

## PARLIAMENT

BUSINESS DAY, Wednesday, April 13 1988

# Malnutrition survey is causing concern

**HOUSE OF ASSEMBLY** — Surveys had revealed an alarming number of cases of malnutrition in SA, the Department of National Health said in its report for 1987, tabled yesterday.

The report also gave details of a survey in April and May last year among pre-school black children in Botshabelo in the OFS, which found about 15,1% of the children were underweight and that 35,5% showed significant growth retardation.

Among children younger than three years, 16,8% were underweight and 40,5% showed retarded growth, indicating the nutritional status of this group was lower than that of the older children.

Funds were made available annually for subsidising the buying of

skimmed milk powder or a protein-vitamin-mineral mixture by local authorities.

Because of the present economic climate, population growth and drought, there were more children at risk of developing protein-energy malnutrition. As a result, local authorities found it difficult to participate fully in the scheme because they could not contribute their part to the cost.

At the time the report went to Press, an investigation was being conducted in the OFS region into the effectiveness of the scheme.

Referring to the emergency food scheme, the report said the scheme, which originated in 1985, had from its inception not been meant to be a permanent one. As the emergency conditions prevailing at the time improved, the

scheme would be systematically phased out.

A step in this direction was taken when the Cabinet decided that the scheme would be managed by own affairs administrations with effect from April 1, 1987.

Surveys had shown that at present there were no large-scale cases of acute physical hunger, but that there were an alarming number of malnutrition cases.

About 95 000 black people, mainly in the southern Transvaal, Eastern Cape and Cape Peninsula, were provided with emergency rations each month.

□ Research suggested that SA could accommodate an optimum population of about 80-million.

□ This could be achieved if the average number of children per woman could be reduced to 2,1 by the year 2010. — Sapa.



# Tutu's acts of peace questioned

I CAN appreciate the concern of some readers about the way you use adjectives to describe Archbishop Tutu. There are many who honestly believe that Tutu is a peaceful and very dedicated Anglican.

My newspaper cuttings that go back to when Archbishop Tutu was the Bishop of Lesotho and they tend to support what your editorials have labelled him. Not once have I seen or heard anything that would even support his nomination for the Nobel Peace Prize. In fact, I still cannot establish what it was that he did to promote peace in South Africa. I would love someone who knows to tell me what the actual citation was.

Over the years Archbishop Tutu has attacked just about every group who has not supported him — to the extent that the world now accepts as the truth that if you are a South African and despise Tutu then you are a

racist apartheid-supporting bigot.

I would also dearly love to hear from any readers who can mention one act of peace that the Archbishop has accomplished during his years of being a clergyman. I know of many Anglicans who at one stage had peace in their hearts, and because of Tutu now have hate, and suspect anything that comes from the mouth of the prelate.

I have always maintained that Chief Buthelezi has more feelings for Peace in his big toe than the Nobel Peace Prize winner ever had in all his years as a cleric. Buthelezi's contribution to peace can be added up in lives saved and in concerns for his people and the avoidance of destruction. Regretably even the great Buthelezi has since been dragged into the mess by those who could not stand what he was doing.

**CANDIDAPAX**

Bloemfontein



# He never heard Afrikaans until he was 20

By Solve Burger  
and Sapa

ALAN Paton, one of South Africa's best-known authors and former head of the now-outlawed Liberal Party, opposed the country's apartheid racial segregation laws for much of his life.

Alan Stewart Paton was hailed as a visionary in 1948 with the publication of his bestselling novel 'Cry, the Beloved Country,' which described the tragedy of Blacks subjected to race laws and the upheaval caused by migrant labour.

But Paton never supported the views of many militant opponents of the government, who say that White liberals are irrelevant and that the ruling National Party, incapable of real change, should be overthrown by violence.

Paton, bespectacled and white-haired in his old age, said a new constitution introduced in 1984, which gave Indians and mixed-race Coloureds a junior role in the White government but excluded the Black majority, was some kind of step forward.

## Novels

'Cry, the Beloved Country' was one of the few novels to come out of South Africa that awakened the world to the country's racial problems. It was acclaimed by critics and later made into an opera and a film.

