⁰ Those responding to this first wave of donations ranged from a £10 promise from African employees with the Consolidated Main Reef Mines and Estate, Ltd. to small donation from a white resident who included a note explaining their rationale for donating, which read "I owe many comforts in my home to the Native and would like to help."²¹

Seeking to explore all possibilities in fundraising for this pool, Huddleston invoked a variety of reasons to rally support. Remembering that the British royal family had visited South Africa and,

¹⁸ Letter to the Editor from Trevor Huddleston, "Swimming Bath Needed in Orlando," *Rand Daily Mail*, January 1, 1952.

¹⁹ Letter to the Editor from Trevor Huddleston, "Swimming Bath Needed in Orlando," *Rand Daily Mail*, January 1, 1952.

²⁰ "Promises, Not Cash, Wanted for Native Swimming Bath," *RDM*, January 10, 1952.

²¹ "Promises, Not Cash, Wanted for Native Swimming Bath," *RDM*, January 10, 1952.

in particular, Orlando in 1947, Huddleston pitched the pool as a means to honor the recently deceased King George VI, who possessed a renowned interest in sport. Huddleston's letter to the editor in *RDM* concerning this angle noted:

I can think of nothing which would more fittingly do this than the provision of healthy recreation for the thousands of under-privileged Native lads in our locations and townships.

Already the scheme for a swimming bath at Orlando Township is meeting with a swift response from the public of Johannesburg. We need at least £6,000 for this purpose. Surely there are many who would care to make their contribution to this cause in memory of a King who did so much for the youth of the Commonwealth and who, by his own example, showed his deep sympathy with the less fortunate?²²

Huddleston argued that a swimming would help “perpetuate his [George’s] memory” and served as “a living memorial.”²³ This invocation of King George VI, however, was no mere coincidence.

Instead it was a calculated move by Huddleston to gain more momentum and attention to the fundraising effort associated with the Orlando pool. Before South African newspapers even published Huddleston's letter connecting the Orlando pool to King George VI, Huddleston discretely approached Buckingham Palace in hopes of convincing the British Queen to either make a donation or at the very least, publicly announce her support for the cause.²⁴ Huddleston's letter to the Queen's secretary stated:

I am bold enough to ask you whether you would most timidly place before Her Majesty the Queen the enclosed letter which appeared in the Johannesburg Press [t]oday.

I do so for I believe that Her Majesty might care to know of this suggestions, coming from South Africa and having in mind a memorial to His Majesty King George VI.

It would be, I need hardly say, an immense encouragement to me and to those who contribute if we could feel that Her Majesty approved of such a memorial. To receive a letter

²² Trevor Huddleston, “Swimming Bath as a King’s Memorial,” *Rand Daily Mail* (Johannesburg), February 15, 1952.

²³ “Advisory Board’s Disclaimer,” *The Bantu World*, March 29, 1947, p. 1; and “How Africans Received the King in Orlando,” *The Bantu World*, April 5, 1947, p. 1.

²⁴ The royal family, including the king, had visited Orlando in 1947. He may have been considering doing something in the township as Sir Evelyn Baring, the then High Commissioner for the United Kingdom, visited Orlando apparently to “acquaint himself with conditions in the Township. NEED SOURCE. British activist, Lady Norman, also visited the township in 1948. See “Lady Norman Visits Orlando Township,” *The Bantu World*, February 7, 1948, p. 2.

giving such approval would, I feel certain ensure a notable response from the people of this city.²⁵

Huddleston's request was forward to the Governor General of South Africa.²⁶ Fearing that "other organisations [would be] encouraged to make similar requests if Huddleston's request was met,²⁷ Huddleston's request was denied.²⁸

Undaunted by the British crown's rebuff, Huddleston continued lobbying Johannesburg's businesses and affluent white populations to donate funds to the cause. The fundraising appeal had stalled. The swimming pool itself was not Huddleston's first attempt at fundraising for African causes, particularly aimed at children. In 1945, Huddleston launched the African Children's Feeding Scheme (ACFS), which provided lunches to African children. By 1953, the ACFS was a colossal project and needed an estimated £1,000 each month to feed 5,000 children everyday.²⁹ Seemingly unafraid that his swimming pool effort would take away from the donations to ACFS, Huddleston may have initially overestimated his ability to solicit donations from Johannesburg's white residents.

