



"THERE'S A NEW AWAKENING," SAID LUTHULI AFTER RAND GREETING . . . "SOMETHING NEW IS IN THE AIR"



Luthuli would have talked to this meeting, but Government ban stopped that. Yet national conference of the A.N.C. went on all the same. Late in the afternoon the police raided, searched out copy of Luthuli speech, then went away.

said Luthuli. "For the first time, I think that the A.N.C. is representative of a mass movement. You can't ban a mass movement. You can't send every single person to the farms."

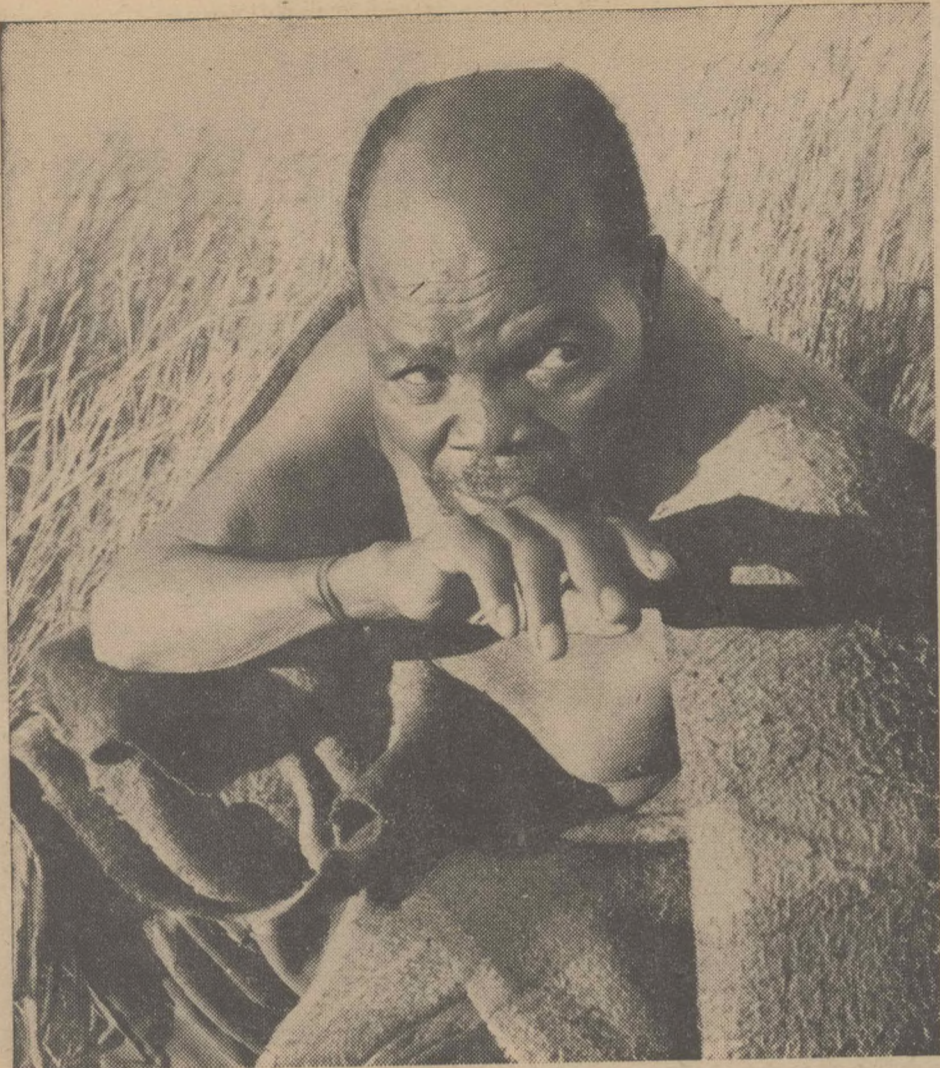
Then he talked of his own plans. He was going to become a peasant farmer. He would stay on his farm, but at the same time he would keep in touch. "People will consult me," he said.

And if the time came, if, for example, there was a threat of bloodshed in the country, and he felt that he was needed to stop it, what would he do?