After that first success, Paton wrote the novel 'Too Late The Phalarope' in 1953, a number of political and religious works,

short stories, and the first part of an autobiography.

In 1981, he published "Ah, but Your land is Beautiful," the first part of a projected trilogy dealing with the years from 1952 to the Black township riots of 1976.

Paton was born in Pietermaritzburg on January 11, 1903, of Scottish ancestry. He has settled in Kloof, Natal.

He had a strict English-speaking upbringing in the Christadelphian faith, a sect whose members address each other as 'brother' and 'sister' and believe that Christ will come again to rule the world. Paton later became an Anglican.

He said he never heard the Afrikaans language until he was over 20 and was not concerned with racial problems during his youth.

## Village

Paton became a village schoolteacher in 1924 and four years later married Doris Francis, who died from lung cancer in 1967. There are two sons, born in 1930 and 1936.

A year after his first wife's death, Paton married Anne Hopkins, his British-born secretary 25 years his junior.

During his early years as a teacher, he wrote two novels but destroyed the works before submitting them to a publisher.

Tired of teaching by the mid-1930s, Paton sought reformatory work and to his surprise was appointed principal of the Diep-

kloof Reformatory for 600 Black delinquents in Johannesburg.

For 13 years, Paton liberalised the grim institution, drawing fierce criticism from Afrikaner newspaper editor Hendrik Verwoerd, who later became Prime Minister and one of the chief architects of apartheid.

Paton's experiences there were described in his collection of short stories called 'Debbie Go Home,' published in 1961.

Dr Verwoerd abolished the reformatory when he became Education Minister after the National Party election victory of 1948, but by then Paton had resigned and gone abroad to visit reformatories overseas — and write.

He began 'Cry, the Beloved Country' in a hotel room in Norway and completed the first chapter in one evening. He finished it in San Francisco three months later after composing it all in hotels, trains and boats.

As South Africa changed under the influence of the National Party's strict apartheid policies, Paton helped found the anti-government and multiracial Liberal Party in 1953.

He was elected to head the liberals in 1956 and remained in charge until the party was banned in 1968.

## Freedom

Shortly after he returned from a visit to New York in 1960, where he had received a Freedom award, Paton's passport was impounded, with no reason given. Eleven years later the government returned it and he resumed his travels.

Paton remained in the public eye in his eighties. In December 1984 he was guest speaker at a public ceremony in Johannesburg to open a 12 000-book Afrikaner library, owned by Harry Oppenheimer.



# Archbishop responds to letter from PW

## Tutu rejects Communism

By Tony Sterling

ARCHBISHOP Desmond Tutu, the Anglican Metropolitan of South Africa, yesterday rejected Communism and Marxism as "atheistic and materialistic" in a letter to the State President, Mr PW Botha.

Archbishop Tutu was responding to a letter sent to him by the State President in March.

In his reply, Archbishop Tutu, took Mr Botha to task for revealing the contents of an earlier letter sent by the State President to him which he said had been marked personal.

"I thought there were conventions governing such things," said Archbishop Tutu.

"I am distressed that during the interview with you, which I requested for the sole purpose of appealing to you to exercise your prerogative to commute the death sentence of the so-called 'Sharpeville Six' and which you then used as an occasion for harranguing me about the church leaders and our petition, you appeared to sit loosely to facts," said Archbishop Tutu.

"You had already been reported in an interview with the Washington Times as alleging that our petition was drawn up after the march. I tried to correct this erroneous view."

"But then you proceeded to accuse me of having preached under a flag depicting the hammer and sickle.

"I denied this accusation. You did not withdraw your extraordinary accusations, but claimed you had photographs to

prove your charge," said Archbishop Tutu.

"I challenged you to produce this photographic evidence which I knew was non-existent because I had never been so photographed as you had alleged.

"I refer to this matter because of the questions in your letter about atheistic Marxism."

Archbishop Tutu said he stood by all that he had done and said in the past concerning the application of the Gospel to the situation of injustice, oppression and exploitation which were the "very essence of apartheid."