While a prominent figure in Johannesburg during the 1940s and 1950s, Huddleston was far from a universally beloved figure in Johannesburg throughout this period. Instead, his public image was often colored by one's own stances regarding apartheid and the place of Africans within "modern" South African society. Though black residents and politicians as well as white radicals/liberals often recognized Huddleston as an ally, many in South Africa considered the priest to be an itinerant troublemaker and communist agitator. This presumably damaged the swimming pool project's appeal to those with more conservative or racist agendas. It became impossible to separate Huddleston from the Orlando Bath itself. Thus while the *Rand Daily Mail* published

²⁵ Letter from Trevor Huddleston to Private Secretary's Office, Buckingham Palace, February 15, 1952.

²⁶ Letter from Trevor Huddleston to Private Secretary's Office, Buckingham Palace, February 15, 1952.

²⁷ Letter from Secretary to the Prime Ministers to The Secretary to the Governor-General, March 21, 1952.

²⁸ Letter from Sgt. D.S. Preller, Secretary to the Governor-General to Trevor Huddleston, April 22, 1952.

²⁹ "Natives Give Liberally to Feeding Scheme," *RDM*, April 29, 1953.

architectural plans of the pool, the newspaper's reporting regularly noted how Huddleston's criticism of the government and apartheid policies, particularly Bantu Education Act.³⁰

By late April 1953, the total raised, which included "money in hand and promises [of donations from the public]," stood at only £2,000, well below the now £10,000 projected costs for the pool.³¹ Ultimately, the effort proved complicated enough that Huddleston formed a committee to run the fundraising and construction efforts. Chaired by Douglas Roberts of the Hope Homes company, the committee consisted of Roberts, Huddleston, A.D. Taylor (President of the Swimming Association of South Africa), and J. Crowhall (need to identify). Despite far from the fundraising target, the committee did secure a "leading" local architect to volunteer "his services free of charge."³² Despite being an interracial effort to build a swimming facility in an African township, it is unclear how integrated the fundraising and construction committees were. A separate "African committee," chaired by Dr. Jacob Mfaniselwa Nhlapo, then-editor of the *Bantu World*, was ultimately "formed to assist in the raising of funds."³³ Despite lacking the access to capital, facilities or freedom of movement that their white peers did, Nhlapo and the "African committee" made significant contributions to the cause. Most notably, they organized several events, such as concerts at the Bantu Men's Social Centre, and used Nhlapo's social, professional, and personal connections to publicize the effort (more on this later).³⁴

For his part, Huddleston seemingly never let this cause peter out. Instead he used his public prominence to repeatedly publicize the project. When the RDM published the New Years

³⁰ "Huddleston's Warning on Education," *RDM*, Dec. 11, 1953; and "Native Swimming Pool at Orlando," *RDM*, Dec. 11, 1953.

³¹ "Orlando Swimming Pool Site to be Granted Soon," *RDM*, April 27, 1953.

³² *African Sports* lists the Roberts' company as "Roberts Construction Company," instead of Hope Homes. See Sy Mogapi, "Olympic Games Size Swimming Bath to be Ready in Six Months," *African Sports*, September 1953, 14; and "Orlando Swimming Pool Site to be Granted Soon," *RDM*, April 27, 1953.

³³ Sy Mogapi, "Olympic Games Size Swimming Bath to be Ready in Six Months," *African Sports*, September 1953, 14.

³⁴ Sy Mogapi, "Olympic Games Size Swimming Bath to be Ready in Six Months," *African Sports*, September 1953, 14.

resolutions of notable (white) South Africans in 1954, they included Huddleston whose resolution read:

We resolve to see to it that 10,000 houses are built for the Native population of Johannesburg in 1954—and to accept no excuses from our elected representatives because we regard this as priority No. 1.

We hope also to see the Orlando swimming bath completed.³⁵

Instead of seeing his work as doing something that the municipal or national government should be doing for its residents, Huddleston considered the swimming bath as a highly desired luxury that would not only benefit Africans around Orlando but he also could use it as a means to remind the public that the government continually failed to live up to its promises of building homes for Africans.

In raising money for and the building of the pool, Huddleston and his supporters initially refused support from the government. A report in *African Sports* noted:

In addition, the City fathers were willing to donate a handsome amount of money towards this worthy cause; but Father Huddleston felt obliged to decline the offer. He maintains and advocates that even though recreational facilities are a necessity to any community, adequate and proper housing for the Non-Europeans is an urgent matter — and that is where, at the moment, the council should divert its financial resources.³⁶

Though reported rather plainly here, one could argue that this refusal by Huddleston, the organizing committee, and their supporters shrewdly used their cause to not only work towards building a swimming pool but using the publicity from the fundraising appeal to accentuate the South African and Johannesburg governments' embarrassing record regarding the issue of adequate housing for black residents. Though Huddleston and the organizing committee would eventually accept the land at the building site from Johannesburg municipal government and turn over administration of the pool to the municipal authorities, they seem to have held firm that no government funds should be

³⁵ "Their Good Resolutions," *RDM*, January 1, 1954.

