

Independence For 33 Million People

NIGERIA ENTERS THE POLITICAL KINGDOM

ON October 1st all freedom-loving Africa will celebrate the coming to full independence of the people of Nigeria.

interests of the Yoruba tribe alone. In 1951 this group entered the political arena and set up the Action Group, whose main backing came from the Yoruba chiefs and wealthy landowners.

Modern political development in Northern Nigeria was slow. In 1951 the Northern People's Congress was set up out of a social and cultural organisation under the leadership of Mallam Abubakar Tafawa Balewa and the Saradama of Sokoto.

... AND CONFERENCES DURING the years that followed there were a series of

affairs and is the most strongly anti-imperialist and pan-Africanist of the three parties. At the same time, the NCNC has been diverted time and again by opportunism in its ranks, and has been constantly troubled by the personal ambitions of many of its leaders.

● The WESTERN REGION (7 million people) is controlled by the Action Group, although the NCNC has small pockets of influence in the area. The Action Group, led by Mr. Obafemi Awolowo, is tribalist in its outlook, but has on occasions reflected

of interests, but at the moment seems to be fairly stable. The Prime Minister, the Hon. Abubakar Tafawa Balewa, of the NPC, has always been a close friend of the British, and the domination of his party in the Government has led observers to believe that the Nigerian Government would turn out to be perhaps the most strongly pro-Western one in all independent Africa.

GHANA vs. NIGERIA? WESTERN writers constantly point to an alleged rift between the Governments of Ghana and Nigeria, both of which are supposed to be fighting for the leadership of Black Africa.

The true position, however, seems to be that whatever ambitions the leaders of Nigeria might have for themselves, mass pressure in Nigeria supports a policy similar to that being pursued by Dr. Nkrumah. This was illustrated by the first foreign policy statement made by the Nigerian Federal Premier, when he said in August that Nigeria would follow a policy of neutralism.

He declared that his Government would "endeavour to remain on friendly terms with every nation which recognises and respects our sovereignty, and we shall not blindly follow the lead of anyone. "We consider it wrong for the Federal Government to associate itself as a matter of course with any of the power blocs."

Yet even though Nigeria will not slavishly follow the British lead on international affairs, the British Tories have every reason to be pleased at the manner in which the transition to independence in Nigeria has been accomplished.

The fairly intensive Nigerianisation of the civil service and administration in the past few years will ensure that after October 1st there will not be the same pattern of events that threatened to shake the Belgians right out of the Congo after that country achieved independence.

Furthermore, the politicians of the politically and socially backward Northern Region dominate the Nigerian Government. These people can be relied upon to exert every effort to maintain British economic power in the country, for their own position as feudal rulers of their peoples is tied up with the support they have received and will continue to receive from the British. Similarly, the British have good cause to expect support from the tribal and feudal Nigerian leaders against the strongly anti-tribal and strongly pan-Africanist Dr. Nkrumah, whose policies are causing the British colonialists increasing anxiety.

RICH AND POOR ON the other side of the picture, though, is the prospect of increasing political consciousness amongst the Nigerian masses. In the Northern Region the demand for democratisation and the end of feudalism is growing rapidly. In the South the spirit of anti-imperialism which is sweeping all Africa, is leaving its mark. This was clearly evidenced when British Prime Minister Macmillan received a rude and vociferous reception from the overwhelming majority of Nigerian students during his visit to Nigeria.

ELECTIONS IN the elections held for the Federal Parliament, the NPC emerged as the party with by far the largest number of seats. Next came the NCNC, closely followed by the Action Group, and, finally, the NEPU managed to secure a few seats.

The Federal Government is made up of a coalition between the NPC and the NCNC. This is a marriage of convenience rather than an alliance based on identity



Three families comprising 25 persons have been forced to live in this home since demolitions began in the Merebank area. Council bulldozers during their road-building operations have pushed up sand so that it almost covers the home. According to Mrs. Phoomathie, one of the tenants, no meal is free from sand. The families are all awaiting homes in the housing scheme.

