

143

4 COPIES OF SPEECH MADE BY HELLÉN JOSEPH "TRANSVAAL CLOTHING INDUSTRY MEDICAL AID SOCIETY" OF A MEETING OF THE CONGRESS OF THE PEOPLE HELD ON 26.6.1955.

At this great Congress of the people we are framing the Freedom Charter for our future the Freedom Charter which we the people of S.A. shall fight for and shall win for our children and for ourselves. We must plan today for the com. and happ... of all people, for the security of all people, for their freedom from want and worry - for this freedom must be won before people can be happy.

In want and worry ^{haven't} hurt the lives of the people of South Africa, and especially ^{the} lives of the non-European people. For millions of non-European parents ^{do} not have the things in life that people have in ^{civilised} countries. all over the world, the ^{happy human} life that only the white people have in S. Africa. The Non-European people ^{do} not have proper houses, they must live in shacks and shanties and pondokkies, they must be cooped up ^{in ghettos} and locations, must grieve for hours and order in crowded dangerous buses and trains, the children must play in the streets and gutters because they have no other place to play. Alright the streets are dark, to make people must walk in fear. The house have no lighting; water is gift of nature, but it is not brought to the houses; many families must share one tap, the women must walk to fetch water, the people must walk alone in the dark night to go to latrines; and you know that these latrines are like - they are not fit for any human beings. And this is now thousands of our people live and they must live under municipal control, under permit and pass systems, with no freedom of live, and must pay rent which is too high for many people to pay, because they are not allowed to ... high wages. And if Verwoerd says the rent is to be increased, the people are not rents are just raised, whetebr they can afford to pay \$7 not. And what about food? The record of South Africa is too many of our childre are undernourshed, thousands of children die before they are a year old because they cannot get the right food, cannot be looked after properly, most be exposed to disease, because of the conditions which the people must live. We therefore demand as the people of South Africa not we shall be after to bring up on families in and health and happiness. We demand that food shall be available to us; that the land of all used to produce food, that the no reserves shall produce food, shall not produce cheap labour of the mines, cheap labour which takes the father from the family the husband from the wife - cheap labour which build the prosperity of S.A., be which the workers do not share. The people demand food, proof the people to buy ... perces which all people can afford to pay. The people shall not go hungry. And when the mothers go out to work there shall be for their children.

South Africa needs the mothers and the mothers are willing to work, but they must have cheches where their children can be cared for when they are away, ... the children cannot be left in the streets and make empty houses.

And we demand that there shall be proper hospitals for all people, enough hospitals, doctors and nurses - and homes for the mothers - the children must not be born by the - African woman had guns - five children and the - not but! We must have a proper vocational service as they have in other countries, so that people can get doctors and medicans, which the ... must provide from the money taken from the people in taxes. Illness must be treated properly, it must not be a cost to the family. And all people must be taught how to live healthy life. It is better to prevent illness than to cure ill.

And when the people are too old to work, to such to work, if they are blind, cripples, unable to work - what then? There the State must take care of them, and must give proper pensions on which people can live - not 10/- a month how can a blind person, who cannot work live on 10/- a month. And the little children, if their parents are die or cannot work for them they must also be pr.... for by areq-quate allowances, enough to bring up a child properly. And we demand that the people shall live in decent conditions, be free to live where they choose, not where they are told to live by the Government, in locations, behind a barbed wire fence, imprisoned by permit systems - the people of S.A. must be allowed to live where they please - not as now when the Govt. Says "You must live here because you are a Zulu - you must live there because you are an Indian, here, because you are a European, there because you are a coloured - our families must be formed together not broken apart.

All people have the right to be decent and to live a decent & happy life - we want to see our children playing together happy and contented, we want the best for our children in South Africa.

We want the Freedom Charter and all what is in it. And so I introduce to you for you to consider and to decided upon, this section of the Freedom Charter.

Translation of the handwritten draft sheets marked by me (1) in red ink :-

DR. VERWOERD'S REPLY :

What has happened, whilst in other countries when a law is repugnant to the liking to the liking of the people, it is repealed, has infuriated our mad government into a feat of barbaric rage.

Dr. Verwoerd bawled out in Parliament saying : "This is the work of loafers and tsotsis". Then in a feat of rigour he shrieked, "Children who do not go to school on the 25th April 1955, will loose the chance of schooling for good. The schools will be closed. Teachers will be dismissed. Funds which ought to be used for those places will be used in others. Boys of 16 and over must seek for jobs otherwise they will be arrested and sent to concentration camps".

CONGRESS ACCEPTED THE CHALLENGE :

Dr. Verwoerd had scarcely finished saying so, the siren was sounded to the nation by the African National Congress, calling :- "All branches should stand on their feet in this educational issue in reply to the intimidating remarks of Dr. Verwoerd. Children should not go to school on the 25th April, 1955 in branches which are fully prepared for the boycott but who have not yet joined in the struggle.

Moreover branches that have taken action are congratulated for what they have done, as they will really encourage other places".