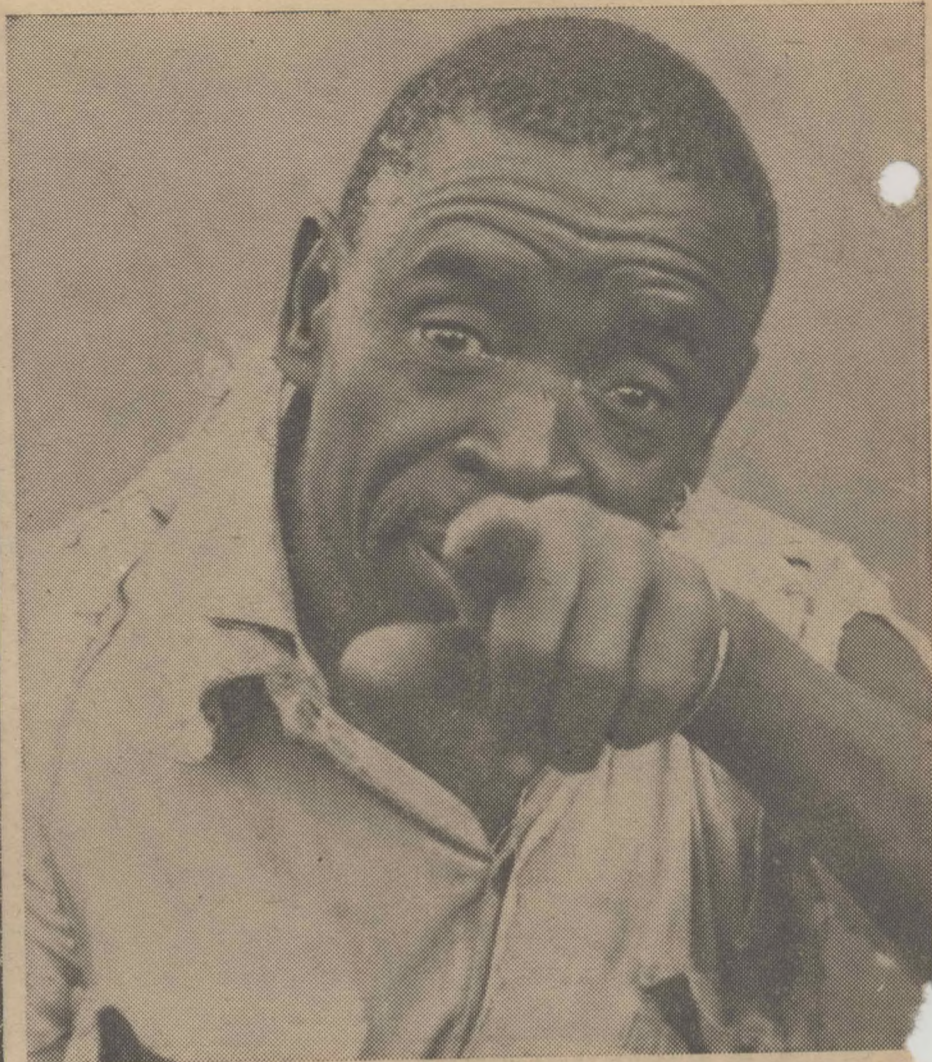
"I would break the ban," said Luthuli. "It would not be for personal reasons, or to become a martyr. But, if it was politically necessary, you can tell them that Luthuli would break the ban. Even if it meant prison for me."



. . . LUTHULI THE PEASANT FARMER



Jim Masangu said in court that a white woman, Mrs. Christina Rademeyer, asked him to pay her £2 for help when he went to see her about his illness. "On second visit she wanted £1 10s."



Amos Ratlou: "When my grandchild was ill, I paid first with a goat, then two pigs, and later two donkeys. But the child did not improve. I also paid Mrs. Rademeyer 5s. for the bones."

**Folk live in dread in the land of**

# WITCHCRAFT

Pictures by Peter Magubane Written by N. Nakasa

**It's a quiet town, Bronkhorstspuit. No rootin', tootin' gunmen swaggering down the main street, no gangs bashing it out on the sidewalks. But strange things happened in the area, things which make some folk look sideways before talking to friends.**



## CONVICTED OF WITCHCRAFT

Mrs. Christina Rademeyer, in doorway, was found guilty of practising witchcraft. She was fined £75 or six months, suspended for three years. She said she was not a witchdoctor — only a herbalist.



## AND WHAT DO THE BONES REVEAL?

Blouberg Bapole consulted the bones when a neighbour's child vanished. The bones "pointed" at someone, but the "suspect" shown by the bones was later acquitted. Man, you can't even trust the bones nowadays!

## The History of the Indians in South Africa : Part II

# GANDHI: THE WARRIOR FOR PEACE

Written by G. R. Naidoo

**The white mob was in an ugly mood. They didn't like the mild-mannered Indian barrister who had come back to South Africa to lead his people in their struggle. "Hang old Gandhi on the sour apple tree," they cried as they hurled stones at him. But Gandhi was to survive that ordeal, and many others, to become one of our century's great men.**

IN May, 1893, a young, inexperienced barrister, who was to change the course of Indian history, landed in Natal. At that stage the name Mohandas Karamchand Gandhi was quite unknown. He had left India many years before to study in Britain, and had returned to set up a legal practice in Bombay.