Scandalous Conditions In Indian Shantytown Housing Shortage Created By Group Areas

From M. P. Naicker DURBAN.

THE shortage of housing amongst the Indian community in Durban, due mainly to the operation of the Group Areas Act, is reaching grave and alarming proportions. Shantytowns, almost unknown by the Indian people prior to the enactment of the Group Areas Act, are developing at an rapid rate as those that sprang up during the

war years at Cato Manor, Moroka, Jabavu and elsewhere.

The Durban City Council claims to be trying to solve the problem, but by its methods is creating new and more serious difficulties for the people, as is the case in Merebank, a working class suburb in the city. Here the Council, after expropriating large tracts of land from the land-starved Indian community and demolishing existing homes, has laid out a new sub-economic housing scheme.

Most of those whose homes have been demolished have been housed in shanties which have been built on land allocated for this purpose by the City Council. They have all been promised homes in the new scheme, but meanwhile conditions at this "site and service" section are as scandalous as those that exist at Cato Manor.

CONGRESS STATEMENT The new housing scheme has come in for strong criticism by the Merebank Branch of the Natal Indian Congress. In a statement to New Age, the Congress says: "When the first homes were built under this scheme they were fairly well built with brick with all walls properly plastered.

"But seeing the great demand for these homes the Council began using hollow cement blocks which were much cheaper and the walls were not even plastered. But the price of each building remained the same. "The cement-block homes are a failure. Within months large cracks are appearing on the walls as cement blocks do not expand and contract with the change of weather. What is worse water soaks into the walls and remains in it for some time."

Stating that the cash price of a three-roomed dwelling is about £640, the statement adds that in actual fact each householder finishes up paying £1,670 before he actually owns the building at the end of 30 years.

There is ample evidence that most of these homes would be in shambles long before an owner had freed it.

STRICT CONDITIONS All conditions of tenancy are loaded against the people. For instance any householder who cannot pay his instalments for three months is ejected and whatever he has paid

is forfeited to the Council. The "owners" cannot re-sell their homes if they get into financial difficulties before their final payment is made. Even then, they are compelled to sell to the Council at an amount fixed on the original value of the house and not on the rateable value, which will keep going up.

One owner interviewed by New Age said that within a year his rates were increased by five shillings per month!

According to the Secretary of the N.I.C. branch in the area, a memorandum listing the grievances of the people is in the course of preparation. The main demands that would be made to the Council would be that the building of hollow-cement block homes be discontinued and that the price be fixed in accordance with the income of the people who need homes, and not on a profit-making basis as is the case at present.

THE MISSING MEN OF THE EMERGENCY

What Happened To 4 (bis) Detainees

CAPE TOWN. WHAT happened to the thousands of Africans who were arrested for so-called pass offences under the notorious section 4 (bis) of the Emergency Regulations, and held without trial in open court?

What has happened to those who up to today, are still missing? New Age, probing into the story of one of these men, uncovered a pattern which must apply to hundreds of so-called idlers and vagrants arrested in the Western Cape.

It is a story of: ● "drumhead" courts established in the local prison; ● summary "sentence" to distant jails; ● transportation in chains; ● parents hopelessly searching for missing sons.

In an interview with New Age a young man, W. H., 19 years old, said that he had been arrested in the middle of May for not being in possession of a pass. His protests that he could produce one were ignored and he was removed to Roeland Street jail. There he joined hundreds of other African men held for similar offences.

COURT IN OFFICE A special court established under the Emergency Regulations had been set up in an office in the jail and prisoners were taken in one by one.

"After I had been lying in Roeland Street for about eight days I was taken into this room," W.H. said. "There were men in plain clothes inside, and one of them who was a magistrate said I was being sent to Makovsvlei.

"Many other men were treated in this manner at the time I appeared before this court. I think about 180 to 200 men were sentenced that week."