### Position

"My position in this matter is not one of which I am ashamed or for which I would ever want to apologise. I know that I stand in the mainline Christian tradition

"I want you to know that I have never listened to Radio Freedom (which broadcasts ANC messages), nor do I have the opportunity to read Sechaba (the official organ of the ANC)," said Archbishop Tutu.

"My theological position derives from the Bible and from the teaching of the church. The Bible and the church predate Marxism and the ANC by several centuries."

In his letter Archbishop Tutu went on at length to theologially justify the stand of the church, including disobedience to unjust laws and the "halloed tradition of direct non-violent action."

"When laws are unjust then Christian tradition teaches that they do not oblige obedience," he said.

Archbishop Tutu said he wished to know if Mr Botha included him in a reference made in a letter

to the Reverend Frank Chikane, general secretary of the SA Council of Churches, in which the State President had averred: "You love and praise the ANC/SACP with its Marxist and atheistic ideology, landmines, bombs and necklaces, perpetrating the most horrendous atrocities imaginable; and you embrace and participate in their call for violence

hatred sanctions, insurrection and revolution."

He said he wished to know if this reference included him, since Mr Botha had justified his statement in this regard from quoting what he (Archbishop Tutu) had said in a speech in St Pauls Cathedral, London.

"I want to state the obvious," said Archbishop Tutu, "that I am a Christian religious leader — by definition that surely means I reject Communism and Marxism as atheistic and materialistic."

Archbishop Tutu said earlier that he would show that apartheid taught the fundamental irreconcilability of people because they belonged to different races, and said this was at variance with the central teaching of the Christian faith "about the reconciling work of our Lord and Saviour, Jesus Christ."

### Serious

"I am sure you could not have been serious when you quoted a pas-

age allegedly from Radio Freedom in which you underline certain words such as church, liberation struggle, justice and because our petition uses similar words you want to suggest that there must be a sinister connection between us and the ANC," he said.

**Supports objectives of ANC, not its methods**

"I told you in my interview that I support the ANC and its objectives to establish a non-racial, democratic South Africa, but I do not support its methods."

The security police had investigated his personal life and bank accounts and had tried to discredit him in their evidence, to the Eloff Commission, but had found nothing of which to accuse him.

"Not even Craig Williamson could produce evidence that I held different views to those I had expressed in public," he said.

### Struggle

"You know I went to Lusaka twice last year. I tried to persuade the ANC to suspend the armed struggle, that is a matter of public record," he said.

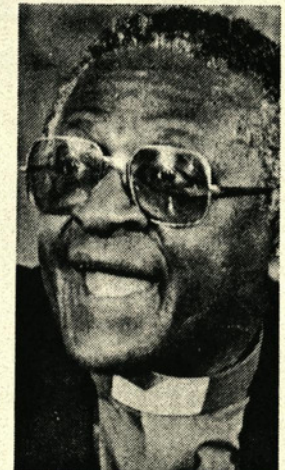
Archbishop Tutu said he was committed to working for a non-racial, just, democratic South Africa. "I reject atheistic

Marxism as I reject apartheid, which I find equally abhorrent and evil."

Archbishop Tutu said that he had not deviated from the teachings of his church and enclosed copies of statements received by the South African bishops in which they stated that they believed

he stood by the traditions and teachings of the church.

"I want to submit respectfully that it is more likely that they would be better of the orthodoxy of my position than the State President and his advisors, theological and otherwise," he said.



Archbishop Tutu ... 'distressed'

**No comment from PW**

THE State President is not commenting on Archbishop Tutu's 3 000-word letter at this stage, a spokesman for his office said yesterday.



# Blacks must forge unity link

**W**E anticipated that the Yes vote would win in view of the effective and powerful propaganda which was used by the Government through SABC-TV.

We were even more convinced that the Yes vote win would be overwhelming after we heard the story that an insurgent of the external mission of ANC had attempted to assassinate the Prime Minister in Pietermaritzburg.

