

SOUTH AFRICA

FREEDOM CALL

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TREASON TRIAL NOT OVER

The startling news that came over the radio and news-wires on October 13, last, that the 91 accused in the South Africa Treason Trial had been freed, was unfortunately inaccurate, at least in a very important respect.

It is true that the indictment of High Treason was withdrawn on that date, but the accused were not freed. The reason given for this was that they had not yet pleaded guilty or not guilty to the charge, in spite of the 22 months of hearings.

The Attorney-General has said that a new indictment will be drawn up before the Supreme Court in Pretoria early next year.

BACK WHERE THEY STARTED

To quote the Johannesburg Treason Trial Bulletin for October:

"So after the passing of almost 2 years and the spending by the Fund of \$210,000, the accused are, in a sense, back where they started, but the deterioration of personal and economic circumstances over those 2 years has not been stayed. They have returned to their homes and the prospect of a bleak Christmas, continued uncertainty, searing anxiety, insecurity, want.

On the other hand, a tremendous legal and moral victory has been won and the Fund's existence and function amply justified. This is an inspiration to use to renew our efforts in the task that lies ahead. From Britain comes a cabled pledge of redoubled effort. South Africa can do no less."

LAST MINUTE NEWS

Latest news has it that the accused are to be divided into two groups, which will be tried separately. This is evidently an attempt by the Prosecution to meet the Defense accusation of "mis-joinder." 30 of the 91 remaining in the big trial will be tried before a special criminal court on January 19; the remaining 91 on April 20. No details as to the basis of the division or the names of individuals in the two groups are as yet available.

ESTIMATED NEED OF THE FUND

The Treason Trial Bulletin states that they estimate need of about another \$210,000 - as much as has been spent so far - in order to carry on the work of the Fund until the emergency shall be past. It continues:

"Because of the number of the accused and the complexities and length of legal proceedings, legal expenses have been, in spite of the generous reduction in counsel's fees, by far the heaviest charge on the Fund."

BARELY PROTECTION FROM WANT

"Recognizing the priority of this legal charge, and doing what they can to enable it to be met, the accused have themselves imposed the frugal ceiling of \$30 per month per family, and by no means all of them receive this much, if they have other income. The minimum living for a family of 5 today is accepted as being \$73. We cannot provide a living; we do try to protect the families from sheer want. How they manage we do not know. We have sometimes asked them how their life is but they reply they will not make a parade of their difficulties."

BANTU EDUCATION

African boys and girls in Bantu Education schools have only 3½ precious hours of schooling each day. And a good part of that time they spend, not in the classroom, but in the school grounds, or in the streets of the townships - not with pen or pencil in their hands, but rakes, hoes and spades.

For half an hour every school day, children have a period on "tree-planting" and soil conservation. And as if that were not enough, there is an additional 2 hours per week on "gardening."

This is what Minister Verwoerd means by his education system: "fitting children for their place in society" as hewers of wood, drawers of water, and diggers of roads and ditches.

THE PRIME MINISTER

The election by a parliamentary caucus of Hendrik F. Verwoerd to be Prime minister of South Africa elicited the headline from the San Francisco Chronicle: "Racist Heads South Africa." Dr. Verwoerd, educated in Germany, and in trouble during World War II for his open Nazi sympathies, is generally conceded to be an even more radical proponent of "apartheid" than the late Johannes Strijdom, whom he succeeded. George Irwin writes in Fighting Talk (Johannesburg):

"The future of Afrikaner Nationalism has now been entrusted to one man: Dr. Verwoerd. Never has a Nationalist leader wielded as much power as Dr. Verwoerd will wield...That is why Nationalist Afrikanerdom, or at least a sizeable section of it, is having its moment of apprehension. For the first time, perhaps, it is beginning to feel the pressure of history on its shoulders, and the immense implications of the apartheid task."

(A poem published by The Reporter (September 1958) eloquently comments on Verwoerd's place in our "One World") -

JOHANNESBURG HYMN

Verwoerd, Christian soldiers
Marching as to war,
Raise the flag triumphant,
White with rampant Boer.

Rally all the righteous,
Stem the dark disgrace
From Little Rock to Capetown,
Keep them in their place.

Verwoerd, Christian soldiers
And implement God's will
That only whites may claim Him,
From Cape to Notting Hill.