"Afterwards we were driven in a lorry to the railway yards outside Cape Town station and loaded on to a train," W.H. continued.

LEG-IRONS "We were handcuffed and wore leg-irons and we stayed like this, sitting up in the ordinary day-coaches, for all of the three days the journey lasted.

"It was very uncomfortable. For meals on the train we were given a piece of bread and some water three times a day."

Their destination turned out to be East London and they were taken to Fort Glamorgan jail which is just outside the city, near the sea.

FRANTIC MOTHER In the meantime the mother of W.H. was trying frantically to get news of her son. At Roeland Street prison she was told that he was in good hands and being well cared for. There was no necessity for her to bring warm clothes. Later she was told that he had been moved to Worcester jail. But he was not there.

For this mother W.H. had simply disappeared.

JAIL CROWDED "For the two months during which I served at Fort Glamorgan the jail remained crowded," W.H. went on. "Most of the prisoners were young men, but I also saw boys of about 16 or 17 years old.

"Those found to have been born in the Reserves were moved from Fort Glamorgan to jails near their respective places of birth. As a result I was separated from many of the prisoners who had come there with me.

"There was one old man of about 60 who was ill. He was transported to Fort Glamorgan with me, but I did not see him again after we arrived there."

W.H. served at Fort Glamorgan for two months.

WORK HARD "The work was very hard," he said. "Many were sent to work in the quarries and on the prison farms. Others worked in the piggeries looking after pigs. I was set to painting ships in the harbour."

After two months W.H. reported that he was ill and could not work. He said the prison authorities refused to accept this and sentenced him to one day solitary confinement and the loss of three meals.

The next day W.H. was released. "I was given a rail warrant and two loaves of bread for the journey.

"When my property was handed to me my shoes were missing. I arrived at home barefooted."

STILL MISSING W.H. is now re-united with his family. But there are still men who have not returned home. The State of Emergency is over, but families still wait anxiously for news of sons and husbands who disappeared into

the police net months ago and have not been heard of since.

One of these is Mrs. Lily Vangqa of Langa whose son Richard was detained under the Emergency Regulations and who is still missing.

Richard Vangqa, 36, left to work in the Transvaal last year. In January he wrote to his mother stating that he would be returning to Cape Town. The only news of her son Mrs. Vangqa received after that was when she saw his name in the Eastern Cape list of detainees in a local newspaper on May 6. His whereabouts to date are unknown.

NO TRACE Believing that Richard might have gone to the Transkei before setting out for Cape Town, and had been arrested there, Mrs. Vangqa wrote to her relations there hoping that they could trace him.

They have not seen Richard either before or after the State of Emergency. At the moment Mrs. Vangqa is hoping that enquiries at the Department of Justice will bring her son back.

In the meanwhile Richard Vangqa is still missing. He is one of the Missing Men of the Emergency. What has happened to him? Have all the detainees been released?

African Families Evicted

VAN DER BIJL PARK. Widespread evictions from their homes in the Bopheleng and Boiphahong Townships in Van der Bijl Park are seen by Africans as reprisals against whole families for the March events in the anti-pass campaign when large numbers marched in protest from these areas.

Suddenly, without warning and without reason, African residents have their residence permits cancelled by the superintendent. Next they lose their jobs because they have lost their right to be in the area. Without home or job the African has no option but to move off.

Some workers who have been in steady jobs for ten and 15 years are being thrown out. Men who have built homes on sites are being turned out of them.

Numbers of appeals against these evictions are pending but many families ordered to 'get out' have not known of their right of appeal and have already quit.

Jews Must Vote NO In Referendum

JOHANNESBURG. ALL Jews, irrespective of party affiliations, should vote solidly NO in the October 5 referendum. This is the call issued by the Jewish Democratic Association.

Those who vote 'Yes' will vote in favour of a government with a shocking record, says the Association.