To crown it all we saw the clever use of a so-called ANC statement on the referendum by the Prime Minister and his Ministers in which it is alleged that they recommended a No vote. This statement clinched the victory for the Prime Minister's constitution.

It is a recipe for conflict and confirms the polarisation in South Africa between whites and blacks.

These results have emphasised the impossibility of us finding each other as blacks and whites within the foreseeable future. Whites have clearly opted for a military solution.

The whites' verdict on the referendum will tempt more black people to skip the borders to join our brothers in the so-called armed struggle. It is plain that the road to a negotiated future which we in Inkatha have traversed for the last seven years is closed to us for the moment unless a miracle takes place and the army stages a coup and topples Mr P W Botha and someone more progressive takes over the reins of government.

This is the time when black South Africa should be seeking black unity more than any other thing. If the whites do not want to join hands with us to seek an acceptable solution for South Africa, we blacks have more than enough to do among ourselves as blacks to forge links of black unity.



**By Chief Gatsha Buthelezi**  
Chief Minister of KwaZulu

We can only succeed to bring whites to their knees if we are united by using our worker power and our consumer power. These strategies cannot be imposed on the people and it is of no use to try them unless we have prepared the people for the hardships which are entailed in using these strategies.

The use of our consumer power does not entail any losses or hardships for black South Africa. But it is a strategy we cannot use successfully unless we are united.

It is the responsibility of black leadership in South Africa to go all out in a quest for unity. This is a difficult problem which we shelve only at our own peril. This means that we are travelling up an uphill road and we need each other more than ever before.

Whites as whites have now rejected us. Whites as whites have now so well demonstrated that as much as the English and the Afrikaner loathe each other they have now

again forged another political marriage of convenience similar to the one which they concluded in 1910 when they formed the Union of South Africa, leaving blacks out.

The big decision now faces the coloured and the Indian communities, who must make a decision whether they will also join the white minority in rejecting 22 million Africans.

It is important for Africans not to dump those of our coloured and Indian brothers and sisters who reject the new constitution because of those opportunists among them who will participate in the racist tricameral parliament.

We must also be aware that although white South Africa as white South Africa has rejected us there is a minority among them who do not accept Mr P W Botha's plans.

For those black people who feel they cannot join

for us to use our consumer power to bring whites to the conference table I wish to remind them that I have never discouraged those among them who wish to join either the PAC or the external mission of the African National Congress in exile.

If they want to join them I have nothing to say to discourage them. I have always stated that I do not think I have a right to discourage them. There is even more reason today not to discourage them.

I appeal to Mr Oliver Tambo and the external mission of the ANC and Mr John Pokela and the PAC in exile to note that what has been done by white South Africa presents us as Africans with a new ball game, whether we follow the non-violent strategy as Inkatha is doing or the violent strategy as both the external mission of the ANC and PAC in exile do.

I do not see why we cannot find it possible for us to have a political marriage of convenience

even if we differ on strategy such as that which the Afrikaners and the English have forged among themselves.

The Prime Minister's remarks about me and Inkatha do not surprise me for someone who was unfortunate as he was not to complete his education. If he did he would know history better.

He would know, for example, that the Zulu people and their leadership were established by King Shaka. He would know that King Dingaan, who was approached by Piet Retief for land grants, exercised an indigenous leadership in these parts and was not a product of the policies of apartheid.

He would, if his education was not interrupted, know that my traditional leadership role was not created by Afrikaners or by the Nationalist Government.

That is why I exercise such independent leadership which is such a stumbling block to the consummation of his apartheid plans for Kwa-

Zulu and the Zulu people.

He would know that my traditional leadership position was exercised by me with the king as his first minister for 16 years, long before his Government imposed their structure on us as an existing national grouping within the South African nation.

I was the traditional Prime Minister to my first cousin, King Cyprian for 16 years, long before there was any KwaZulu Legislative Assembly. I never thought that the Prime Minister was so politically illiterate to the extent of him being unaware that I am not Chief Minister of KwaZulu by the grace of the Nationalist Government.

I am not denying other population groups anything. After all, the Prime Minister is co-opting them into his so-called tricameral parliament as his junior partners in our oppression. All I am doing is to save them from African wrath which will one day come

down and sweep aside all these idiotic plans like an avalanche.