³⁶ Sy Mogapi, "Olympic Games Size Swimming Bath to be Ready in Six Months," *African Sports*, September 1953, 14.

used in building a swimming pool when those funds should be used to build or improve the housing situation for Africans on the Reef.

African Participation in Building the Orlando Pool

While Huddleston seemingly focused on soliciting donations from white residents and businesses in Johannesburg, the story of the fundraising for and building of the Orlando pool is not one of a white savior (i.e. Huddleston) or benevolent charity on the part of Johannesburg's whites. Africans themselves proved crucial to the effort. Their support for the project and fundraising efforts both proved key in getting the project completed.

On the connection between the pool and anti-*tsotsism* efforts, *African Sports* reporter, Sy Mogapi, noted in 1953:

It was during the Christmas season of 1951 when *tsotsism* and gangsterism had assumed alarming proportions, particularly in Johannesburg, that the public demanded sterner measures, more police, larger and more severe sentences against young lawbreakers. To them this was the only remedy to stamp out crime and juvenile delinquency among the Africans.

Then Father Huddleston stepped in. He took an entirely different view. He felt that was because of a lack of recreational facilities that many youngsters turned to crime for want of something to do to satisfy their youthful enthusiasm.³⁷

Though Huddleston was the predominant force behind the project and public face of the fundraising effort, many Africans agreed with the need for more sports fields, theatres, cinemas, etc. in black townships and residential areas. Therefore a swimming pool in Orlando was a welcomed proposal. The residents of Orlando, the surrounding townships, and those all over the Rand recognized the swimming pool's significance. It would improve their quality of life, give their children something to do, and potential curb crime. Huddleston's association with the project simply further legitimized the cause in the opinion of many Africans.

³⁷ Sy Mogapi, "Olympic Games Size Swimming Bath to be Ready in Six Months," *African Sports*, September 1953, 14.

Beyond curbing the concern of *tsotsism*, many Africans in Johannesburg, particularly the petty bourgeoisie, recognized the Orlando pool as vitally important and significant in the effort to make their black residential spaces more livable and respectable. In mid-September 1953, a *Bantu World* editorial, entitled “Orlando Bath Can Be Example,” maintained that this swimming facility could provide a blueprint for future works and political action. Arguing that protests alone were “insufficient” in helping the African community, the editorial cited how various races had used “self-help” causes and that such efforts demonstrate that “we ourselves can do for our own betterment even in the face of restrictions imposed by cumbersome laws... We need to use such opportunities as we have to good advantage.”³⁸ The *Bantu World*'s editorial continued:

No one who is acquainted with the Africans' living conditions... will deny this [lack of amenities], but Africans themselves could express their feelings by doing something, no matter how little, to improve their own conditions. A fine example is that of the Orlando Swimming Bath. This is something where Africans, can demonstrate to those in authority the need for improved amenities... All help and support for so worthy a cause is expected from Africans themselves.

Starting in this way, other self-help schemes could be worked out; for instance, a move could be started to tackle the matter of school accommodation whose acute shortage sets a break on progress.

While we clamour for improved conditions all round, let us at the same time show with the little we have that we are capable of managing our own affairs. Let us not just moan and groan, or even look entirely to others for help; it is when we show by example what we want, and are capable of doing, that the gates of development and progress will be forced open.³⁹

In many ways, the Orlando swimming facility was key to the larger, collective struggle towards African development and better living conditions for all Africans on the Rand, if not South Africa. Projects like this swimming pool made African townships more livable and represented an important in addressing apartheid-driven inequity. With that noted, it important to consider the pool's appeal was not simply, which is perhaps demonstrated by one of the first promises of

³⁸ “Orlando Bath Can Be Example,” *Bantu World*, Sept. 15, 1953

³⁹ “Orlando Bath Can Be Example,” *Bantu World*, Sept. 15, 1953

donations came from African employees with the Consolidated Main Reef Mines and Estate, Ltd.⁴⁰ The fact that these workers came together to pledge £10 donation, not an insignificant sum for this class of laborers, speaks volumes of how the Orlando pool effort captured black Johannesburg.