EVENTS HERE AND THERE :

BEHONI :

More than 40 People have been arrested. It took some time to allow the patriot Monare out on bail because the police were urging that he should remain in custody because he is a dangerous agitator.

The Town Council sends its employees to go about the location telling the parents to send their children to school.

The visit by Dr. Eiselen, Secretary for Native Affairs, when he came to open officially the new location, and to entertain children, proved a ridiculous affair for although about £500 have been spent not a single child attended it. These thousands of cold drink bottles and cakes and loads of meat had no consumers. We hear that the meat was sent to the beer hall to be given to the craving men, but we hear a rumour that the men just looked at it in disgust. After that meetings were banned.

GRUNLSTON.

Here the Police are doing funny things. They came to a Congress meeting and took away the flag. When they disappeared they when out of sight started calling out : "Congress says children must all go to school". At the time the flag was flying on the pick-up van. However the people seen understood that these were the police, not Congress.

NATALSPRUIT.

Forty-one women have been arrested. The daughters of Africa have their belts fastened above the navel and the white man is going to know where he began.

Copy marked (1) in red ink.

The following is a translation of the pages in the handwritten draft papers which have been cancelled on the back of the pages - S.D.

Events in the different places :

The 12th day of April, 1955 will never be forgotten in the history of the liberatory struggle in this country because on that day

discontinued

Events in the different places :

(1) To insert

When the police saw that this was a success they started arresting people and doing many other things which did not befit them.

BENONI.

More than 40 people have been arrested. Dr. W.W.M. Eiselen's visit the Secretary of Native Affairs, who was there to open the new location at Benoni.

discontinued.

Page 4

Even today our leaders have been banned and ordered to resign under this law from their respective organisations. All these laws and those we did not mention here are designed to oppress the African to be just a man without a right, without education and without a home of his birth. Today the nation requires the services of honest parents, men, boys and girls who are diligent and determined to go from house to house with untiring (feet) and courageous hearts to go to the places of work of the people, to the buses and trains teaching the people about the liberatory struggle ; because the day the Africans understand the truth will be the day the whites will despise their madness. Let us have one catchword - fellow Africans !

THE FREEDOM CHARIOT ROLLS ON.

The 12th day of April will never be forgotten in the history of this country because on that day when the sirens was sounded on the locations of the East-Rand - Benoni, Brakpan, Germiston, Alexandra, they went out.

The following is a translation of the typescript marked (2) in red ink.

THE NEW SYSTEM OF EDUCATION AND WHAT IT IS.

This new form of education whci is being nick-named Bantu Education demands our steady thinking and sommands shappiness of ~~education~~ decision in the opposition which we are dtermined to dish out against it. We shall miss our target if we are guided by our passions in this issue because this educational system was very cleverly planned by its protagonists.

Its evil is therefore hidden. It is more like thorns in the soft turf.

In short, this type of education has been designed to convert our children the Africans of tomorrow into a nation of idiots for the Europeans. Our children are going to be taught that never will in their lives be equal to the whites. The white man was made by God to be a superior to an African. Our children are going to be taken to concentration camps where they will be taught that the only job for an African is to be a lashing boy down a mine, to milk the Boer's cows and working on the Boer's farms. His work is to be a sweeper in the secondary industries in the towns. In all these occupations they should be satisfied with the low wages. Moreover the African children should know that decent jobs with higher wages are only for the Europeans. In other words when these children grow up they will never have trade unions to safeguard them and their rights. They will never have a national organisation like the African National Congress which fights for the freedom of the African people and peaceful inter-racial relationship in this country.

We have no doubt in saying that in this country there is not a single parent who will agree to bear children in this country, for somebody like a hen, no one will ever agree that her children should become idiots, orphans and ludicrous characters in the face of other nations of the world while she still lives. The Africans in this country will be the first nation in the world to accept this slavery education.

What we should more than anything else know is that in order to be victorious against this shameful education we should be united and speak in one voice. This disgraceful dirty education must be boycotted. Not a single African child should go to school.

As a matter of fact, in order that we should be successful each and every district should stand on its feet and go from house to house telling the people about the evil of this type of education.

discontinued..

Page 2 :

All these laws are meant to oppress the African in the country of his origin. When the African people began to understand the truth, the Europeans will regret his madness.

THE FREEDOM CHARIOT ROLLS ON.

The 12th day of April 1956 will remain indelible in the history of the country because when the siren was sounded on the East Rand locations, namely Brakpan, Benoni, Germiston and Alexandra Township, the children just did not care to go to school.

It then became evident that the day that had so long been awaited has come. The people of these areas were demonstrating their dislike for this slavery kind of education. The teachers stood and stared at the empty classrooms and ultimately went outside to play cards.

