

## What Kennedy charisma?



**WASHINGTON**  
 Whatever happened to the Kennedy charisma? Half-moon glasses, wisps of hair hanging over the collar and heavy jowls don't add up to the Senator Edward Kennedy of a few years ago. The senator was presiding at a U.S. Senate judiciary committee meeting.

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DAILY MERCURY

WASHINGTON — Professor Chris Barnard takes to his bed when he gets the urge to do it, but President Jimmy Carter is a confirmed jogger. The style may not be all it should be but the place couldn't be better — the South Lawn of the White House. 22/4/1979



# Take Mulder to court, Govt told

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## Mercury Correspondent

**PRETORIA — Dr. Connie Mulder yesterday refused to give evidence to the Erasmus Commission because, he said, he had not been assured of a fair hearing.**

Opposition spokesmen immediately demanded that the disgraced former Cabinet minister be charged with contempt of the commission, but it was announced no action would be taken against him "at this stage".

Dr. Mulder arrived at The west wing of the Union Buildings at 8.45 a.m. yesterday.

Nearly three hours later at 11.20 he left the security doors, parted company with his legal team and faced the Press.

He said that after discussions with the commission he had decided not to give further evidence.

In Cape Town opposition spokesmen said that by stating that he could not get a fair hearing, Dr. Mulder was clearly challenging the authorities to charge him and bring him to Court, so he could state his case in public.

Dr. Alex Boraine (PFP, Pinelands) and Mr. Vause Raw, leader of the New Republic Party, said Dr. Mulder's case was a direct parallel of that of General Hendrik van den Bergh, who called the commission a "farce" and was never charged.

One of the reasons given by Mr. J. Nothling, Attorney-General of the Transvaal, for not prosecuting the general, was that it would be against the national interest.

Dr. Boraine said Dr. Mulder was clearly following in General van den Bergh's footsteps because he wanted an opportunity to state his side of the Information scandal in open Court.

Mr. Raw said the whole Information affair would be thrown wide open again if the Government failed to prosecute Dr. Mulder.

"His reasons for refusing to testify must be heard in open Court where he will be guaranteed a fair opportunity to state his case and clear his name.

## Suspicion

"To accomplish this the State must prosecute and so avoid the unnecessary speculation and suspicion that followed the failure to prosecute General van den Bergh under similar circumstances."

Later the Leader of the Opposition, Mr. Colin Eglin said Dr. Mulder's allegations were very serious.

His refusal today to testify constituted a contravention of the Commissions Act, and also raised the principle that every citizen was entitled to defend himself.

Dr. Mulder was fighting for his reputation and his integrity. Simple justice required that his allegations be tested in an impartial Court.

"There is no other way but for Dr. Mulder to be charged under the Commissions Act in a Court where all the evidence can be presented and the Court can decide.

"The remedy lies in the Government's hands. It must bring Dr. Mulder before a Court without delay."



WHEN I think of Edgar Brookes I think of the disciple Nathanael. Philip went to Nathanael and found the man whom Moses and the prophets wrote about, Jesus of Nazareth, the son of Joseph.

And Nathanael exclaimed, "Can anything good come out of Nazareth?" When Jesus saw Nathanael coming he said, "Behold an Israelite, in whom there is no guile."

There was no guile in Edgar Brookes. There was in fact a kind of innocence about him. But with this innocence was coupled an unerring gift for recognising wickedness when he saw it.

When he was a young man, he, like myself, had a great sympathy for the struggle of Afrikanerdom to re-establish itself after the desolation of the Anglo-Boer War.

He had a great admiration for General Hertzog, and was a supporter of the general's ideas on racial separation. He in fact wrote a book about it, "The History of Native Policy in South Africa", a book he would later have liked to have seen disappear from the bookshelves of the world. But later still he accepted it as one of the stages of his pilgrimage.