Several notable figures within black Johannesburg lent their support to the cause. In September 1953, Jake Tuli held a four-round boxing exhibition at the Orlando Communal Hall. For Tuli, this cause presumably meant a great deal. He had grown up in Orlando, served as a CR altar boy just years prior, and was considered a Huddleston protégé. As perhaps the most famous black South African in the entire country at this particular time, Tuli's decision to lend his support to the cause proved significant. As one of his rare public appearances in the Transvaal before returning to Britain to defend his Empire title, the gathering would have been a major event regardless of the cause.⁴¹ The event itself brought in a significant crowd, as it reportedly brought in over £200 and featured Tuli, wearing his Empire championship gown, handing over a £100 check from Commando cigarettes, which Tuli had an existing endorsement deal with.⁴²

The black press took a supportive role for Huddleston's effort. The *Bantu World*, one of the Rand's and country's most widely read African newspapers,⁴³ repeatedly reported on news related to the fundraising for the pool and its construction. Beyond their reporting, the newspaper also lent its support to the effort in various ways. It played a central role in organizing several charity concerts raising money for the pool.⁴⁴ The cover of its October 24, 1953 issue of *Mayibuye*, a supplement to *Bantu World*, featured a photo of a young girl sitting a tub of water holding a beach ball with the headline of "I'm making a splash for the Orland Swimming Bath[.] What are YOU doing?"⁴⁵ The

⁴⁰ "Promises, Not Cash, Wanted for Native Swimming Bath," *RDM*, January 10, 1952.

⁴¹ "Jake Aids Bath," *Bantu World*, August 29, 1953, p. 1.

⁴² "Big Cheque—Big Smile," *Bantu World*, September 26, 1953, p. 1.

⁴³ Though technically a white-owned newspaper, Africans were predominantly responsible for the *Bantu World's* editing and reporting.

⁴⁴ "Limelight," *Bantu World*, October 17, 1953, 8.

⁴⁵ "I'm making a splash for the Orland Swimming Bath[.] What are YOU doing?" *Mayibuye*, 1.

newspaper also ran a several week “Jake Tuli Puzzle Contest” that fundraised for the Orland Swimming Bath Appeal. With the first, second and third prizes being a pair of boxing gloves autographed by Tuli, a sports jacket (donated by Messrs. Reevian Brothers in Germiston), and 1,000 Commando cigarettes (donated by United Tobacco Company), respectively, readers could enter the contest by identifying which object (a coat hanger) was not a tool from a photograph along with sending “one shilling in stamps or postal order” to the publisher and the paper would donate these “All your schillings” to the cause.⁴⁶ In this appeal, the newspaper stressed how this swimming pool was “One of Jake Tuli’s great hopes” and that his fans should help “get a huge sum in honour of Great Jake Tuli.”⁴⁷

Though African performers participation in charitable causes was not unheard of before the 1950s, the swimming pool effort arguably mobilized African performers as well as their allies, both black and white, in an unprecedented way. The October 16, 1953 concert, held at the Bantu Men’s Social Centre, proved groundbreaking not only in its scope and breadth but also the amount of performers and partners who took participated. Organized by *The Bantu World* newspaper, various musicians, athletes, politicians, and musicians lent their efforts to the cause. Madie Hall-Xuma and the Zenzele Women’s self-help organization provided the catering, while various individuals, including Dolly Rathebe, Peter Reznant, and Khabi Mngoma, became the designated ticket sellers in areas like Sophiatown, Orlando, Benoni, W.N.T., Baragwanath Hospital, and Coronationville

⁴⁶ “How to win boxing gloves Signed by Jake Tuli,” *Mayibuye*, September 26, 1953, p. 3; and “Last Chance to win Jake Tuli boxing gloves and other big prizes,” *Mayibuye*, October 10, 1953, p. 3.

⁴⁷ “How to win boxing gloves Signed by Jake Tuli,” *Mayibuye*, September 26, 1953, p. 3.