The practice, however, proved a failure. He waited for months before getting his first client, and when he rose to argue in court, his nerve failed him, and he could not utter a word.

He then decided to open an office in Rajkot, his home town, but there too he made little headway. Suddenly he got an offer from Dada Abdulla & Co., of Durban, to come to South Africa to appear on their behalf in a case. He jumped at the opportunity.

Thus it was that the slightly-built young man, wearing a fashionable frock coat, carefully pressed trousers, shining shoes and a turban arrived in Durban. Little did he realise that this "short visit" was to last nearly 20 years.

The first thing he sensed in Durban was that all Indians were looked down upon by the whites as pariahs. They were called coolies or samis. Gandhi himself was referred to as the "coolie barrister."

A few days after his arrival, he was taken to the Durban law courts, where a magistrate ordered him to remove his turban. Gandhi refused, and left the court. He later wrote to the Press about the incident, which became widely publicised. Gandhi was referred to by some people as the "unwelcome visitor."

After staying in Durban for about a week, he left by train for Pretoria in connection with the law suit. When the train reached Pietermaritzburg, a white passenger in the first class compartment complained to railway officials that he would not sit next to a "coloured." Two officials asked Gandhi to move to a third class compartment. He refused. A constable was called, and Gandhi was pushed off the train with his luggage.

He went into the third class waiting room, taking his handbag. His other luggage was picked up by railway authorities. It was a bitterly cold night, but he did not ask for his overcoat, which was in his other bags, for fear of being insulted again.

The room was dark, and the lone figure sat freezing through the night. A new Gandhi was being shaped in that dismal room.

The following morning Gandhi sent a long telegram to the General Manager of Railways complaining about the way he had been

treated by the police and railway authorities.

Waiting till night, Gandhi boarded a train to Charlestown, on the Transvaal border, from where he had to take a stage coach to Johannesburg. All the other passengers on the coach were white, and he was made to sit with the coachman. He pocketed this insult, and sat meekly outside. On the way the white conductor, who was inside, wanted to smoke, and as he was not allowed to do so inside, he ordered Gandhi to sit on a dirty piece of sacking on the foot-board so that he could take his seat. Gandhi refused, and the conductor hit him. It was only after some of the white passengers had intervened that Gandhi was left in his place.

### Attack on discrimination

In Pretoria, Gandhi's main concern was the law suit, but his sense of social justice led him to summon the local Indians to a meeting, where he urged them to revolt against discrimination. He also asked them to observe truthfulness in business and reminded them that their homeland would be judged by their actions.

He also appealed to them to forget all distinctions of caste and religion, to adopt more sanitary habits, and to learn to read and write English.

Gandhi had no intention then of remaining in South Africa. He thought that, having aroused some political consciousness in the people, he could return to India as soon as the law suit ended.

Indians in the Transvaal at that time were worse off than those in Natal. They had no franchise, were allowed to own land only in a special location, and could not move out of doors after 9 p.m.

Gandhi himself, however, had been exempted from the curfew regulations. One evening, while taking his usual walk in Pretoria, he strolled past the home of President Kruger, where the policeman on duty pushed him off the pavement and kicked him. An English Quaker, a Mr. Coates, who was passing by, urged Gandhi to institute proceedings against the constable, and offered to give evidence. Gandhi refused, saying that it was against his principles to go to court to further a personal grievance.

Early in 1894 Gandhi completed his work in Pretoria, and returned to Durban to prepare for his departure to India. A farewell party was arranged for him at Sydenham. While he was thumbing through a newspaper at the party, he saw a paragraph under the heading "Indian Franchise." It referred to a Bill before the House of Legislature seeking to deprive Indians of their franchise. In those days Indian men were allowed a vote under the original Charter of Natal, subject to certain property and educational qualifications. There were between three and four hundred Indians on the roll.



**MAN OF PEACE  
GOES TO WAR**

When the Boer War broke out in 1899, Gandhi, a disciple of non-violence, joined the British Ambulance Corps. During the Zulu Rebellion of 1906 he formed a volunteer ambulance group, which gave much help to tribesmen. He is fourth from left in middle row.



**GANDHI AS THE YOUNG BARRISTER IN NATAL**

His practice had not been going well in India, so he jumped at the chance when offered a big case in South Africa in 1893. He eventually stayed in the country for twenty years.