(sec)

ELECTION MESSAGE OF THE AFRICAN NATIONAL CONGRESS
TO SOUTH AFRICAN VOTERS

From Chief A. J. Lutuli, President-General

Before the election last spring in South Africa, thousands of white voters received in the mail a printed letter from African National Congress President Albert J. Lutuli. Described as a message to the white voters from Africans who have no votes, it makes an eloquent and terrible arraignment of the "apartheid" policy of the Nationalist Government, as it applies to Africans:

"Never since the formation of the Union of South Africa have our people suffered such hardships, humiliations and sheer brutality as we have had to undergo during the past 10 years under Mr. Strijdom's government. Both in the towns and in the rural areas we have known no peace; people have been removed in their thousands and in their tens of thousands, their homes and their families broken up. Every door through which we might have

sought advancement, culture, and a higher civilization has been slammed in our faces. Our schools are being turned into schools for ignorance, tribalism and servitude. The universities are being closed to us. Any sphere of employment other than ill-paid unskilled labor is being closed to us. Every means of legitimate national expression and protest is being closed to us. Our leaders and spokesmen are arrested, banned, deported and silenced."

Chief Lutuli concludes by saying that the Congress is not a reckless and racialistic anti-white body.

"Our aim is neither White supremacy nor Black supremacy, but a common South African multi-racial society, based upon friendship, equality of rights and mutual respect."

A SAD COMMENTARY

The response of the white voters, in giving the Nationalists the largest vote they have polled in 3 elections, is a sad commentary on the state, both of race relations and of "democracy" in the Union of South Africa.

AFRIKANER HOOLIGANS ATTACK CHIEF LUTULI

Chief A. J. Lutuli was brutally assaulted by Afrikaner hooligans (August 22, 1958) when he appeared as guest speaker at an Afrikaner 'intellectual' study group in Pretoria. The incident, which was witnessed by several members of the foreign diplomatic corps, created an understandable furor in the Press, causing even Die Burger, Nationalist daily, to comment:

"Afrikaners will most certainly refuse to associate themselves with such thuggery."

Writing of the attack, Indian Opinion states:

"The trouble started when the Chairman of the meeting, Mr. J. H. P. Serfontein, started to introduce Chief Lutuli, the invited speaker. A European man, shabbily dressed, entered the hall, and a long file of men followed him, 30 in all.

The leader jumped on to the platform. Speaking in Afrikaans he said:

'I represent the Afrikaner people here tonight. The time has come for drastic action! We will not allow a Kaffir to address this meeting!'

The hoodlum knocked the Chief to the floor with a blow of his fist, and attacked the Chairman as well when he came to this guest's assistance. Chief Lutuli rolled under the speaker's table to avoid serious injury; he was kicked as he lay there. Three white women who tried to shelter him were also assaulted and kicked, and a riot broke loose all through the hall, with the 30 accompanying intruders attacking the audience with tables and steel chairs. The disturbance was finally put to an end by the appearance of police, and Chief Lutuli, despite numerous bruises, proceeded to deliver his speech - which had as one of its main themes, the brotherhood of South Africans, regardless of color.

"You must have noticed," he said, "that no African leader since the creation of the African National Congress has ever propagated 'South Africa for the Africans'. We know that you are here to stay, and we wish you to stay, because of your great contribution to this country, which is yours as well as ours."

The Chief, however, devoted most of his speech to the oppressive laws which make the African miserable, listing them one by one. And he warned his audience that political rights could not be withheld from the non-European forever, and neither would the African remain as non-violent as he is now and had been in the past.

After he had finished his speech with the words: "The truth and only the truth will make us all free," the Chief received thunderous applause.

Chief Lutuli's attitude toward his attackers is shown by his words to the Afrikaner ladies who were bathing his wounds after the riot.

"We must not make too much of this. It is bad for us and bad for them. They haven't grown fully spiritually yet."

However, Indian Opinion (August 29) feels that:

"There are very grave dangers in this whole situation. A man like Mr. Lutuli is not an ordinary 'Kaffir', (a term of contempt for Africans). He is the elected representative and spokesman of over ten million Africans, who regard him as a symbol of their unity... This attack cuts wound on the soul of the African which calls for vengeance..."