Hospital.⁴⁸ So much attention came to this concert, where tickets ranged from 6/-6 to 3d/6s,⁴⁹ that the event was nearly sold out a week ahead of time.⁵⁰

Backed by the legendary The Merry Blackbirds, the fundraising concert featured many of the Reef's top performers like the Manhattan Brothers with Makeba (though she was unidentified in the reports), the Gay Gaieties, Dolly Rathebe, Khabi Mngoma, Martha Mdenge, and the African Inkspots all performing for "free of charge." Beyond musical performance, the lineup included a fashion show, a magic act, demonstrations by weightlifters, notable comedian Louis Rathebe Pietersen, and a dance following the concert.⁵¹ Via PUTCO bus company, a shuttle bus was arranged to take Africans to and from the Bantu Men's Centre, which was located in central Johannesburg, seemingly to avoid curfew restrictions or pass arrests. This one-time service was scheduled to pick up patrons in the major African residential areas of Jabavu, the DOCC, Germiston, Kliptown, Newclare, Sophiatown, Western Native Township, and Alexandria, and all of the proceeds from this transport also went to the Orlando Swimming Pool fund.⁵²

The concert reportedly "was packed with an appreciative audience and all seats and standing room were filled." So many were turned away at the door a "large number of 'gate-crashers'" took seats from paying patrons and reports that a "lively 'black market' in tickets" occurred outside the BMSC. Despite these drawbacks, the concert raised over £500.⁵³ The event attracted a distinguished but diverse list of "distinguished Europeans and Africans," including Dr. A.B. Xuma (former ANC President) and his wife Madie Hall-Xuma (cultural activist) businessperson/boxing promoter J.R.

⁴⁸ "Talk of the Town," *BW*, Oct ??, 1953, p. ?; and "Booked Seats Only For Concert," *Bantu World*, October 10, 1953, p. 1. For more about the Zenzele Women's group, see Higgs, Catherine. "Zenzele: African Women's Self-Help Organizations in South Africa, 1927–1998." *African Studies Review* 47, no 3 (2004), 119–41. doi:10.1017/S000202060003047X.

⁴⁹ "Booked Tickets Only For Concert," *Bantu World*, Oct. 16, 1953; and "Talk of the Town," *BW*, Oct ??, 1953.

⁵⁰ "Booked Seats Only For Concert," *Bantu World*, October 10, 1953, p. 1.

⁵¹ Baton, "Limelight," *Bantu World* Supplement, October 17, 1953. 8.

⁵² "Booked Seats Only For Concert," *Bantu World*, October 10, 1953, p. 1; and "Night of nights on Friday," *Bantu World*, October 17, 1953, p. 1.

⁵³ "Concert Raises £500," *Bantu World*, October 24, 1953, p. 1.

Rathebe, broadcaster/sporting advocate Dan Twala, G. Crewe (Jake Tuli's financial adviser), Peter Dabula (need to figure out), Dr. Rex Tatane, Monty Berman, Senator William Ballinger (Liberal Party member and former advisor to Clements Kadalie's Industrial and Commercial Workers' Union), Colonel E.O.C. Maggs, W.J.P. Carr (Department Head for Native Affairs) and his wife, the chairman of the Johannesburg Repertory Society, a Representative from the National Theatre Organisation, among others.⁵⁴ Despite the concert's grandiosity and seemingly interracial harmony within this concert, it must be noted that the unequal, racist nature of 1950s apartheid loomed within the background. On his way to the concert, Fred Thabede, "a highly-respected African leader of the boys' clubs" was assaulted by a white driver after that individual backed into Thabede's car at the traffic light/robot.⁵⁵

Building Momentum: Demands for More Amenities

In all, it took Huddleston "three years to raise the money"⁵⁶ and the final cost capped at "about twenty-five thousand pounds."⁵⁷ Its opening became a heralded event with "[t]he mayor of Johannesburg, a hundred Europeans, and two or three thousand Africans" in attendance.⁵⁸ Though Huddleston's critics used the gift of a swimming pool "for a Bantu township" as proof of the "abundant goodwill" from "the White people of Johannesburg,"⁵⁹ this building of a swimming bath in a dusty township represented a major step forward in African respectability and general improvement the largely desolate Soweto. Through its construction, Huddleston effectively used the inequality caused by apartheid to combat one of its negative byproducts and publicly highlight the state's inability to make good on its promises to deliver proper homes and services to its African

⁵⁴ "Concert Raises £500," *Bantu World*, October 24, 1953, p. 1.

⁵⁵ "Van Driver Assaults Mr. Thabede While On Way To Concert," *BW*, October 24, 1953, p. 1.

⁵⁶ Huddleston, *Naught For Your Comfort*, 219.

⁵⁷ Huddleston, *Naught For Your Comfort*, 220.

⁵⁸ Huddleston, *Naught For Your Comfort*, 220-1.