The appeal of the association says that the position of Jews as a group in South African politics, and especially in relation to the referendum, has recently caused much discussion among Jews.

The Nationalist Party has utilised the presence of a solitary Jew at its Congress to

claim that the setting up of a Republic has Jewish support. The South African Jewish Board of Deputies insists on its neutrality with regard to South African politics.

PEACEFUL FUTURE FOR ALL

"We feel it our duty, however, to reiterate a resolution passed at the recent Congress of the Board of Deputies, which stated, inter alia, 'that every one of us should advocate and support those policies which he conscientiously believes to be based on justice and fair-play, and to hold out hope for a peaceful future for all peoples and races in South Africa.'

"We call upon all Jewish voters to examine the record and policies of the Nationalist

Party, since it assumed power, and also before then.

"During the thirties, and until the tide of the Second World War turned decisively against the Nazi and Fascist powers, the Nationalist Party openly supported the racialist, anti-Semitic and brutal policy of Hitler and Mussolini. No protests were raised by the Nats against the most criminal regime in the history of humanity. Since then the Nationalist Party has united with organisations such as the Grey-shirts and the Ossewa Brandwag and its Stormjaers. On assuming power in 1948 it pardoned convicts like Leibbrandt and Holm, the latter being today employed by an institution subsidised by the Department of Education.

"No self-respecting Jew can therefore support a Government seeking further powers to inflict still more oppressive laws upon the great majority of citizens."



The Prime Minister of the Nigerian Federation, The Hon. Mallam Tafawa Balewa.

constitutional conferences in London at which the political status of Nigeria was hammered out from time to time. The NCNC favoured independence quickly for a united Nigeria, whereas the Action Group and the NPC fought for regional autonomy and independence in "good time." Eventually a compromise was reached—Independence day was fixed for October 1st this year, but Nigeria was to be a federal rather than a unitary state, consisting of 3 regions.

The position at the moment is as follows:

● The EASTERN REGION (8 million people) is dominated by the NCNC, under the leadership of Dr. Azikwe. The NCNC is by far the most advanced of the three major political parties in Nigeria. It is made up mainly of Ibos, but is not a tribal organisation. Moreover, it is to some extent sensitive to pressure from the trade unions and peasants. The NCNC stands for neutralism in international

popular sentiment by backing the NCNC's demands for independence.

● The NORTHERN REGION (17 million people) is dominated by the NPC, an organisation which has the backing of the autocratic Moslem Emirs of the region. The NPC is the least progressive of the 3 main parties, and is opposed by the Northern Elements Progressive Union (NEPU) whose aim is to democratise the region and break the stranglehold which the Emirs have over the people.

IN the elections held for the Federal Parliament, the NPC emerged as the party with by far the largest number of seats. Next came the NCNC, closely followed by the Action Group, and, finally, the NEPU managed to secure a few seats.

The Federal Government is made up of a coalition between the NPC and the NCNC. This is a marriage of convenience rather than an alliance based on identity

Continued in next column

TREASON TRIAL ANC LEADERS GIVE EVIDENCE ON NON-VIOLENCE



An 81-year-old Natal member of the now outlawed African National Congress; who joined Congress in 1916, only four years after the organisation was founded, went into the witness box in the Treason Trial to give evidence for the Defence. He is Mr. Isaac Bhengu, seen here talking to Defence Counsel Adv. A. Fischer. Mr. Bhengu was arrested in Newcastle and detained in jail during the State of Emergency.

MR. GERT SIBANDE concluded his evidence last week. He said it would not assist the African National Congress to achieve freedom through violence. He believed in Christ and had joined Congress because he was convinced that Congress followed the teaching of Christ.

Mr. Sibande was asked by Mr. G. Hoexter (for the Crown) to explain to the Court what he meant by saying the time of speeches had passed, and now was the time for action. Mr. Sibande said that by action he meant the defiance campaign and boycotts.

Mr. Hoexter: Do you believe that as a result of the liberation struggle blood will be shed?