To date, the most elementary justice has not been achieved. At last report the lengthy trial of 6 men charged with public violence was still proceeding, and when the Chief gave evidence of the assault he was questioned almost exclusively on the politics of the African National Congress, the Freedom Charter, franchise for Africans, etc., instead of on the attack on him. The trial is proceeding.

GOD AND APARTHEID (quoted by Opinion)

God has appointed the White and set him apart to build a separate nation in South Africa and to bring the Gospel of Christ to the heathens. That is his divine mission. He is called upon to be the master and spiritual guide of the non-White. Apartheid has been the policy and tradition of the White man for the past 300 years: the White remains the guardian and the non-White a child.

This is a purely South African problem and the White man of Southern Africa must and will, with God's help, solve this problem according to the apartheid creed, whether so-called world opinion agrees with it or not. We are busy setting the world an example of what we know and believe God wants. This is the end of the matter, and there can be no compromise.

(Letter in the "Volksblad")

GROUP AREAS

The gigantic re-shuffle of the various groups of non-White people to establish total geographical segregation is proceeding, in spite of repeated protests by many sections of the community. In Johannesburg area approximately 97,700 people will be moved; citizens of Indian descent will lose property worth \$28,000,000. The Durban Group Areas Proclamation will remove over 150,000 non-White people from their homes and shops; here Indian property-owners alone will lose land and buildings valued at more than \$84,000,000. Compensation is based on the decision of government "valuators" which is usually much lower than the actual value, and there is no compensation for business losses. The basic aim of the Group Areas Act is certainly not merely the geographic separation of the various races. Two more important, if officially unpublicized, purposes are apparent in the way in which the act is being implemented. These are: removal of freehold rights in urban areas from Africans, and economic ruin of Indian traders and store-keepers.

Alan Paton pointed out in Contact (6-28-58):

"No one should be in doubt about the purpose of the Act. It was intended to cripple the Indian community."

The feeling of South African Indians facing disaster, was poignantly expressed at a Durban protest meeting, by a straggling-lettered placard, worn around the neck of a ragged Indian child:

"NO GOD. NO HOME. NO PEOPLE
NO WORLD"

HOUSE SOLD FOR \$2.80

Property owners of Sophiatown, African suburb of Johannesburg, have asked the City Council to receive a deputation on municipal tax rates in their township. They complain that taxes are so high that they often fall behind, and that harsh legal measures are taken when this happens. A case cited is that of an old African, William Madi, whose \$2,520 house was sold to the Natives' Resettlement Board under a writ of execution for the nominal sum of \$2.80 because he owned the municipality about \$106.40.

(Johannesburg Star 1-26-58)

FIGHTING TALK imagines Dr. Verwoerd speaking:

I am Lord of Tartary!
Apartheid here, apartheid there
Day in, day out; year in, year out;
Apartheid more and more.
Away with peace and friendship now,
Away with justice and the law,
And down with liberty,
Away with all democracy,
Unless they call a halt too soon
I must go on, there's much to do,
For who will the apostle be
When I'm rejected or destroyed?
I cannot stop, I must keep on
Now that I'm Lord of Tartary.

U. N. REBUKES SOUTH AFRICA

The United Nations General Assembly passed, for the 7th straight year, a mildly-worded resolution expressing its "regret and concern" that South Africa has for the past 6 years ignored its appeals to change its racial policies. The United States, New Zealand, and Canada, for the first time did not abstain, but voted for the resolution to censure South Africa.

Why is it important to continue to air the oppression of the non-Whites in South Africa, year after year, even though no U.N. action - except resolutions - results? Mr. J. E. Jantuah, Ghana delegate to the U.N., in a speech this year on the question, said:

"In the view of my delegation, the policy of apartheid, as conceived and pursued by the Government of the Union of South Africa, is an affront to the conscience of the civilized world, and constitutes a spite for all the so-called non-White populations which make up not less than two-thirds of the world."

Mr. Jantuah gives two very significant quotations on this question of the importance of the racial situation in South Africa:

Mr. Norman Cousins: "What happens in South Africa could be continental and perhaps even world-wide in its effects."

The Anglican Bishop of Johannesburg: "The manner in which the people of the world deal with the so-called color problem may well be determinative for the peace of the world."