It was not long before the brave residents of the Western Areas followed the example, namely the residents of Newclare, Western Native

and Sephatown. The schools which had hitherto been full of children were deserted on that day. This got the daily newspapers stunned and dumbfounded because of their fear to report the truth. They started saying "No, in Benoni the children are going back to school". No, there the children have done this and that". All this mad talk was the result of the fear caused by their noticing the fact that the freedom charter is rolling on and moreover the way seems clear. This action caused the intestines of the authorities in this country to mean. The leaders were arrested. At Benoni more than 40 people had been arrested. And yet even in other areas the vans of Blacks were loading on and off.

INTRODUCTION :

These news reports come from the Transvaal A.N.C. Executive. Ever since the battle against the new type of education, the daily newspapers are twisting facts because they do not want the people to know what is happening. As a matter of fact, what these newspapers are doing is not new to us. Every time the Africans are struggling against oppression, the newspapers get annoyed and do not want to report the truth owing to the realisation that each step that the Africans take gives them ground towards their freedom. They did the same thing during the Defiance against the unjust laws campaign, and they did the same thing during the removal of the Africans from their rightful homes in the Western Areas of Johannesburg.

These newspapers have these reasons for failing to report the truth : Firstly they are not sympathising nor supporting our liberatory movement. Secondly, they do not like the African National Congress because it is fighting for the liberation of the African people and for peaceful inter-racial relationship in this country.

Translation : pencil handwritten paragraph at the back of No. 4

its news circular is released by the Transvaal A.N.C. Executive Committee. The object for its issue is to enlighten our people regarding the boycott of schools by Africans.

Translated from Zosa to English by S. Dunga : N/D/Cat.

TRANSLATION OF CIRCULAR MARKED NO.. 5 IN RED INK.

Friend,

I hope you have heard about what is due to take place in Johannesburg on the 25th and 26th of June, 1955. There will be a conference of all racial groups. This conference will be called the 'CONFERENCE OF THE PEOPLE', because delegates from all the national groups and from all walks of life in S.A. will meet there. There will be delegates from religious, political and women's organisations. There will be delegates from the chiefs and headmen of the various parts of the country, from the factory owners and farm owners, from workers unions in urban and rural areas, and delegates from all other organisatio

All these delegates will speak with one voice without colour discrimination and irrespective of the delegates' creeds.

What will this multi-racial assembly discuss ? In short the reply is 'FREEDOM'. How will the delegates accomplish this praiseworthy objective ? The delegates will be engaged in the compilation of the demands of the people that they will be representing. All the peoples demands will be written down and the delegates will be saying in one voice 'In order that there should be peace in this country of South Africa, we demand that all the people should demand equal wages for equal work. We demand the abolition of passes. We demand the repeal of the segregatory legislation. We demand that we should be given more land and the laws prohibiting the ownership of livestock by Africans in the rural areas to be repealed. In short, we demand that the people should be given equal opportunities whether they be in the urban areas, the reserves and the farms. In fact, the people will demand for eventhe most trivial of things which affect their livelihood.

The demands of twelve million people will be compiled in a big book to be entitled the FREEDOM CHARTER. This big book will be the basis of our liberatory struggle. It will compel our present legislators to make laws in accordance with our own aspirations. The world will see today, what the people of South Africa, black and white, want because their demands will be compiled in a big book. It is crystal clear that this important document will lay down the fundamental principles of future peaceful inter-racial relations in this country and it will be the final document in this respect.

WHAT SHOULD THE PEOPLE DO THERE ?

- (1) You should infrom everyone in your area about this.
- (2) Select a few men to help you collect the demands of the people in your neighbourhood. One man should collect demands of one thousand people.
- (3) The demands of the people should be written down
- (4) Delegates are requested to send the compiled demands to the Secretary, P.O.Box 11045, Johannesburg.
- (5) The delegates are also requestion to collect donations of tiekeys, pennies and sixpences from the people and send these donations to the Congress Office, 26 Barkley Arvade, No. 38 Market Street, Johannesburg. Delegates should come with 5/- for refreshment;
- (6) Delegates should first report at the Congress Office at 10 a.m. on the 26th June, 1955. IT WILL BE ADVISABLE FOR DELEGATES TO WRITE TO THE SECRETARY INFORMING HIM AS TO WHAT TRAIN YOU WILL BE COMING IN ON AND THE TIME OF YOUR ARRIVAL SO THAT WE MAY SEND SOME PEOPLE TO MEET YOU AT THE STATION. SO WRITE TO : The Secretary, P.O. Box 11045, Johannesburg.

A166

If your branch is unable to send a delegate you will probably lose the chance of sending your demands. So the best way is to communicate with one of your friends who is working in Johannesburg to represent your area. Do not lose this opportunity because even the rabbit has no tail because of laziness.

FORWARD TO THE CONGRESS OF THE PEOPLE (FREEDOM ASSEMBLY)

translated from Zulu by S. Panga : 37442 : N/D/Oct.

29/11/1956.

G. 95.

COPY OF NOTES MADE BY N/D/CONST. PHILLIP MASOKANYE AT
A MEETING ~~OF THE AFRICAN NATIONAL CONGRESS~~, IN CONNEC-
TION WITH ' CONGRESS OF THE PEOPLE ', HELD AT KLIPTOWN
ON 30. 1. 1955 .