His life was a true pilgrimage, towards that world where they do not hunt or destroy in all that holy mountain. When you journey towards that mountain you are of necessity always climbing, but sometimes you stop to rest, and you can see the place — or places — where you nearly gave it all up and went home again.

He called the story of his life, "A South African Pilgrimage", the story of a white South African freeing himself, one by one, of the chains of racial fear and racial prejudice and racial arrogance, that hold so many of us back from the realisation of our own integrity.

Edgar Brookes did not, like Saul of Tarsus, encounter Christ in a blinding flash on the Damascus Road. For him it was an ever continuing ascent, a dedication of the will, and of all his considerable gifts, a dedication almost complete, I should think.

It is not only racial fear of which one must rid oneself in this our country. One must also rid oneself of the fear of the State, another fear

# Edgar Brookes- a South African pilgrimage

An abridged version of ALAN PATON's tribute delivered at the funeral of Dr Edgar Brookes in Pietermaritzburg this week.

that prevents so many of us from realising the fullness of our natures.

Edgar Brookes had finally rid himself of the fear of the State. That was indeed inevitable for one who had such a strong sense of the majesty of the Creator. The Lord was the strength of his life; of whom then should he be afraid? Although he had no fear of the State, he had a reverence for the rule of law, and a respect for any lawful authority that maintained the rule of law.

Edgar Brookes and I went to the same school but we did not meet there, for he was six years ahead of me. That was Maritzburg College of which we were very proud, even though he called it "a place of classical barbarism," "classical" being a reference to its Latin at which he was good, and "barbarism" a reference to its rugby at which he was not.

We first met at another college, the famous Adams College, of which he was the principal for 11 years, the school where Albert Luthuli and Z. K. Matthews taught, and where among others Prof Selby Ngcobo, Prof C. L. Nyembezi, composer Todd Matshikiza, Chief Minister Gatsha Buthelezi went to school.

Selby Ngcobo went there barefoot, sent by his mother who became a washerwoman in order to send him there. Adams College was destroyed by Dr Verwoerd when he came to power, just as he destroyed Diepkloof Reformatory, all in the interests of that Bantu Education which was such a travesty of what it destroyed.

When Edgar Brookes went to Adams, I was teaching at Maritzburg College, and I took 15 College boys on bicycles to Adams. We played



DR BROOKES . . . dedication of will.

cricket on Saturday, debated on Saturday night, attended chapel on Sunday morning and heard the Principal preach. I am not certain, but I think that that visit was the first of its kind ever made in Natal. Whatever it was, it was a milestone on both our pilgrimages.

When the Liberal Party was founded in 1953, Edgar did not join it, he either thought that they were climbing the wrong mountain, or he didn't like their way of climbing. In 1956 he refused to become a supporter of the Treason Trial Fund although his Archbishop became its chairman in Cape Town.

In 1960 came Sharpeville and the State of Emergency and Peter Brown, Derrick Marsh, Elliot Mngadi, Hans Meidner and Frank Bhengu all went to

prison. Edgar decided that they were climbing the right mountain after all and that their way of climbing was to be admired after all.

He joined the party, and in 1964 when Peter Brown was banned from public life, and when the reputation of the party was at its lowest, he took over the national chairmanship. He then had to face the tragic action of John Harris, an ex-member of the party, who thought that a bomb in the Johannesburg Railway Station would help the cause of justice, and the trials and convictions of some young members of the Party who founded the secret African Resistance Movement.

I wondered at times whether he would leave us, and we could not have suffered a heavier blow than at that time. But he was undeterred. He had I believe, thrown off the last of his white chains and he had no intention of putting them on again.

There were times when he felt constrained to reprove me, publicly but very gently, for deviationism and revisionism, though never, I am glad to say, for collaborationism. He guided the party till it was enlarged in 1968. After that he continued to speak and write, and finally took another step in his pilgrimage to the holy mountain, a step of which Bishop Russell has already spoken.