"THE SINS OF THE FATHERS"

Professor Z. K. Matthews, long Acting Principal of Fort Hare College, and present treason trialist, writes in a personal letter:

"This year we were planning to send my younger son, John Knox, to the Medical School of Birmingham University, England. We applied for a passport for him months ago. We got a reply after the boat on which he was due to sail had left Cape Town, saying that the Minister was not prepared to give him a passport. That is really visiting the 'sins' of the father on the son!" The Professor adds: Things here are, I am afraid, not going to improve in the near future, but we shall fight on, knowing that our cause is right, and must triumph in the end."

Since Parliament falls in the palm of
my hand
No freedom and no democracy
Shall be allowed this land to roam.
Let laws and decrees this purpose serve
While I am Lord of Tartary.
Oppress and repress
Deport and depose -
These four bespeak my policy.
For I am bound to increase the dose,
The bitter pill of oppressive laws,
To delay the crack, the inevitable
doom
And remain the Lord of Tartary!

SOUTH AFRICAN LABOR

One of the most shocking aspects of life in South Africa for non-Whites, and particularly for Africans, is the condition of labor. African unions are not forbidden, but they are not "registered" by the government - and only registered unions are permitted to bargain with employers. Striking for Africans is prohibited by law with a maximum penalty of 3 years in jail. This is because Africans, even in factories, are not considered "employees" in terms of the law; they still come under the jurisdiction of the old "Masters and Servants Act."

WAGES

South African Labor is agitating for \$2.80 a day, with little present hope of getting it. The average unskilled wage is now about \$1.00 a day, and many get even less. In Pretoria, municipal workers earned \$24.80 monthly in 1957; in Johannesburg (1956) the average family income for Africans, with both man and wife working, was \$44.73. The Institute of Race Relations estimates that the minimum necessary to preserve "health and decency" is \$45.90 a month. The average White family income, in comparison, was \$332 in early 1958.

In the gold mines of the Rand, where 89% of the miners are the Africans, they earn, according to figures of the Minister of Mines, an average of 64 cents per working day, plus food, medical care, and a bunk in a bachelor dormitory. Africans must purchase their own mattresses and blankets at many mines, as well as their working clothes, out of this 64 cents a day.

White miners live at home, so do not receive their "keep", but they earn an average of almost \$9 a working day. Needless to say, African trade-unions are not permitted in the mines.

THE PASS LAWS

(by Moses Kotane)

"The Pass Laws have always been the key to the exploitation and oppression of our people. Under the Nationalists they have become something more. The police hunt for service contracts, permits and poll tax receipts has become a daily instrument for punitive measures against Africans. Wherever, as during the boycotts, the people dare to make peaceful legal protests, the police are let loose against them. Mass police raids are conducted almost daily in the streets and in African townships - at the dead of night - for the apparent purpose of raising revenue for the State and in order to cow and humiliate the people and destroy their spirit of independence and self-reliance. In recent years these raids have taken on the character of a one-side minor civil war against the African people."

RURAL FACTORIES

Eight clothing factories have been recently established in country areas where there are no wage controls, in order to exploit nearby cheap and plentiful African labor. One of these factories was built by African builders who worked a 7-day week for \$8.40 weekly. In these "uncontrolled areas" employers can pay wages they like. The African factory workers are paid sometimes one-third, sometimes as little as one-fifth of the going wage in the city.

There child-labor flourishes too: children of from 10 to 16 years are paid \$1.40 a week, for a working week of 46 hours. Let me quote Mr. Alex Hepple, leader of the South African Labor Party, and for years M.P.:

"Many of these factory hands are children between the ages of 10 and 15; they work barefooted and in tattered clothes. Their working day begins at 6:30 a.m.... The factory workers have no trade union; their working week is 46 hours; they are granted no sick leave; they have no sick fund or medical benefit society; because their low wages are less than the minimum qualifications for African workers, they are excluded from the protection of the Unemployment Insurance Act."

(Africa South)

WHAT AFRICAN WANT

"We want the lifting of all the bans on the freedom of speech and assembly; and in the first place the revoking of the illegalisation of the ANC in Zeerust, Sekhukhuneland and elsewhere.

We want higher wages for all workers, and the enactment of a pound-a-day minimum wage.

We want the release of all those facing political charges, the lifting of all bans and deportation orders, and the restoration of deposed Chiefs."