12.40 p.m.

3. p.m.

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~~13~~

Chairm:

Meeting of the Congress of the people, I am surprised whether we should go with the Meeting as I ~~cannot~~ ^{can't} see most people here. Congress is belonging to the people ~~not~~ ^{they} to the officials and you ~~should~~ ^{could} see whether we should continue and we should ~~see~~ ^{see} if we could ~~postpone~~ ^{postpone} this meeting, to a near future when we could see that we are all here . We have a branch of the African N.C. Our aim is to organise the people so that we could tell the Gov. that this S.A. belongs to the people and we hear lot of talks at trains and parties and I tell you that we are the rightfull owners of this country and we could easily defeat this Gov., and ~~you~~ ^{you} know ~~that~~ ^{that} the town like Vereeniging is there with our hands if we have organised ourselves effectively S.A. belongs to us and all of us should organise so that tomorrow we should go to Strydom and say you do not regard S.A. as father land as they should have organise ourselves together because the people like Gov. officials do not take us as the people.

1st. Indian male. Moola :

I am sorry that I would not carry my work as Mr. Daniels who has devoted himself to the Congress of the people he is blind has no eyes but his work is important towards the people of Africa and he will tell us what is the Congress of the people and all the non Europeans of Africa and ~~he~~ ^{he} has organised.

organise.

2nd. Daniels, on behalf of the South A. Coloured Congress of the people :

I am here to explain the aim and the object of this Congress. about 4 months ago a very inspiring Conference was held at Johannesburg, where about 1,000 delegates were there expressing their confidence in the Congress Campaign and the delegates impress themselves to call on 15,000 Volunteers as Chief Lutuli has asked and this Volunteers should work for the people of S.A. and this brings the first movements of the Congress, the people have been called upon to Volunteer to take the demands of the people in the Freedom Charter at a certain time ~~these~~ delegates will be called by the 12 ^(11/12) ~~Coloured~~ people of S.A. in that Congress of the people the Freedom Charter will be adopted and in the first place you can all be Volunteers and this will be done by the T.I.C., A.N.C. and ^{other} after Congress and ^{you} will be to collect the demands of the people for the Freedom Charter in order to ^(11/12) local area Committees are formed, and ^{it is unfortunate} ~~for~~ in ~~the~~ for which that we are not represented this meeting. I feel that I ^{have} a ^{motion} ~~that~~ that the A.N.C. Branch here should form themselves ~~in~~ a Committee and in order to know that in future we should have a proper Committee here and I believe ^{that the} ~~that~~ this little gathering will have their ^{motion} ~~work~~.

MATSEDANA

3rd. Mrs. Ruth Matsedane :

Chairman and friends I am here to day about the Bantu Education and this ^{the} ~~the~~ ^{passed} speaker has ^{found} ~~the~~ ^{the} Congress of the people and ^{most} ~~the~~ people do not know the motive and object of this Congress of the people and this is the coming together of

together of the Congress and the people have seen that before the organisation could come together to fight the present Gov. as the idea of the Gov. is that we should be the slaves and I will ^{now} ~~want~~ explain to you what is Bantu Education. I see no women at this meeting and I believe that the men will take this message to ^{their} ~~the~~ women folk, the B.E. is to see that the Black are oppress^{ed} and is the establishment ^{of} the White Supremacy, the minister of the N.A. has told us ^{that} the Bantu Ed. should be established in ~~the~~ Native Reserves and ^{that} ~~this~~ B.Ed prepares the native child what kind of life he is going to live will be made to use his own hands and he will not be learned to be wise as he should be a labourer he will be learned only 3 things at the school which will be only to write to read and only to be able to ^{convey} ~~convey~~ messages and you will only be able to know these things in English and Afrikaans so you should be taught to a certain amount of Education and most people ^{are} ~~and~~ divided here in S.A. and they will only be learned to be slaves and the children will be taught that they are slaves and they will only be in school in 3 hours a day and Verwoerd does not hold himself responsible for your children after school and where will your child be at that time after school and I know that they will tell you that your child will be at home so that you could be able to send him, and you can see that your children should be taken to youth camps where the farmers could ^{take} ~~take~~ the cheap labour from ^(U.C.) ~~(U.C.)~~ camps and Verwoerd is not prepared to build your schools and a farmer will be able to give you place ^{there} and we women will build mud walls and we are in the farm and that will be part of ^{manual} ~~manu~~ work and the farmers will see that the cows are milked and the fields are ^{ploughed} ~~planted~~ and the farm belongs to him he could do ^{what} ~~as~~ he wants and here is the bad thing when the farmer becomes tired of the school he will say