⁵⁹ Alexander Steward, *You are Wrong Father Huddleston* (London: John Lane the Bodley Head, 1956), 96.

citizenry. “Every European citizen of Johannesburg is provided with a swimming bath in easy reach of his home,” wrote Huddleston in his funding raising appeal. “My desire is that the Native population should at least have this benefit too. If we can make a start in Orlando, perhaps other places will follow suit.”⁶⁰

The pool’s opening never represented an end for Huddleston but one step in a larger fundraising and publicity campaign. Just months after the Orlando pool’s completion, Huddleston launched an additional appeal to fundraise an additional for £4,000 to build a gymnasium, named after Jake Tuli, adjacent to the pool. Aside from that, Huddleston made numerous public appeals via the press for donations of exercise equipment and even swimming trunks.⁶¹ In doing so, he once again used the notion that this physical activity would benefit all of Johannesburg. “Anything that helps to keep these youngsters healthily occupied will be a blessing to the whole community,” noted Huddleston.⁶²

Though spearheaded by a white British missionary (Huddleston), Africans viewed this endeavor for the swimming pool as part of their larger struggle against apartheid as well as the inequalities and injustices inherent with the system. General reaction to and acclaim for the pool’s construction by Africans demonstrates their own concern relating to this issue. At a concert celebrating the Orlando pool, Todd Matshikiza debuted a new composition, entitled “Makhaliphile” (which translates into “Dauntless One” in English), in celebration of Huddleston and his positive impact on South Africa. One part of the song proclaims:

Sea water cannot be found at Orlando, therefore there is no sea where we can bathe.
There are no means whereby we can bring the sea to Orlando, so that we might bathe. What shall be done?

We, if we can’t bring the sea to Orlando, we can do something to have a place where we might bathe. But confound it! Makhaliphile has already found a swimming bath for us.

⁶⁰ Trevor Huddleston, “Orlando Swimming Bath Appeal,” ???

⁶¹ Letter to the editor from Huddleston, “Any Bathing Trunks to Spare?” *RDM*, Dec. 29, 1954; and “Non-European Gymnasium at Orlando,” *RDM*, Dec. 8, 1954.

⁶² “Non-European Gymnasium at Orlando,” *RDM*, Dec. 8, 1954.

Gentleman, this will not do. We must try to help ourselves and do these things for ourselves.⁶³

Matshikiza's lyrics demonstrate just how many felt Huddleston's achievements across Johannesburg were quite remarkable, if unbelievable, and that in some ways, Huddleston was providing for the people what neither African leaders nor the apartheid state had not.

Despite considering the pool a major accomplishment, few connected to the effort saw it as an end to the effort to improve infrastructure, development, and leisure spaces for black populations throughout Johannesburg. Whether or not this was Huddleston's original intent, the Orlando swimming pool campaign forced white Johannesburg to think about the disproportionate privilege that they enjoyed in comparison to Africans. Considering this issue, the *Rand Daily Mail* published an editorial on March 16, 1954 celebrating the pool's completion. Though the newspaper speculates that "probably never a better deed done for the whole community" than the pool's construction, the editorial went well-beyond praising Huddleston, his donors, or his white allies. It read:

Having said this, however, we feel obliged to add that there are certain aspects of the project that worry us. Has it had the full support of all the people of Johannesburg? After two years of fund raising there is still a deficit of £3,000. Yet, had the employers of Native labour in the city rallied to the cause, the entire £15,000 would have been forthcoming within a year. An appeal to the owners of private swimming baths in the city, and there are estimated to be 3,000 of them, produced £400. That, we would point out represents about one twentieth of the cash Johannesburg spends on burglar proofing every year.

Another peculiar feature of this "act of faith" is that although everyone in Johannesburg from the Mayor downwards, believes that amenities must be provided for Native townships, it was left to an Anglican priest to plan this swimming bath and launch an appeal for funds. Eighteen months after he had launched the project the City Council made a free grant of the land on which the bath has been built. But beyond that they seem to have given him only their blessing and a certain amount of technical advice. Yet without any fuss at all the Municipality of Brakpan has built a swimming bath almost as big as this one in its location as "one of a number of projects undertaken to provide recreational facilities for residents of the location."