(New Age)

VERWOERD'S SCRAMBLED ETHNIC PROGRAM

An African woman is reported by one of the Bantu newspapers to have asked, when she appeared with her baby the other day at the new clinic at Meadowlands, which is being run strictly on ethnic lines: "My father was Nguni, my mother Sotho. My husband's father was a Tsongo and his mother Venda, but he prefers to speak Zulu. I don't know about my baby, but some of my friends say he cries like a Xosa. Now please tell me, my masters, through which door do I enter the clinic?"

DEFENSE FUND NOTES

The Christian Action Fund for support of the Treason Trial, founded by Canon L. John Collins, has passed its original target of 50,000 pounds (about \$140,000). Since the need remains for another \$120,000, they are embarking on a new drive.

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The Treason Trial office in Johannesburg tells us receipt of a gift of 11 pounds, the maximum allowance to any one of the accused in the "Big Trial", with the promise from the donor of the same amount every month for the duration of the trial.

If 90 more such donors could be found, the worry of caring for the families of the accused would be lifted from the Fund, leaving it free to concentrate on payment of legal expenses.

Could you or your organization, give \$30 a month regularly to keep one of the families of the Treason Trial accused, from want?

PASSES FOR AFRICAN WOMEN

South African women continue to determinedly resist the carrying of "passes," or permit books, and they continue to be arrested and to go to jail. During October the great pass demonstrations by women resulted in 1250 women in the city jails; prosecutions are only now taking place, in batches of one hundred or two at a time. The first group to be tried, 129 women, were sentenced to one month in jail, but have appealed. Their lawyer was the treason trial accused, Joe Slovo. A second batch of 248 women are now in court, all but four of whom are acting as their own counsel. The Freedom Movement has not the funds or adequate personnel to defend such numbers at a time. The courtroom is a scene of near pandemonium, we are told, with 248 women all cross-examining the witnesses and commenting, "Caka, Caka" (He's lying, he's lying") as the policemen testify.

The Black Sash organization (of white women) has also come out strongly against the issue of passes to African women. They have requested the Minister of Native Affairs to receive a deputation of protest. Their official statement says: "The extension of the pass system to women will carry with it not only heavy disabilities suffered by men (one thousand men a day are arrested for pass offences) but will result in an unprecedented disruption of family life."

The tragic events at Zeerust, a rural African area in the Transvaal, illustrate the effect of the attempt to issue Passes to women by force. Early in 1957 the Senior Chief of the Bafurutse tribe was informed that passes would be issued to his women. He opposed the idea, and when the mobile issuing team came on April 1st, only 76 women out of some 4,000 took out the permit books. Three days later the Chief was deposed by the government, and inside of two weeks more, he was banished from his tribe and his home. These incidents so stunned and angered the tribespeople that from that day to this, there is no peace in Zeerust. Protest against the deportation of the Chief turned into rioting; the police moved in in great force, cordoned off the whole reserve, and instituted a planned campaign of terror, particularly against the recalcitrant women, who still rejected passes. Some of the minor chiefs, bent on currying favor with the authorities, joined with police in savage beatings and night raids on the women's huts. For a while the men of the tribe, away to work in Johannesburg came home on weekends to try and protect

their women folk, but after savage inter-tribal battles had resulted, the order went out: no one was to enter or leave the reserve without a police permit. Newspaper reporters were severely beaten, and then forbidden entry, and the abuse of the women continued. The Anglican missionary, Reverend Hooper, whose parish the Bafurutse are, was specifically forbidden access, and the lawyer engaged by some of the tribespeople was also excluded. The Anglican Bishop of Johannesburg insisted upon entry, and what he saw and heard so shocked him that he immediately called for a judicial enquiry - which has never taken place - and also appealed to the World Council of Churches in Geneva for aid for the hundreds of refugees, mostly women, many with babies, who have fled to neighboring Bechuanaland rather than endure the persecution any longer. More than a year later, the situation is essentially unchanged. The women still present "a rock of resistance", as one of the Freedom Songs says, and Zeerust district is still isolated and without a Senior Chief. The women of Benoni speak for the great majority of African women when they replied to their Native Commissioner:

"We will never carry a pass. Dig a big hole and put us into it, not only in Benoni, but all over the country."

In the words of Dr. Wilson Zamindela Conco, treason accused.

"Before us stand deportations, exile, imprisonment, perhaps for life. But the ideals for which we stand are greater than the suffering entailed. Afrika! Mayibuye!" (May Africa arise again!)