~~will say~~ take this school away I do not want it and the farm belongs to him and when we come to ~~teachers~~ ^{matters} we feel very sorry they will be employed of the A. affairs and you will know that the teachers work for nothing and ~~Ver.~~ ^{many Ver.} ~~say~~ ^{long} that they get to ~~take~~ ^(leg.) of money and they are told that they are to be with good conduct and should not talk bad about Bantu Education and the teachers are sacked ~~if~~ if they found that they have no good conduct and even the present teachers will not be the same as ^{the} teachers of old days as they will not be give certificates after leaving ~~the~~ the 3 years course are you going to allow your children to be taken by the Gov. with this Bantu Ed. and he is deprived of his liberty what shall we do for our children are we going to let some body give poison to our children and this Bantu Educ. will start on 1.4.55, and we should keep our children at home, we should not take our children to school on that day they should remain at home and you will say that a whiteman is superior, I know the parents always say what can we do, we have long been defeated and we should not sent our children to the school but on that day you will see who are the cowards. I now appeal to you Kliptown women to organise and have a Committee as we have at Orlando, and you should go from house to house here to have organisation and ^I sent you men to tell your women folk about ~~the~~ ^{one} organisation and I am ashamed when I look at you I see you ^{one} stone cold, you should all awake if you have children to fight this Bantu Ed. and you have heard Verwoerd said ~~there~~ is no African in the European Community.

4. Obed Motsabi : ^{Touch}
I do not tough your feelings because you have been here for a long time, I came here with one important ^{expect} expect of which is to remove 60,000 people of Sophiatown from their houses and the peace where the

~~where~~ the policemen will be ^{((leg.))} to play their part where the people will see how they will ^{be} and old women will be taken as wash women and they have no rights to be there and ~~then~~ will be told that there is no place for them at Meadowlands and you will see what will happened in Meadowlands, you see what happened in Park town and our children have no place ^{to} play and the Gov. could not build more Sports Grounds in Meadowlands before the removal you can see that you have no Gov. and you could see that there are ^(illeg. Neoligens) in Parliament and I can say that because the very same thing happened where the Minister said Africans were donkeys and cows, what are we going to do about the removal I put ^{that} ~~that~~ question to you all that ^{we} will stand with the people of Sophiatown, We are prepared to stand with them with all costs and as the Bantu Education plans are under way there will be more schools and the Native affairs will see that he gets more institutions to enable him to oppress our children and to ^{educate them} ~~eliminate~~ the manpower of their fathers and our children are to be taught in a manner the Gov. likes, and they will only be taken to the farms to help building the fences we are not going to tolerate those horrors and in order to be slaves more than what we are today we should see that this Gov. gives up and you can see what happens in the trains we pay lot of monies but we get less wages and we should become the Gov. of this Country and you see that people have no houses to day but now the people will be taken from their houses and taken to Meadowlands we are not happy ⁱⁿ ~~with~~ this Gov., is pursuing the rule of Hitler, same as those small boys in the flying squads and even in the Gov. of Hitler ~~they~~ people were prosecuted, and they are not invited here and they are here because

their bosses in the parliament are there to see that they are not to be opposed and here in S.A. if the African people stand together, same thing will happen as to Hitler himself and we shall get everything here if we beat this Gov. and the society is to be made by you here and we should all stand together and fight against these oppressive laws, and S.A. is not to be Gov. by the Cowards and you should realise.

.....
Resolutions.

Moosa Moola :

I hope most of you have understood about the Conference of the people this Congress is not a new organisation and the people are wrong ^{by} say^{ing} that, it is the new organisation under by the 4 Congress of S.A. and it was ^{passed} ~~passed~~ the ~~the~~ Chief Lutuli where he spoke of Congress of Democrats, Indian Congress, Congress of the people, we are now going to the people of Kliptown and we will tell them what is the Congress of the people, the ^{children} ~~chairman~~ are now suffering from T.B. because of the Gov. which underfeds us here in S.A. and we want healthy children, I am an Indian and the Gov. wants to take me to Lenasia and is far from Meadowlands ^{and} we say to the Gov. and I say we shall not go there and they want to put the natives in ^{ethnic} ~~ethnic~~ groups and they want to make the same ~~as Lenasia~~ ^{law} ~~as Lenasia~~ with the Indians, they have already build a school ~~in~~ at Lenasia, (RESOLUTIONS)

this mass meeting of the residents of Kliptown held under the auspices of the Congress of the people strongly opposed to removal of Sophiatown and this meeting will support the stand taken by the people of the Western area and strongly opposed to the Bantu Education and the adoption of the resolution that was made at Durban to withhold of our children from the school on the 1.4.55 or the parents to form themselves .

G. 902.

FIRST ANNIVERSARY MEETING OF THE CONGRESS OF THE PEOPLE, HELD
AT KLIPTOWN, JOHANNESBURG, ON JUNE 26TH, 1956.

12 p.m. : L. FRIEDMAN : "The meeting is about to start will all the people come to the front".

S. MALUPE : "Will all the people come to the front please".

CHAIRMAN: (LESLIE MASINA) "Friends we are now going to start our business, I will ask all the men to take off their hats and we shall ask someone to lead us with our National Anthem.