Mr. Sibande: We believe that we can get freedom without bloodshed. **DADOO YOUR LEADER?**

Mr. Hoexter: Do you regard Dr. Dadoo as one of your leaders?—Yes.

Mr. Hoexter: Why?—He is one of those leaders who are struggling with us for freedom.

Mr. Hoexter: Is he one of your leaders in Congress?—Although he belongs to another organisation, he is with us in the struggle for freedom.

Mr. Hoexter cross-examined Mr. Sibande on the "murder murder" speech made by Robert Resha. Mr. Sibande said he understood the speech differently in Zulu.

"In my language when you speak to people and when you give people instructions, you may say that if you are called upon to die you must die. That does not mean you are going to die but just that you must be determined to face whatever difficulties you might find in the struggle for freedom."

Mr. Sibande was cross-examined on the Freedom Charter.

Mr. Hoexter: How do you think Congress would achieve the demands of the Freedom Charter in the shortest possible time?

Mr. Sibande: We never discussed the shortest possible time.

Mr. Hoexter: You wanted freedom in the shortest possible time?

Mr. Sibande: Even if I were to get it tomorrow I would be happy, I would not run away from it.

The next witness was MR. M. B. YENGWA, former secretary of the ANC in Natal.

Mr. Yengwa, a Bachelor of Commerce and articled to a firm of attorneys in Durban, told the Court that in 1954 he was banished by the Minister of Justice to Mapumulo, Natal, for two years. He joined Congress in 1945 because Congress stood for equality for all races in this country. He said that there was never any suggestion of using violence in Congress. He knew this to have been the case since its inception because his father, who joined Congress in 1917, had told him so.

Dealing with volunteers for the Congress of the People, Mr. Yengwa said that he told volunteers that they would not be called upon to defy laws but that they were to be disciplined, to enrol people into the African National Congress and to collect demands for the Congress of the People. He said he knew of no pledge for volunteers to kill.

Mr. Yengwa said that he favoured a mixed economy, nationalisation of certain industries and leaving room for free enterprise.

"I don't favour Communism because I don't favour nationalisation of all industries."

Showing the difference between the African National Congress and Communists, Mr. Yengwa said that Communists laid more emphasis on the class rather than on the national struggle. The ANC laid more stress on the national struggle.

Mr. Kentridge: Have you been aware of any attempt by Communists or any other group to change

the national policy of the African National Congress?

Mr. Yengwa: No. Congress has people of all classes in its ranks, Christians, Communists, Socialists and non-Christians.

He felt that there was a strong religious element in the African National Congress. "If Congress had any philosophy I would say the religious philosophy is strong."

Mr. Yengwa went on to say that no Communist had ever opposed the policy of non-violence nor had they criticised it. There had been no infiltration of Communists in Congress after 1950. "I know of no Communist who joined Congress after 1950."

IMPERIALISM AND CAPITALISM

The witness said that he believed that there was a connection between imperialism and capitalism in that imperialism exploited the resources of the colonial countries. He also thought that in general the ANC realised that connection, but there was no orthodox theory in the ANC.

"The ANC does believe that there is exploitation of the African people in this country and that that can be done away with."

Mr. Yengwa said that the ANC was committed to a policy of non-violence and "we believe that liberation can be attained by non-violent methods. We don't believe that such a society could be brought about by violence. Violence we believe will defeat our own ends."

Mr. Yengwa said that the attitude of the ANC to Britain and America did not depend on their internal policies but on their external policies. The extension of independence to Ghana and Nigeria by Britain was welcomed by Congress.

"The speech by Mr. Macmillan had an effect on us. The Ambassador of the United States has visited Chief Lutuli. We welcomed this and we felt the United States was undergoing a change. Our attitude to the western governments is that they supported the South African Government at UNO. The western countries have colonies in Africa. The United States has also supported South Africa at UNO."