Mr P W Botha is doing exactly what his Boss agents are doing at places like the University of Zululand to denigrate me in the false hope that my constituency among my people is going to diminish by calling me names.

It is silly to try and compare a democratic organisation like Inkatha with a sinister organisation such as the Broederbond. Mr Botha knows very well that I refused to make Inkatha a Zulu organisation when Mr Jimmy Kruger as Minister of Justice tried to intimidate me into doing so.

Mr P W Botha can get many opportunists to co-operate with his Government but will never get my co-operation whatever he does. He can do his worst and I will never succumb to his evil plans. His plans to enslave black people can never succeed without my co-operation.

SUNDAY  
6 NOV 1983  
TRIBUNE

FOR ONWARD  
TRANSMISSION

TO:

MR. Joseph Buthelezi

AS Requested  
by Roy Rudden



Business Day

B/Day

13/4/88

2



ing desire to learn and to understand his society more fully.

# Alan Paton's Is die too?

ATRICK BULGER

the early Fifties he was cast in the role of political activist. It was a gentle he never easily or with much comfort.

His Liberal Party attempted to do some of the damage created by sectional politics. He was chairman and later president of the party, which ceased to be when the Nationalists introduced the Prohibition of Political Interference Act and multi-racial politics became something of the past in 1968.

He would later say of his political career that "if one goes into what I call ordinary politics then naturally great aim is to win, win, win — as we had to be satisfied with a

quite different aim. That was simply to have somewhere proclaimed those things that you believe in — to raise a standard that people could see, even if they couldn't follow."

These were idealistic sentiments in what others saw as a period of growing intolerance which required radical strategies to counter the growing power of the National Party.

But while Paton's detractors could accuse him of many faults — and they did — he was a political idealist in only the broadest sense.

At an early date he turned his back on the Liberal Party support for one-man-one-vote in a unitary state, seeing this was an unrealistic goal and believing that a federal solution would be more suited to a country as diverse as SA.

His liberalism, which he admitted he raised to something of a religious principle, encompassed the principles of human dignity and the maintenance of fundamental rights, the right of each human being to self-development, the rule of law and full participation in the democratic process. Having said that, however, he was very much the realist.

From the early Seventies, when armed struggle and isolation were being touted as the saviours of the South African society, Paton's opposition to apartheid was questioned. He found himself accused of supporting "separate development".

He explained that government had "created new instruments of authority which they thought they would like, and my hope was that these new instruments, used skilfully, would bring results never foreseen by their creators, results of great importance to black people".

He wrote: "The policy has strong fraudulent elements. It wasn't planned so that all men could be free. It was planned so that white domination could be maintained, world opinion pacified and Afrikaner idealism satisfied. It was the alternative to baaskap, but it contains within itself both the baaskap and the idealism."

It was not a question of supporting this or that, he explained, but rather a question of using whatever means were available to bring about the just society.

He saw the lifespriing of South African society — the real force for change — as going beyond slogans and politics, seeing it rather as the economy and recognising at an early stage the incompatibility of apartheid and economic growth.

Paton was endowed with an extraordinary range of human gifts, but to any man longevity is a dubious gift.

Eighty-five years is a long time. In the closing years of his life we see Paton punting the KwaNatal Indaba, hailing Chief Buthelezi as a man of the future. Was he falling into the trap of sectionalism, or did he remain true to his belief in attaining realistic goals?

To the radical left, Paton had outlived himself.

He vowed never to do anything that would promote sanctions — all the time urging South Africans to take advantage of the contradictions created by apartheid, economic growth and reformism.

Though conflict and strife in his country saddened him, he never lost his optimism, and faith in the inherent worth of the individual.



# 'A brilliant man of great political vision'

## PW leads tributes to Alan Paton

**LEADING** South African personalities paid warm tribute yesterday to the late Dr Alan Paton, describing him as a "beacon of light on the national landscape," "a brilliant man of great political vision and with deep concern for people and for justice."