Let it not be thought for one moment that we are criticising this private project... It is one of the finest examples of practical Christianity the city has seen and we hope that the enthusiasm and generosity that have been the conspicuous features of the plan will be carried over to other plans. But if the city needs, as obviously it does, more swimming baths

⁶³ Todd Matshikiza, "Makhalipile – 'Dauntless One'," in Appendix One of Robin Denniston, *Trevor Huddleston: A Life* (London: Pan Books, 2000, originally published in 1999), 218.

for Natives, more playing fields, more parks, are they all to be built in this way? Have neither the Council nor the Government money to spare for such projects?

The Huddleston Bath represents something more than a mere “amenity,” something that seems to be missing from most of the official schemes for housing and controlling Natives. It is a gesture of goodwill from the European community to non-Europeans. There have been far too few such gestures. What a pity the Minister of Native Affairs was not present at the opening.⁶⁴

[INSERT ANALYSIS]

The black press itself took a similar tact. In describing Huddleston’s effort for a pool, many used this moment to emphasize how government authorities both at the local and national level failed to provide the necessary amenities for “non-Europeans.” An *African Sports* editorial lamented:

For many years all African sporting bodies in Johannesburg have been pleading with the City Council through the Non-European Affairs’ Department for decent sporting amenities.

They have asked for an enclosed ground for each area to accommodate Soccer, Rugby, and Tennis, and provide a swimming bath.

We can justifiably say that these requests, repeated year in and year out, have fallen on deaf ears.

The City Fathers have failed to impress us as men who have the welfare of the Non-Europeans at heart.

Johannesburg, the biggest and richest city in Southern Africa has failed to build one sports stadium for the African people who form the majority of the city’s population.

The few enclosed grounds in Johannesburg are in a deplorable condition, without change-rooms or lavatories. There are no pavilion stands and people have to stand for the whole time a sporting event is in progress. Some of the grounds are not fit to play on. The best that can be said of them is that they are fenced.⁶⁵

[Insert analysis]

Though Huddleston was the driving force behind the Orlando effort, demand for such aquatic facilities soon spread across the Rand and Huddleston was no longer the driving advocate for such facilities. Just a year after the Orlando swimming pool’s construction, the Transvaal chapter of the Federation of South African Women (FSAW) drew up a list of demands that they believed should be incorporated into the Freedom Charter. It states:

⁶⁴ RDM Editorial, “The Huddleston Bath,” *RDM*, March 16, 1954.

⁶⁵ “From the Editor’s Seat,” *African Sports*, April 1954, 22.

We Demand

Proper houses at rents not more than 10 per cent of the earnings of the head of the household.

Indoor sanitation, water supply and proper lighting in our homes.

The right to own our own homes and the land on which we build them.

The right to live where we choose.

Housing loan schemes at low rates of interest.

Lighting in our streets.

Properly made roads and storm water drainage.

Adequate public transport facilities.

Parks and recreation centres.

Sportsfields and swimming pools.

Public conveniences.

*We demand these for all people of all races.*⁶⁶

In reading their demands, one recognizes not only this group's emphasis on leisure spaces but the inclusion of swimming pools. By literally placing swimming facilities next to vital issues like lighting, sanitation, housing, clean water, and roads, the Transvaal FSAW's document demonstrates how swimming facilities were considered important and vital to the larger overall struggle for equality, equity, and respectability.

In many ways, the Orlando swimming bath emerged as a symbolic rallying cry and a means for black Johannesburg to express the disparity in key services like water and electricity offered to African residents. In a July 1956 piece in the *Golden City Post* (entitled "Naught for Your Bath," a clear homage to Huddleston's book, *Naught For Your Comfort*), reporter/columnist Henry Nxumalo discusses Africans' access to water after a recent situation where suburban white residents reacted like "it was the end of the world—or just about" when they "had to go without water for nearly six

⁶⁶ This "What Women Demand" document was a list of demands compiled by the Transvaal Federation of South African Women on March 8, 1955. It was designed to present the perspectives of women to the Congress of the People where the Freedom Charter, which _____, was drawn up on June 26, 1955. See Transvaal Federation of South African Women (FSAW) IIA, "What Women Demand": Compiled in Preparation for the Congress of the People, 1955," available at <http://www.anc.org.za/ancdocs/history/women/demand.html>; and Nomboniso Gasa, "Feminisms, Motherisms, Patriarchies and Women's Voices in the 1950s," in Nomboniso Gasa, *Women in South African History* (Cape Town: Human Sciences Research Council, 2007).

hours—and it was washing day.” While acknowledging this situation was presumably hectic for these residents, Nxumalo added:

But how many of these housewives spared a thought for the hundreds of thousands of Non-Europeans who never have any tap water at all? For many black housewives it’s a daily routine to take a bucket and fetch water from an outside source. They can’t phone the City Hall about it because not one in 10,000 of them has a phone.