(Singing of Nkosi Sekelele Afrika!)

On behalf of the oppressed people of South Africa, and in the name of the congress movement, I have the pleasure in welcoming you here today and declare our first anniversary celebration of the Congress of the People open. June the 26th is our national day of re-dedication in the struggle for liberation. We are here to celebrate our progress so that our children can understand the difficulties overcome by our movement. In the process of struggle June the 26th is not strictly speaking only a day to remember the Congress of the People, but it is a day which history will regard as a real national day celebrating the rallying of the oppressed people around the freedom movement. History will regard June the 26th, 1950, when freedom fighters gave their blood when the nation stopped work as a protest against the Suppression of Communism Bill, as a day of remembrance. The day we shall honour with greatness and devotion. The people of South Africa will always remember how the ruling class became terrified when in June, 1952, the people filled the gaols in defiance of the unjust laws. You will recall that June the 26th, 1954 when fires were lit in the homes and the children were told of the people's courage in the campaign. Then the achievement of the freedom movement the great Congress of the People held on this square on the 25th and 26th of June last year, when the people came representing their brothers and sisters from all parts of the land to put forward their demands for freedom, the delegates at the Congress of the People gave birth to the Freedom Charter and they ruled first and foremost that the people shall govern.

As the unforgotten call of the Congress of the People rallied forwardthe Freedom Charter shown as the only alternative to slavery, against the sharp sword of the Freedom Charter the police raided the premises to take the

names of the freedom fighters. (Shouts of Shame!) This was an attempt by the Government to stop people from implementing the Freedom Charter which we have pledged ourselves to fight for and won. Out of the Freedom Charter grew harmony into what the Congress calls the great Congress alliance of white and non-whites. What else does this signify any more than ... on the freedom movement in South Africa which condemns racial oppression and pledges its support to the people.

Today we have to welcome the partnership of the thirty thousand strong South African Congress of Trade Unions which has declared that the workers of South Africa must work for and win the aims of the Freedom Charter. In the alliance of the working people of the land the success of our struggle is assured, and will carry out the special task of making South Africa a free country for all who lives in it. With these few words comrades I have pleasure in welcoming you here today to re-dedicate your lives to the finest cause in the world, 'The emancipation of the oppressed from slavery'. Forward to freedom, long live freedom fighters. Afrika Mayibuye!

Comrades this is a very very important day for all the oppressed people of South Africa and that is why we are meeting here today, we have got a very long agenda and so I am no longer going to waste time. I will therefore call upon someone to read messages. He will tell you where these messages come from".

P. MATOME : (Interpreters A. Matome & Njange) "Afrika! Afrika! Mayibuye! Freedom during our lifetime! Friends first of all I would like to appeal for a Zulu interpreter, will one come along please. You have heard what the Chairman has just told you, the Chairman has explained the purpose of this meeting here today, it is not only in our country that the people are fighting oppression. I want to appeal for a Zulu interpreter please.

Friends let me repeat myself again, I want to tell you that this freedom is one of the most precious things in the world, it is a gift bestowed upon any man who lives in this land. Anybody who tries to oppress others is greedy he wants to grab everything for himself. The African people are beginning to awaken - in fact they have awakened and all the oppressive legislation of this Government will never stop the march forward. I am going to read to you the message from our President-General Chief Albert J. Luthuli. The Presidential message - a call on the eve of the first anniversary of June

the 26th 1956 by Albert J. Luthuli, President-General of the African National Congress :

It is my happy privilege to send out a Presidential message on the eve of the first anniversary of June the 26th, a date that rightly assumed national importance in the history of the liberatory movement in the Union of South Africa. In the history of any people some dates assume national importance because of some significant national events associated with them, so it is with June the 26th in the history of our liberatory movement, the movement beginning the day when for the first time the white man came into contact with the black man, ostensibly to civilise him but really to rob him of his all including his land, his freedom and his manhood. To their ever lasting glory and honour our forebears by and large had shown goodwill to the white person heroically defended in one way or another their lands and their freedom, and the Chief now requests you to sing Mayibuye Mayibuye Afrika.

(Singing of Mayibuye Mayibuye Afrika).

In recent years under the inspiration and guidance of the African National Congress the urge for freedom among the people has been re-kindled and canalized, its flames have grown brighter and brighter with the years. Since the finding of the African National Congress in 1912 when the liberatory movement that has its birth in the hearts of the black Africans now embraces fighters for freedom coming from all racial sections. Men and women of all races are realising that freedom is indivisible, I resolve not only to defend it but to strive for its extension to those at present denied it. Here you are requested to sing Nkosi Sekelele just the first part.