**A FEW YEARS LATER, AS THE MAN OF PEACE**

Soon after his arrival here Gandhi took up the grievances of the Indian people. His philosophy of peaceful protest was translated into passive resistance at beginning of century.

Gandhi immediately understood the ominous implications of the Bill. He advised the people at the party to resist every effort to disfranchise them.

A meeting was later held at the home of Sheth Abdulla Haji Adam, said to be the richest Indian in the country at the time, to plan a campaign of action. The leader of the Indian community, Sheth Haji Muhammad Haji Dada, was elected president of the committee. Among those who pledged their support were Mr. Subhan Godfrey, headmaster of a mission school, a Mr. Paul, a court interpreter, and a number of merchants, including Dawud Muhammad, Muhammad Kasam Kamraddin, Adamji Miyakhan, A. Kolandavelu Pillay, C. Lachhiram, Rangasami Padiachi, Amod Jiva and Parsi Rustomjee.

The Bill had already passed its second reading. Telegrams were immediately sent to the Speaker of the Assembly requesting him to postpone further discussion on the measure. Telegrams were also sent to other leading figures. A petition was drawn up to be presented to the Legislative Assembly, but nothing could stop the Bill, and it was passed.

Gandhi then organised a monster petition of about 10,000 signatures, and sent it to the Secretary of State for the Colonies, in London. The Natal Government pointed out that the Bill had gone through its final stages without any dissentient vote, but the Colonial Office refused to give the consent necessary to make the Bill a law.

Because of the important role he was taking in Indian affairs, Gandhi was asked by

friends to remain in Natal permanently. They offered to pay him for his services. Gandhi agreed to stay, but said he would not take money for public work. He asked, however, that members of the community should guarantee him legal work to the extent of £300 a year, which was what he felt he needed to maintain a household in keeping with his position as a barrister.

This assurance was gladly given, and Gandhi settled in Natal.

**Admitted as an advocate**

He applied to the Supreme Court of Natal for admission as an advocate. His application was opposed by the Law Society of Natal, but he was admitted after some delay.

Gandhi's office was on the corner of West and Field Streets, and his home was in Beach Grove, near where the Durban law courts are today. Mr. Harry Escombe, who was then Prime Minister of Natal, lived opposite.

Gandhi later moved his offices to Mercury Lane.

Three Durban Indians, who were employed as clerks by Gandhi, are still alive. They are Mr. Vincent Lawrence, Mr. J. Royeppen, now an advocate, and Mr. J. W. Godfrey, also an advocate.

Mr. Lawrence has some interesting recollections of his days with Gandhi. There was the Balasundaram case, for instance. Balasundaram was a Tamil indentured labourer. One day he entered Gandhi's office in tattered clothes and with two front teeth broken. His

mouth was bleeding. Gandhi, who could not understand Tamil, asked Lawrence to get a statement.

Balasundaram was serving his indenture under a well-known Durban European, who had thrashed him so severely for some trivial offence that two teeth had been broken.

Gandhi took Balasundaram to a doctor and secured a certificate. He then went to a magistrate and filed an affidavit. He finally had Balasundaram's indenture transferred to another European.

The case received widespread publicity, both in South Africa and abroad, and from that time the indentured Indians looked to Gandhi as their protector, the man who would listen to their troubles and would fight their battles. They had troubles enough under the system, which some people saw as virtual slavery.

In face of the continued anti-Indian feeling and legislation, Gandhi felt that the only way his people could achieve anything was by forming a permanent political body to carry out sustained protest. As a result, the Natal Indian Congress was formed on May 22, 1894.

Meanwhile, there was a growing competition between free Indians and whites in commerce and other spheres. The Natal Government again asked the Government of India to agree to the indenture of Indians being terminated in India. The request was rejected. The Natal Government wanted to limit the growth of the Indian population by the measure.



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*. . . when nature fails, her baby needs her more than ever*



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**NUTRINE**  
BABY FOOD



### A YOGI'S IDEA OF A DAY OUT

The Indian immigrants brought with them a tradition centuries old. The practice of yogi, for instance. Here, a yogi takes 24-hour dip.

## The mob threatens Gandhi

In 1896, Gandhi left South Africa to bring his family from India. While in India he addressed meetings, wrote articles and gave interviews on the problems of his people in Natal. A garbled version of his statements was cabled to South Africa, and incensed the whites, who got the impression that he was returning to South Africa with nearly 800 free Indians in two ships.