"Russia has opposed colonialism and imperialism and opposed the South African Government and to this extent we support any country that is opposed to the South African Government, like India."

POLICE HOSTILE TO AFRICANS

Mr. Yengwa dealt with police hostility and assaults on the African people. He mentioned his father, a member of Congress, who was assaulted by the police in the 1919 pass demonstration; the late Mr. Nkosi who was killed by the police in 1930. During the defiance campaign in 1952, Mr. Yengwa said his volunteers were assaulted in the police station and in gaol. While in gaol he reported an assault on a volunteer to the chief warden but was told that his evidence could not be believed against that of a European warden.

He said that the attitude of the ANC towards the African police was that they were traitors to the cause and they could not hide by saying they were only working. "A policeman knows the Government is hostile to the ANC and is fighting the ANC. If he is in a job that puts him against the interests of the African people himself, he should leave the job."

This attitude, Mr. Yengwa said, was not peculiar to Congress. The Nationalist Party, according to Mr. Yengwa, took the view that it was representative of the Afrikaner and speeches were made that Afrikaners who did not support the Nationalist Party were traitors.

The witness was cross-examined at length about the Defiance Cam-

paign, the number of volunteers in Natal, the membership of the African National Congress and what was said to the volunteers.

Asked whether the Defiance Campaign was not the flouting of the law and causing lawlessness, the witness replied that Congress did not deliberately flout the law but that it did deliberately break certain laws. He said the Government was a political party and it had to take into account the aspirations of the African people, not just regard the campaign as a legal matter in which there was just the flouting of the laws.

Mr. Trengrove asked the witness what he thought the Government should do at a stage when there was a flouting of the laws and lawlessness.

Mr. Yengwa: We don't go about thinking what the Government will do at this stage. That is for the Government. We have a programme to carry out.

Mr. Trengrove wanted to know from the witness whether if there was a defiance campaign, people being arrested and the masses of the people infuriated, that would not bring about violence. The witness said that he did not agree.

NO SUBSTANCE

Mr. Trengrove: Do you agree that the ANC knew that the Defiance Campaign would bring about a conflict between the people and the state if it reached the second and third stages?

Mr. Yengwa: That is not borne out by facts. And that never was the Congress policy.

Mr. Trengrove: Congress has always held the view that strikes could lead to violence?

Mr. Yengwa: That is a fact which is indisputable but it has nothing to do with the policy of the ANC.

Mr. Trengrove: How does violence arise in a strike?—Anybody can use violence.

Mr. Trengrove: Who used violence in the 1946 miners' strike?—According to my information it was the police.

Mr. Trengrove: Did Congress hold the view that in a strike the Government would use the army and the police force to break the strike?

Mr. Yengwa: That is not a question of a belief, it is what has happened.

Mr. Trengrove: You presumably knew that there would be bloodshed in this country before freedom was achieved?

Mr. Yengwa: I would like to know where you get that from. It is a serious allegation against me because you say I know and I wish to tell you that there is no substance whatsoever in your allegation.

Mr. Trengrove: I want to put it to you that when you say that your policy is non-violent, what you mean is that if the Europeans do not give in to your demands, they will have to choose between giving in and facing a bloody revolution?

Mr. Yengwa: I just don't know where you get that. I have already explained that the policy of the ANC is non-violence. We have no dual policy of violence and non-violence.

Mr. Trengrove then read a portion of a message sent to a conference of the Indian Congress in Natal by Rev. Skomolo in which he said that the Europeans would have to choose between peace and violence.

After reading the message Mr. Yengwa said: "This is an excellent message." Mr. Yengwa explained the message to mean that the possibility of a bloody revolution in South Africa could not be excluded, but it would never be the African National Congress who would be responsible for it. "It is up to the white people of South Africa to determine what the future of South

Africa is going to be.

"They can determine whether it is going to be a violent future or the peaceful non-violent future which the African National Congress wants."

