

**ED: 100,000 I.C.U. MEMBERS.**  
In 1927 the Union Parliament is going to discuss the  
extension Bill of the Prime Minister. Before the close of  
1926 the I.C.U. membership MUST be over 100,000. WILL  
**YOU SEE TO THAT? EVERY MEMBER NOW AN  
ANISER! DON'T SLEEP!**

April 2010

# You Are Nothing Else But Traitors.

## The Editor.

The  
**WORKER**  
**MERALD**

The only African Labour Journal  
You obtain something radically different.

I don't miss it

Registered at the G.P.O. as a Newspaper

Official Organ of the I.C.U. (Industrial and Commercial Workers' Union of Africa)

JOHANNESBURG OCTOBER 14 1892

### **Mass Action Wanted**

In our last issue we referred to the significant history made by the I.C.U. in that its National Secretary proceeded to Natal to test the legality of the ban which was placed upon his movements by the Nationalist - Labour Government. For ten days the National Secretary addressed large meetings in Durban unmolested; thus the ban which was placed on his movements as a free citizen was removed. Many weeks elapsed since this romantic event. Recently Comrade Clements Kadalie resumed his round of tours to the various Branches of the Organisation. He addressed several meetings at the Cape Peninsula, Kimberley and Bloemfontein, and at all these places the workers gave their National Secretary a wonderful reception, while the latter defended the former against the attacks of the Native Bills of opinion. The tour is now about in view, and the National Secretary proceeded to Durban, where he arrived on October 24. He was there and then warned by the Durban Police to appear at Court the following

(Continued in column 2)



10. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

day. When he appeared before the Court he was charged with Law 48 of 1884, in that he entered Natal without an Inward Pass.

**COMING EVENTS.—**  
Socialism can only be brought about by unity of all Workers, irrespective of colour or creed.

We cannot comment upon the case as it is still sub-judice. Our concern, however, is to call upon the Non-European workers for Mass Action against the Tsarist policy of the Pact Government I.C.U. Branches must organise large meetings of protest against the arrest of their National Secretary. The future of this infant Trade Union Movement depends upon this prosecution. If the workers remain silent, the Government will be determined and encouraged to continue with prosecution against I.C.U. Officials. By Mass Action throughout the country, the audacious Native Affairs Department Officials will feel the weight of argument and agitation of protests and will retreat. Proper Mass Action will be

proposed Mass Action will be effective if large demonstrations could be organised by all Provincial and Branch Secretaries, assisted by members of the National

## **COMPARE**

THIS WITH THAT

### "Tickling" a Native with Knife

Speaking in the House of Assembly on May 28th, General Herzog said:

"We find that to-day, and it is found by every one of the Dominions, that there is an interference with the exercise of our State rights as soon as we have any relations with foreign Powers, and this is a continuous source of friction, of disunion and suspicion which eventually must be fatal to the co-operation which we are all aiming at."

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Ngoba imiti yalo iyelaj  
ngeqinise. Unkosi u Kam  
wase mu-Xoseni naye 'kao  
ekona kuleli kemisi wazi  
tati jidu.

No. 10 Dubulu Mtakati Pill  
Umutu Wenyongo.  
Lama philisi abizwa ngoku  
wu Dubulu Mtakati alun,  
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THE SELBORNE PHARMAC

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## The

# **Workers Herald**

EDITORIAL AND PUBLISHING OFFICES: 16, MARKET ST.  
JOHANNESBURG.

Phone No. 1062 Central. Telegraphic Address: "Iseeeyou,"

EDITORIAL BOARD: Johannesburg.

Editor: CLEMENTS KADALIE, Sub-Editor: H. D. TYAMZASHE, Business Manager: JAS. A. LA GUMA, National Secretary: Complaints & Research Secretary: General Secy.

Complaints & Research Secretary: General Secy.

General Sec

## LAND ACT, 1913

**NATIVE LAND ACT 1913, AMENDED**  
to reveal the evil intentions of the  
framed that the Government can uphold  
clauses at their own sweet will. The  
ministers may, in nearly every section.  
at. The Minister may at any time with-  
the prohibitions of Chapter So-and-so shall  
and so on; the whole Bill teems with un-  
uses.

of the Bill (sub-section 3) seeks to gag  
Organisations and Societies from acquir-  
provides that: "NO ASSOCIATION OR  
VES, OTHER THAN A RECOGNISED  
LAND IN A RELEASED AREA EXCEPT  
SCRIBED BY REGULATION."

en-footed policy of the Government and  
of its Bill. The above "provision" is  
ative Societies and enterprising groups of  
d. Even in the case of RECOGNISED  
e Government's provisions are merely re-  
When Chief Zibi bought ground for his  
ad to crawl between Johannesburg and  
le year. Although he successfully  
t for the purchase of the land, he had  
ission to have his people removed.