(Singing of the first part of Nkosi Sekelele Afrika)

You must be happy that the star of freedom is on the horizon, they see it, they tremble, they fear it. It will not be the first time here. How did June the 26th gain fame, what event has made June the 26th famous, a significant landmark, a symbol of our struggle in South Africa? June the 26th has gained a place of honour in the history of our struggle because it has been the operation day in the launching of an important phase in the struggle for liberty. June the 26th 1950, Protest Day; June the 26th 1952, launching of the great and historic Defiance Campaign; June the 26th 1955, meeting of the great assembly, the Congress of the People that gave birth

to the Freedom Charter. It is therefore proper and fitting that a day associated with such important events in our struggle should be given a place of honour in the calendar of our struggle. So again this year as in the past I call upon all lovers of freedom in our land to join most solemnly in the observance of June the 26th 1956. The inspiration of June the 26th, our celebration of this day will be meaningless if it does not arouse in us definite feelings in response to a call such as this, a call to commemorate past deeds of freedom, let us here in all (unanimity) remember that we in this age are not the first and only ones who have struggled for the liberation of our people, of our land, so that we can recall men and women of all ages to our day who in defence of our freedom in an exulted or humble way voluntarily sacrificed most dearly for it to the extent that some made the supreme sacrifice. We should recognise June the 26th for what it is, a symbol of something real and continuous, a spirit that has its roots in the past and will shine in the present and go on to the future - a living past and present and hopeful future, not least a symbol of unity (pushed in action) in lovers of freedom which in our lives we should try to maintain. In recalling the struggle for freedom in any period we should solemnly name the fighters for freedom. In concluding this act of remembrance let us sing Unzima Luntwalo.

A call to re-dedication and introspection the occasion should be a call to all to re-dedicate themselves unreservedly to the cause of freedom. Our act of remembrance would be nothing if it ended in the freedom struggle and did not inspire us with fresh determination to resolve to continue the fight until freedom is won. Our re-dedication should result in our complete surrender to the cause for freedomno cause too great, no cross, no crownor travelling along the high ways I call upon all men and women and children of our land who love freedom to at 9 p.m. on this day and enter into solemn and united spiritual fellowship with thousands of freedom lovers throughout the length and breadth of our country and on that day and at that hour will engage in this ceremony and acts of remembrance and re-dedication to the struggle for freedom in our land. Wherever responsible people should assemble in small or large groups they must assemble to observe this fellowship using a lamp or lantern in a darkened room flame which should be regarded as a torch of freedom, that fighters for freedom resolve to carry out into the corners of South Africa darkened by the oppressive apartheid laws made by a parliament of whites only. We should at this ce-

ceremony of fellowship recall the noble deeds and sing songs of freedom, it is at this ceremony that we should re-dedicate our words, I want you to say this after me : 'Until freedom becomes a possession of all in the Union of South Africa, I pledge myself to count no cause too great to gain this freedom'.

Our re-dedication by offering to a freedom fund. This offering should be made immediately after making the pledge. I believe all of you made this pladge, I call upon all congress members, supporters and sympathisers to enter into all the activities as planned by the officials to cover all the days of the week preceeding June the 26th. These activities will start on Saturday June 17 and culminate on June 26th.....each branch, each region under the directive of the Provincial Executive must plan for this week and report to the Head Office all activities. Afrika Mayibuye Freedom in our Lifetime! Signed by our President-General of the African National Congress Chief A.J.Luthuli.

I shall not waste time I shall get on with the next message. The next message is from Father Trevor Huddleston and Dr. G.M.Naicker on the occasion of the first anniversary of the Freedom Charter. From Father Huddleston :

Friends I wish with all my heart that I could be with you today as I was a year ago at Kliptown. Yet I believe that you know that my whole heart and soul are with those people in our country South Africa, of all races who are striving for freedom of that beloved land, freedom from want, from prejudice and foolish fears, re-dedicate yourselves to that objective and that great end, commit yourselves to Almighty God, renew your faith and hope in His power and go forward this year in confidence and trust that your cause is right, using the ways of national labour to achieve your aims. I pray that one day I may be with you again for I never forget you. Trevor Huddleston Isitswalandwe.

I shall proceed to the next message friends, this is from one of our greatest friends Dr. G.M.Naicker Acting President South African Indian Congress.

It is with great pleasure that I send to the gathering at Kliptown, Johannesburg, greetings on behalf of the Indian people of South Africa on the first anniversary of the Congress of the People. Since the passing of the Freedom Charter at that historic conference the Nationalist Govern-

Government in spite of the people's desires for freedom so unmistakably proclaimed in the Charter have proceeded along its disastrous road and have thrown into their machinery more repressive legislation a sum total of which is to stifle completely our freedom of speech, movement, gathering and freedom of the courts of the country. Notwithstanding this trend in South Africa we are heartened by the fact that this Freedom Charter is daily becoming an instrument for greater unity to guide our people towards a universal goal. On this first anniversary congress men in South Africa wherever they may be, whether under punishment? deportation, banning or under of being banned, should take a solemn pledge to continue striving against apartheid and oppression in every aspect of our lives and to carry the Freedom Charter from the congress movement to others who are unenlightened and labouring in darkness, ours is a cause to save South Africa from the danger that threatens to engulf it. Mayibuye. Dr. G.M. Naicker.