Dr Paton—author, politician and philosopher—died of cancer at his home at Botha's Hill early yesterday at the age of 85.

The State President, Mr P W Botha, described

Dr Paton as a national and international figure.

"The death of noted author and commentator Alan Paton leaves South African society without one of its talented and concerned members," Mr Botha said yesterday.

"He gained national and international regard for his many literary works and his dedication to the cause in which he believed.

"Although he was a noted critic of the government, he was respected

for his sincerity, never failing to temper criticism with the recognition of positive developments and the realities of the situation.

"I wish to extend my sympathies to his relatives in their time of loss and mourning," said the State President.

In the passing of Alan Paton a little of the light of Africa died, the Chief Minister of Kwazulu, Chief Mangusuthu Buthelezi, said yesterday.

"Throughout his life he was a shining light of hope and wherever he went and in whatever he did, he shed that light to illuminate truth, courage and commitment to eternal values for all people across all of time. His value as a human being will never die and that which he stood for, and fought for, will triumph because of people like Alan Paton," Chief Buthelezi said.

Mr Colin Eglin, Progressive Federal Party leader, paid tribute to Dr Paton on behalf of the PFP and extended the party's condolences to Mrs Paton and members of the family.

"In mourning the passing of Dr Paton I salute a great son of South Africa," said Mr Eglin.

"He was a distinguished author, a wise counsellor, an incisive thinker, a fierce opponent of injustice, a committed champion of the rule of law.

"For many South Africans, who shared his liberal values, Dr Paton was a beacon of light in a dark stormy night. But above all he was a great human being, who combined, in a remarkable way, qualities of compassion, generosity and understanding.

"Throughout his life and his achievements he brought honour to the land he loved so much."

The most Rev Denis Hurley, Archbishop of Durban, said: "It was privilege to know Alan Paton. He revealed himself in his speeches in which there was always clarity of thought, depth of feeling, strength of conviction, vigour and elegance of expression.

"He was a thoroughly integrated personality with a strong dimension of Christian faith and practice. From this flowed his deep concern for people and for justice.

"He gave the title 'towards the Mountain' to the first volume of his bi-

ography. The mountain referred to is God's mountain of peace described in chapter 11 of Isaiah. May Alan now rest in peace on that mountain of God."

South African author and poet, Prof Guy Butler said from his home in Grahamstown yesterday that Dr Paton's work would live after him.

"As Shakespeare said: 'There's a great soul gone,'" Prof Butler said.

Mr T P Naidoo, director of the Indian Academy of South Africa which awarded Dr Paton its coveted Nadaraja Award late last year, said: "While the world remains smug and uncaring about the op-

pressed millions in South Africa, Dr Paton through the power of his pen thrust their problems across the world conscience with his brilliant novels which remain with us as gems forever. He was a man of great political wisdom and vision with a most brilliant mind."

Mr Pat Poovalingham, MP, a long-time friend and former member of Dr Paton's defunct Liberal Party, said yesterday that the author's death was "an end of an era."

Mr Poovalingham said yesterday: "For those people who are liberal and for those of darker skin colour, he was a man



**Dr ALAN PATON ... died of cancer yesterday**

who voiced our aspiration and kept hope alive."

The KwaZulu Natal Indaba yesterday praised Dr Alan Paton for his "contribution to peaceful change."

"The KwaZulu Natal Indaba deeply mourns the passing of a man of peace and vision," said Professor Dawid van Wyk, director of the Indaba.

## Launch of book to go ahead

**DURBAN.** — The launch of Alan Paton's "Journey Continued" will go ahead in Cape Town on April 29.

Disclosing this yesterday, his widow, Mrs Anne Paton, said "his son Jonathan Paton will probably be the substitute speaker for my husband on this occasion."

"Journey Continued" is the second half of Dr Paton's autobiography. Its release comes eight years after the author's first autobiographical vol-

ume, "Towards the Mountain."

The April 29 launch was planned long before the author's illness and death from cancer at his home at Botha's Hill.