So protracted were the "conversations"  
uthorities that a portion of the tribe trekked  
mission, and when they eventually arrived  
o camp on the outskirts of the farm for  
ere allowed to take possession.

The negotiations for the acquiring of the  
Zibi was considerably assisted and advised  
the Native Recruiting Corporation. With-  
ence it is not unlikely that Chief Zibi might  
lack of funds, but through the usual  
ent. And yet that ground was within  
gnised tribes could buy land!

surprising to note that in the whole of the  
y in Area 8, District of Vereeniging, a land  
ll classes. This comprises that portion of  
XTENSION TOWNSHIP north of Union Road  
portion South of Union Road East), which  
ns to the North of Salome Road, and  
es of grazing ground attached to the f

ed Areas are earmarked for occupation by  
And it matters not a farthing to the Govern-  
he hundreds of thousands of distributed  
anted in the Urban Areas unless they be-  
HELOTS, neither can they combine to pur-  
e released areas.

irregularities are disclosed. Here any  
one can become the proprietor of land within  
proprietor means the owner or lessee of land  
our tenant residing on a proprietor's land is  
eon, or be in domestic service, for the pro-  
t also, for purposes of the said law re-  
servants, be deemed to be a servant, and  
y person between the ages of twelve and  
means then that besides giving the proprietor  
in return for the acquisition of a small piece  
y of a Native labour tenant between the ages  
will become the servants of the non-Native  
The analogy is unparalleled in civilised his-  
tory to the case of the American Negroes.

briefly on the few points raised, we may be  
in our opinion, the whole Bill, chapter and  
points. General Herzog has gone back  
"aped" the policy of the old colonists—  
rule." At a time when all thinking men go  
harmony of races, he comes with his wicked  
with race animosity and consummate stupidity.  
African races and clans are now being  
of understanding and brotherhood—thanks to  
General Herzog now attempts to kill this  
different areas for Xosa, Basutos, Zulus,  
etc. Yet, notwithstanding all these handicaps,  
cluding General Herzog, who expert the  
ilised and to "develop along their own lines,"  
scope along these "own lines" are wantonly  
ons of the meanest order. The Bill as it is,  
rial capitalism, is bad in spirit, scope and logic,  
able in its present form to the workers.

## RLIE WILLIAMS

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es in my care and they shall not want.  
otmaker who supports you in Kimberley.

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THE STORY OF THE WORKERS'  
STRUGGLE IN SOUTH AFRICA

The Story of the Workers' Struggle in South Africa and a Chapter on the I.C.U.

At the end of October there will be published an important title book about the Trade Unions of South Africa. Other countries have their accounts of the rise and growth of the Trade Union movement, but this forthcoming volume will be the first account of the onward march of the workers in South Africa.

This is what the Hon. Thomas Boydell, Minister of Labour, says about the book:

"In few countries has the history of Trade Unionism been so filled with romance, tragedy and comedy, as in South Africa. Many readers, not only in this country, but also in other parts of the world, will be amazed when they read in this excellent little book of the stirring times, the daring deeds and the tragic and exciting episodes connected with the growth and activities of the Labour Movement in South Africa.

For instance, in what other country except South Africa, has a Cabinet Minister paid out in the dead of night £47,000 of the taxpayers' money, in amounts of £300 each, to "blacklegs" for clearing out of a strike area, in order to make way for the return to work of the men on strike?

Or, in what other country have nine Trade Unionists, while taking part in a strike, been kidnapped, thrust into prison, taken out at midnight and rushed five hundred miles by train under strong escort, and then, also in the dead of night, forcibly placed on a steamer and deported six thousand miles by sea, after being provided by the Government with two pairs of socks, an undershirt and pants, one overcoat and £1 in cash for pocket money?

These are typical of the out-  
going districts around King  
teresting and informative little  
volume.

There will be a big demand for the early copies of this book, so send your orders along at once. We are making arrangements with the publishers whereby the funds of the I.C.U. will benefit through every copy of the book sold by us. Therefore: Buy the Book: Learn all about Trade Unionism—its History and Meaning. Read the account of your own Union.

The book will contain many photographs of Trade Union leaders in South Africa, and among these will be your worthy leader, Clements Kadale.

The authors of the book are: Mr. Ernest Gitscham, B.A. (formerly of Ruskin College) and Mr. J. F. Trembath (S.A. Typo Union).