The whites held large protest meetings, and demanded that Gandhi and the free Indians should be prevented from landing. They threatened that if the Natal Government failed to stop the immigrants, they would take the law into their own hands.

When the two ships arrived at the Port of Natal, they were kept in quarantine for 23 days. Many passengers were in fact old residents of the country. Notices were served on the passengers by a committee of whites warning them that they would be pushed into the sea if they attempted to land.

After a time, however, the white leader appealed to his followers not to prevent the landing, saying they had given sufficient expression to their feelings, which would make a profound effect on the Imperial Government.

The Indians were allowed to land. Gandhi's family was sent to the home of Parsi Rustomji, an old friend, but Gandhi was advised to remain until evening, when he would be escorted home by the Superintendent of Water Police. In the afternoon, however, he was persuaded by a friend, Mr. F. A. Laughton, Q.C., to go ashore with him.

It was about half-past four when Gandhi and Mr. Laughton began their walk. The whites who had come to protest at the landing had left, but there were still some sightseers at the port. A few white youngsters recognised Gandhi, and began shouting: "Gandhi! Gandhi! Thrash him!" Part of the crowd threw pebbles at them.

The two lonely figures walked on, the crowd gradually growing. Laughton, realising the danger, hailed a riksha, but the puller was warned by the crowd that if he carried them, he would be beaten up.

By the time the two men reached West Street, there was a huge crowd around them. Suddenly a burly man ran forward and pulled Mr. Laughton away from Gandhi. Gandhi was showered with stones and whatever else the mob could lay hands on. His turban was

## Gandhi leads ambulance men through war and rebellion

knocked off. He was nearly unconscious, but the mob kept pelting him, singing "Hang old Gandhi on the sour apple tree."

Fortunately, a Mrs. Alexander, wife of the Superintendent of Police, came on the scene and saw the cowardly attack. Opening her umbrella, she shielded Gandhi and helped him to the police station.

Gandhi refused to take shelter at the police station, and proceeded to Rustomji's house, where his family had gone, without any further mishap.

Later, about a thousand whites gathered outside the house and demanded that Gandhi be handed over to them. Rustomji was warned that if he did not hand over Gandhi, the house would be burnt, with all the occupants inside. Just then Superintendent Alexander arrived. He sensed the angry mood of the crowd, and got a message through to Gandhi that he should dress himself as an Indian constable and leave the building. Gandhi did so, and escaped.

While Gandhi was getting away, Alexander was leading the mob of whites in a sing-song. When the crowd later found that Gandhi had gone, they dispersed.

The British Government was incensed at the way Gandhi had been treated, and the Secretary of State, Mr. Joseph Chamberlain, cabled the Natal Government demanding that it prosecute the assailants and see justice done. Gandhi, however, refused to prosecute.

In the meantime, fresh steps were taken in South Africa to restrict the immigration of Indians and to impose further disabilities on those in the country. The subsidy of £10,000 for the introduction of indentured labour was withdrawn, and in 1897 an Act was passed prohibiting free immigration to Natal, except under certain conditions. At first the conditions were made easy, but they became more difficult in 1903.

When the Anglo-Boer War broke out in 1899, Gandhi, though a disciple of non-violence, urged the Indian people to support the British. He became one of the 37 leaders of the 1,100-strong Indian Ambulance Corps which was formed, and was mentioned in despatches.

### He goes back to India

After the war, Gandhi at last returned to India, promising that he would come back to South Africa if the people needed him.

Indian hopes that their conditions would improve after the war proved to be false. When the Transvaal became a British Colony, Indian grievances were soon forgotten. Instead, the provisions of Law No. 3 of 1885 were enacted. In terms of this legislation, Indians were forbidden to own fixed property, except in special areas. In addition, restrictions were imposed on the movement of Indians from Natal to the Transvaal.

In 1903 Gandhi was asked by the Indian people to return to South Africa. He did return, and set up a practice, this time in Johannesburg.

In 1904 he established the Phoenix Settlement, which was inspired by the idea of forming a class of people dedicated to working the lands and to hand-craft. It was his belief that man could achieve his greatest peace by such work. Gandhi acquired a 100-acre site for the settlement. It was decided that everybody on the settlement should be taught typesetting in addition to working the land. This, it was believed, would enable them to live full and satisfactory lives.

Again, during the Zulu rebellion of 1906, Gandhi formed an ambulance corps, which did invaluable work among the wounded tribesmen, who would otherwise have had no skilled attention.

**NEXT MONTH: The passive resistance movement is launched. There are strikes in the coal mines and on the sugar estates. Gandhi concludes an agreement with Smuts.**

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