Questioned on the Freedom Charter, Mr. Yengwa said that the aims of the Charter could be attained by a change of mind, a change of mental attitude for better things, a better South Africa. "I look at South Africa not as a place where you have the Bantu, Englishman, Afrikaner, but as a place for all the people of South Africa, the common people of South Africa."

Mr. Trengrove: I put it to you that you wanted to overthrow the state, to take over the mines and the banks?

Mr. Yengwa: That has no basis.

Mr. Trengrove: You wanted to destroy the old society. You wanted to destroy the capitalist society?

Mr. Yengwa: Your assumptions have no basis on the documents before us.

Mr. Trengrove: I put it to you that the ANC is propagating a classless society?

Mr. Yengwa: That is not true and it is not borne out by the Freedom Charter. The Freedom Charter seems to envisage a society where there will be classes.

Mr. Trengrove: I put it to you that the Communists in the liberation movement in South Africa were working for the overthrow of the state by force and violence—That I don't know. I have never heard it said.

Mr. Trengrove: Your methods of achieving your aims are exactly what the Communists want?

Mr. Yengwa: I don't know what the Communists want but I know what Congress wants.

Mr. Trengrove: You were working for the overthrow of the state by violence?

Mr. Yengwa: That is ridiculous.

Mr. Trengrove: I put it to you that the methods used by the so-called oppressed people in this country could lead to war?—That is very wrong.

Mr. Yengwa said that he agreed with the general principles of the Peace Council but he did not join the Peace Council because he felt it was favouring the Eastern countries.

SILENT RESENTMENT

Mr. Trengrove: Is the attitude of the African people hostile to the police?—Yes, the attitude of the African people to the police is one of silent resentment.

Mr. Trengrove: Why do you resent the presence of the police at your meetings?—Because our meetings are peaceful.

Mr. Trengrove: Why do you regard people who have died in the riots as people who died in the struggle?

Mr. Yengwa: The riots arise from the conditions in the country. We are of the opinion that the people involved in these riots are innocent victims of the system.

OLD-TIMER GIVES EVIDENCE

The thirteenth defence witness to enter the witness box last week was the short, thin, grey-haired, soft-spoken, 81-year-old MR. ISAAC BHENGU, of Ladysmith, Natal.

Walking slowly and rather uncertainly, Mr. Bhengu entered the witness box wearing a heavy overcoat. Asked to take the oath, he gave the Congress thumb-up salute. He told the Court that he was born in 1879 and had lived in Ladysmith since 1904. He joined Congress in 1916 at a time when the late John Dube was the leader. He said that the method of work that had been recommended by the ANC was that of bringing the people together and letting them decide together what to do. He had always emphasised that nothing was to be done by violence. He said he learnt the policy of the ANC from the leaders and that the policy of the ANC had never changed.

He said people coming to Congress meetings were told not to carry even small sticks. The people were told that if the police came and were antagonistic the people should do nothing.

Mr. Bhengu said he was an elder of the Dutch Reformed Church.

Cross-examined by Mr. G. Hoexter (for the Crown) Mr. Bhengu said that the leaders had always told them to behave and not to cause any trouble "even if the police attack us violently."

Mr. Hoexter: I understood you to say that the method of struggle was to make requests to the Government?—That is so.

Mr. Hoexter: Do you understand this to be the only method?

Mr. Bhengu: That is my understanding because of all the deputations that went to Pretoria and Pietermaritzburg. Those people had to go there to make a request, not to fight.

Re-examined by Mr. A. Fischer (for the defence), the witness said the purpose of the stay-at-home in June, 1950, was to make the Europeans suffer a bit.

Mr. Fischer: Why did you want the Europeans to suffer a bit?

Mr. Bhengu: Because if the Europeans suffered a bit, they would approach the Government and tell the Government we are suffering. meet these people and give them what they want.

Collection Number: AG2887

Collection Name: Publications, New Age, 1954-1962

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand

Location: Johannesburg

©2016

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.