## The Gag Phantom

In view of the fact that the Native Affairs Department still persists in pursuing Comrade Clements Kadale, what construction can one put on the following statement from the Secretary for Native Affairs, which we cull from the "Rand Daily Mail":

## FREE SPEECH FOR NATIVES.

## COMMON LAW RIGHTS IN LOCATIONS.

The Secretary for Native Affairs, in a letter to the Middelburg Town Council, has stated that the department was unable to agree to the proposal that permits should be required for the holding of meetings in the location, as such a requirement would seem to infringe on the common law right of public meeting. It was thought that the natives should normally be entitled to freedom of speech, and the privilege of public meeting, subject to the right of the local authority to forbid any meeting which was likely to

This is the first time that any serious attempt has been made to place on record a history of Trade Unionism in South Africa, and the greatest possible credit is due to Mr. Gitscham and Mr. Trembath for the thorough and comprehensive way in which they have carried out their task. The large measure of success which they have achieved has, I think, only been made possible by the fullest use being made of Mr. Trembath's storehouse of knowledge as an active participant in the Labour Movement here for some thirty years, and also to his having faithfully kept, for this period, voluminous scrap-books containing Trade Union journals, press-cuttings, pamphlets and other essential records.

To Mr. Clements Kadale, National Secretary of the Industrial and Commercial Workers of Africa, 16, Market Street, Johannesburg.

Dear Comrade.—We know that this letter will reach you after the struggle is over, but we cannot refrain from wishing you God-speed in your gallant decision to defy the insulting Natal regulation excluding you simply because you are the chief officer of a great union of black workers.

South Africa will never be free until white and black workers join hands to clear the country of the capitalists. May your union march from strength to strength! May it act as the pioneer in a great black and white Labour Federation, and help to hasten the day when a Socialist South Africa is in fraternal union with a Socialist Great Britain! Do not imagine, because some few black workers hold narrow views in your country, that there are none who sympathise with your struggle, and watch your efforts with admiration.

Cordially yours,

"LANSBURY'S."

[The above note appeared in "Lansbury's Labour Weekly" of the 11th September. Comrade Kadale has asked us to acknowledge this encouraging message with profound thanks, and to state that the struggle has only begun. He and his comrades deeply appreciate the comradeship of the British workers, and anticipate their moral as well as their material support in our hour of trial.—Ed., "Workers' Herald."]

The joint-authors are to be congratulated on the results of their efforts, and I am sure that the satisfaction they have experienced in being able to render such a great service to the Labour Movement in South Africa will only be excelled by the appreciation that will be shown by the many thousands who will secure for themselves a copy of this first "History of Trade Unionism in South Africa."

The I.C.U. has not been left out and in many places in the book there are sympathetic references to the Native workers' claims. Every I.C.U. member will be allowed to purchase the special cheap edition at 1s. 6d. At the end of October the book will be on sale at I.C.U. Branches, but any member will be able to obtain a copy, Post Free, for 1s. 8d., by sending a post-order to

H. W. GOLDIE,  
P.O. Box 1594, Durban.

There will be a big demand for the early copies of this book, so send your orders along at once. We are making arrangements with the publishers whereby the funds of the I.C.U. will benefit through every copy of the book sold by us. Therefore: Buy the Book: Learn all about Trade Unionism—its History and Meaning. Read the account of your own Union.

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create a disturbance or be a nuisance to the residents.

As indicated, the Department's view was that measures for the administration of the location should be as little restrictive as was compatible with the preservation of order, experience having shown that undue restrictions tend to alienate the goodwill of the natives, and to arouse opposition, whereas a less exacting policy in most cases secures harmonious relations and smooth administration.

The present regulation should, it was considered, afford sufficient control, and it was hoped that the Council would, on further consideration, see fit to allow it to stand without the additional provision requiring permits to be obtained for all meetings.

**BAD TASTE IN THE MOUTH.** If you have a bad taste in the mouth in the morning, your stomach is not in proper order. Chamberlain's Tablets regulate this and give you a relish for your meals. For sale by all Chemists and Storekeepers.

## A Message from Abroad

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(Continued in next column)

## THE BOOK SHELF—The Future of Socialism

ready exercised: it is envisaging the possibilities of economic control which are altogether new.

Political parties are more the creatures than the creators of circumstances, and it is the circumstances of the time in which we live which are impelling us along the Socialist path."

The above admirable forecast of the future path of Socialism is by H. B. Usher, in the "Contemporary Review" for August, 1926. The title of the article is "Socialism: dogmatic and empirical."