Mrs. Well-To-Do at Lower Houghton might spare a thought in her comfortable bath to the millions of people who have no baths, no bathrooms and no electricity of any kind. If she did, even the bath salts might lose their perfume!

But of course she won’t. Who among the fortunate care a damn about the unfortunate?

You won’t find any big headlines in the papers if the “black” outside taps are frozen. That’s too commonplace.

They even forget that Madame’s washing is done from those very “black” outside taps.⁶⁷

Before its completion, the Orlando swimming pool struck a chord with many black South Africans and reminded the public that various communities had already been promised swimming facilities years before. In turn, they used Huddleston-led drive for the Orlando pool to restate a larger desire for more pool access alongside other amenities and services.

Conclusion

To many Africans in Johannesburg, the founding of the Orlando pool helped make Huddleston a universal favorite and hero. “If a vote had been taken for the white man or woman most liked and trusted by African people,” remarks Alan Paton, “he would have won it overwhelmingly.”⁶⁸ Former editor of *Drum* magazine Anthony Sampson recalls hearing one of the magazine’s African writers even “wish[ing] he [Huddleston] were black.”⁶⁹ Shortly before being recalled to Britain in 1955, Father Huddleston was awarded the African National Congress’s highest

⁶⁷ Henry Nxumalo, “Lowdown,” *GCP*, July 22, 1956, p. 4.

⁶⁸ Alan Paton, *Journey Continued: An Autobiography* (Cape Town: David Philip, 1988), 140.

⁶⁹ Anthony Sampson, *DRUM: An African Adventure-and Afterwards* (1983 edition), 130.

honor, “Isitwalandwe” at the historic Congress of the People, in Kliptown.⁷⁰ Contemporary recollections from this period reflected a similar appreciation for Huddleston. In particular, Huddleston’s fundraising and building of the Orlando Swimming Bath became a cornerstone of his popular legacy in Johannesburg. In a column honoring Huddleston in response to the news of his removal from the country, Can Themba described Huddleston as having “indeed become a legend.”⁷¹ In reviewing all of Huddleston’s acts while in Johannesburg, Themba noted, “Among his many outstanding achievements in the building of the Huddleston Swimming Bath in Orlando—one of the few swimming baths for Africans on the Reef; the launching of the Huddleston Charitable Funds to help needy people in various ways, and his—latest brainchild—the founding of the Huddleston Jazz Band.”⁷²

Though Huddleston became later better known as a global advocate for the anti-apartheid movement at large, the building of a pool in Soweto helped cement Huddleston’s legacy as a near miracle worker and trusted advocate for Africans within Johannesburg. Regardless, the construction of a swimming bath in Soweto became a major component of his legacy. In celebrating Huddleston’s life, one clergyman would say roughly two years later:

he possesses the imagination to see great needs, the skill to reckon how they may be met, the charm and conviction to enlist the support of talent and money, and detachment sufficient to let others carry on what he has started, and an unpossessiveness which is content to see himself forgotten, if once the object for which he has worked is being attained.

One of the most imaginative works of this sort is the magnificent swimming baths at Orlando...⁷³

⁷⁰ “‘Isitwalandwe’ Citation – awarded to Trevor Huddleston at the Congress of the People, Kliptown, Johannesburg, 25 June 1955” from Appendix Three in Denniston, *Trevor Huddleston: A Life*, 225; and Alan Paton, *Journey Continued*, 143.

⁷¹ Can Themba, “Us,” *GCP*, Oct. 30, 1955, p. 4.

⁷² Can Themba, “Us,” *GCP*, Oct. 30, 1955, p. 4.

⁷³ Jonathan Graham, “Extract from a report by Fr Jonathan Graham CR on the Community of the Resurrection’s work in South Africa, 1 June 1955,” from Appendix Two from Denniston, *Trevor Huddleston: A Life*, 221-2.

It was this imaginative act of defiance against apartheid and compassion for his “flock” that convinced virtually Africans of all strips and faiths to respect him. Huddleston himself reflecting on own his own legacy in South Africa in 1956’s *Naught For Your Comfort* write, “I have a swimming bath *and* a jazz band [named after me]. That is better than a tombstone.”⁷⁴

⁷⁴ Huddleston, *Naught For Your Comfort*, 225.