Asked if Jonathan Paton would read a prepared speech by Dr Paton on this occasion, or read from notes prepared by Dr Paton, Mrs Paton laughingly replied: "No, my husband only sat down to prepare a speech the night before he had to deliver it." — Sapa.





A younger Alan Paton addressing a meeting during his Liberal Party days.

# Politicians and academics pay tribute to Paton's 'beacon of light'

From the church, from Parliament and from the world of literature, tributes are flowing in for writer, philosopher and politician Dr Alan Paton (85), who died of cancer yesterday at his home in Botha's Hill, Natal.

The State President, Mr P W Botha, said in a tribute to Dr Paton that the death of the noted author and commentator had left South African society without one of its talented and concerned members.

"He gained national and international regard through his literary works and his dedication to the cause in which he believed."

"Although he was a noted critic of the Government, he was respected for his sincerity, never failing to temper criticism with a recognition of positive developments and the realities of the situation," President Botha said.

Progressive Federal Party leader Mr Colin Eglin said in Cape Town: "In mourning the passing of Dr Paton I salute a great son of South Africa."

He said Dr Paton was a distinguished author, a wise counsellor, an incisive thinker, a fierce opponent of injustice and a champion of the rule of law. "For many South Africans who shared his liberal views, Dr Paton was a beacon of light in a dark, stormy night. But above all he was a great human being..."

## 'DEEP CONCERN FOR PEOPLE'

The Most Reverend Denis Hurley, Catholic Archbishop of Durban, said: "It was a privilege to know Alan Paton."

"He revealed himself in his speech, in which there was always clarity of thought, depth of feeling, strength of conviction, vigour and elegance of expression. He was a thoroughly integrated personality with a strong dimension of Christian faith and practice. From this flowed his deep concern for people and for justice."

Mr Laurence Gandar, former editor of the *Rand Daily Mail* said South Africa had lost one of its most significant and revered public figures, who was a beacon of light on the national landscape.

"This is because of his high, clear and unshakeable principles, his remarkable insight into and understanding of South African politics in all its nuances and his power of expression as a brilliant writer and speaker."

South African author and poet, Professor Guy Butler, drew on the words of Shakespeare for his tribute: "There's a great soul gone."

The professor said from Grahamstown: "One thing is certain — and that is that his place in the literary world is secure."

Mr Pat Poovalingam MP, a long-time friend and former member of the defunct Liberal Party which Dr Paton once led, said: "For those people who are liberal and for those of darker skin colour, he was a man who voiced our aspiration and kept hope alive. Although others will do this, his voice is irreplaceable."

The kwaZulu Natal Indaba deeply mourned the passing of a man of peace and vision, Professor Dawid van Wyk, director of the Indaba, said.

"Dr Paton's contribution to peaceful change and progress towards a more just South Africa is inestimable and will live long after him. His contribution to the Indaba itself was equally great, stemming back to the initial negotiations and through all that has transpired since," he said.

Dr Paton was the champion of South Africa's oppressed, the Chief Minister of Kangwane, Mr Enos Mabuza, said.

"It is with the most profound sadness that we note the death of Dr Alan Paton," a statement from Mr Mabuza said.

"Throughout his life, Dr Paton was the champion of South Africa's oppressed, a visionary who campaigned for peace, for freedom within the rule of law and justice for all."

"With his passing, an era has ended and our beloved country cries."

Natal's Director of White Education, Mr Arthur Olmesdahl, said the education department had learnt with "great sorrow" of the death of Dr Paton. He said Dr Paton's works would be studied in Natal for many years to come.

Mr Olmesdahl described Dr Paton as a "world famous writer, patriot and tireless fighter for justice and reconciliation".

"He was also a schoolboy, student and teacher in the Natal educational system. His teaching services at Martizburg College and Ixopo High School, and his close involvement with the Students' Christian Association were followed by his move to a very different educational task as principal of Diepkloof Reformatory, near Johannesburg."

"It is very fitting that Natal first prescribed "Cry the Beloved Country" for study in schools, and that an annual literary competition open to all secondary schools in Natal should bear Alan Paton's name," he said. — Sapa and Own Correspondent.

13 April 1988