Future leaders of this land, our members of Parliament.

Mr. Chairman I wish to thank you for having listened attentively to these messages and since we have started late we don't want to say any more, I hope with these few words you have all heard the messages from our leaders, they are still with us, they will always be with us, nobody will stop them from being with us, it is definitely true that in South Africa the Government can send them anywhere but they are still with us".

CHAIRMAN : "Friends you have been listening to the messages without wasting your time I am going to call upon a leader of the workers of South Africa to speak on the laws that are going to affect the working people in this country, I have no doubt in my mind comrades that we are all workers and therefore I will call him to come and speak."

L. LEVY : "Afrika! Afrika! Mayibuye! Mr. Chairman, fellow workers, comrades and friends, in the name of the thirty thousand affiliated members of the South African Congress of Trade Unions, and in the name of thousands of unorganised workers I want to thank you for the invitation to speak today. We, that is the South African Congress of Trade Unions are proud to announce today that we stand equally side by side with the other congresses in the struggle for liberation, emancipation and freedom. We are now one of the congresses - the Congress of Trade Unions. It is important to record here on

on this historic day when the history of our struggle is being re-lived to mention the fact that never before in the history of the working people of South Africa has a multi-racial trade union co-ordinating centre - we are proud of it that never before - that is today - has a multi-racial trade union co-ordinating centre, uniting all workers of all races, allied itself with the non-European people, allied itself with the struggle for liberation, therefore the working class have made history in South Africa, they have united themselves under the banner of the congress movement, they have abolished for ever to apply no politics in the trade unions.

The task of representing the workers has fallen on the congress movement which boldly constitutes itself as one of the congress. The South African Congress of Trade Unions is now part of the congress alliance. It was congress that helped the South African Congress of Trade Unions to be born, it was the Freedom Charter that within it the workers of South Africa can be proud of the fact that only one day after the holding of the Congress of the People, delegates from the major centres of South Africa, held at the annual meeting of the South African Congress of Trade Unions, and they adopted on behalf of the workers of South Africa, the Freedom Charter. The first organisation in South Africa to adopt the Freedom Charter inspired by the successes of the congress movement and the adoption of the Charter by the people, the working class renewed the fight against the Industrial Conciliation Bill. It came out bitterly against the laws of the working class. It is important that the workers of South Africa know of the glorious struggle of all races in South Africa, it is important for the workers to know what led up to the first Industrial Conciliation Act of 1924, because the first Industrial Conciliation Act changed the course of history in South Africa

To go back to the struggle of the working class we must go right back to 1880. We must remember the struggle of the white printing workers in the Cape, we must remember how they fought for an increase from £2 - 2 - 6 to £2 - 10 - 0. It was the printing workers that fought against the seven hour week, they were the first people to start a trade union movement in South Africa.

The Trade Union Movement spread to the Kimberley Diamond mines which were owned by Cecil Rhodes. It was the

white diamond miners that struck work against being searched, it was the white diamond mine workers who fought against Saturday opening. The white and non-white workers have played a great role in our struggle for freedom in South Africa. With the turn of the century it was the white gold miners that fought in South Africa for higher wages and better working conditions, they fought for trade union recognition. In the years that followed there were many strikes of whites and non-whites. With the end of the war in 1918 came attacks on wages and working conditions of all workers of all races, and in 1920 sixty six strikes took place on the Witwatersrand. And in 1922 the Witwatersrand was in revolt. The workers were demanding a greater say in the affairs of the country. The white workers had the votes and therefore concessions had to be made, and so, in 1924 the Nationalist Labour Coalition Government brought the first Industrial Conciliation Act and from that day workers were divided because that act stopped the Africans workers from getting trade union recognition. The African workers were left on the doorstep and they had to fend for themselves, the act was passed and the workers were disunited. The white workers had been promised the monopoly of jobs, and because of this disunity comrades, because the workers were not united, the Government passed many laws and all workers have suffered.

In 1937 the United Party Government tightened up the laws and in 1948 suffered defeat, the Nationalists came to power, the Suppression of Communism Act was passed, the workers leaders were taken away from them and the trade union movement was not united, whites and non-white workers were divided and so came further attacks upon workers.

In 1953 came the Native Labour (Settlement of Disputes) Act, the slave labour act and was designed to smash the trade union movement, it was passed so that the African workers may never strike, it was passed to stop the African workers from fighting for higher wages and the improvement of working conditions. The congress movement call on the African-workers black and white and warned them, if you do not stand together you will have your rights attacked further but the trade unions were still defeated. In 1954 came the Industrial Conciliation Amendment Bill, because the ruling class do not like trade unions no matter what racial class belongs to them, because employers want freedom to oppress and exploit. One step further was made to oppress and cull the trade union movement. Now the Industrial Conciliation Act has been passed, that act seriously

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TREASON TRIAL, 1956 1961

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