The dictionary says "Empirical: resting on trial or experiment rather than on dogma or theory. Known only by experience and not through education."

The author brings out very clearly that no theory lives until it adapts itself, consciously or instinctively, to circumstance. To confine any system to first theories is certain of slow death. The old Socialism of twenty years ago, as has been demonstrated in recent books, is changing its form as surely as the growing animal must change from cub or kitten. It has grown calmer and saner. The brawling stream is becoming a quiet because deeper river on whose breast African not less than European cargoes may be borne to wider seas.

The books sent from London for the I.C.U. Library by Miss Winifred Holtby, M.A., who was recently lecturing in South Africa, have arrived and will be briefly discussed in subsequent issues of this journal by the Reader.

The following is the list of books received to date:

"A Short History of the World," by H. G. Wells.

"The Economic Organisation of England," by William Jas. Ashley.

"Essays on the English Poets," by J. R. Lowell.

"The Socialist Commonwealth and National Reconstruction," by Alexander Newton.

"Across the Blockade: A Record of Travels in Enemy Europe," by Henry Noel Brailsford.

"Ethics and Materialist Conception of History," by Karl Kautsky.

"Socialism and Syndicalism," by Philip Snowden, M.P.

"The Socialist Labour Party and the Third International."

"The Road to Insurrection," by Nikolai Lenin.

"READER."

At another mass meeting held at the Workers' Hall on the 26th September, the following resolution was unanimously passed:

(1) That this mass meeting of African workers vehemently protests against the arrest of our leader, Comrade Clements Kadale, and we see in the arrest of our trade union organiser the diabolical intention of the present reactionary Pact Government to destroy our organisation, and to keep us in perpetual wage slavery.

We swear, one and all, to carry on the fight for freedom with our utmost energy until wage slavery is abolished, and to stand by our leaders and organisation, no matter what measures are attempted by the capitalist class to obstruct our progress.

When this kind of tyranny is pointed out to highly responsible officials of the Native Affairs Department, they merely shrug their shoulders and reply: "Well, we can't help it, that is the law; the Native has his remedy in the Civil Courts." I wonder on what law these people rely, and I wonder what Judge would uphold such a one-sided and obviously ultra vires clause in any law.

The time is long overdue when such irregularities should be tested before the higher Courts of the country.

Thanking you in anticipation and hoping that the organisation of which your journal is the official organ would endeavour to find ways and means of destroying this ugly spectre.

I am, etc.,

DISGUSTED.

## I.C.U. Resolution

At a mass meeting of African workers, held at the Workers' Hall on the 26th September, the following resolutions were unanimously passed:

(1) That this mass meeting of African workers protests most strenuously and indignantly against the unwarrantable arrest at Durban of Comrade Clements Kadale, National Secretary of the I.C.U.

(2) That it calls upon all working class organisations to fight against the oppressive and reactionary policy of the Pact Government in interfering with the duties and obstructing the movements of trade union officials.

(3) That it further demands the immediate removal of the ban on Comrade Clements Kadale, or any other official of the I.C.U.

(4) That, after having heard an explanation of Gen. Herzog's four Bills outlining his Native policy, as explained by Attorney R. W. Msimang this meeting records its emphatic disapproval of the spirit and essence of the Bill.

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We swear, one and all, to carry on the fight for freedom with our utmost energy until wage

**The BLACK MAN'S BURDEN.**

### Withholding Natives' Wages

Some employers of labour, besides breaking their contracts with their Native employees whenever they please, go even further and not infrequently refuse to pay them for work actually done. Against this kind of thing the I.C.U. is strenuously fighting in Johannesburg, Durban, Capetown and in other big centres. Johannesburg-Durban, however, are the seat of iniquity in this respect. Here the Natives are so much humbugged, ill-treated and exploited, that the I.C.U. has to employ a Complaints Secretary to deal with these cases.

At Germiston recently a man, J. H. Hodgson, appeared before the Magistrate. Evidence led showed that he employed a Native from February 1, 1925, until September, 1926, and during that time paid him only £3 10s. in wages. In finding him guilty the Magistrate said: "I take a very serious view of these matters because it is on such as these that our relation with the Natives depend. We must treat them fairly and justly. They cannot be expected to trust us if people like you do not pay them their wages. You say that you have seven or eight Native boys in your employment, and that is all the more reason why you should pay them. Later on you will find you cannot get native labour because these boys will pass the word round that you are not to be trusted."

When found guilty Hodgson squealed and asked for three months time in which to pay the amount of £15 due. "Impossible," said the Magistrate, Mr. K. R. Thomas. "Why should the boy wait three months for his wages? He has given you his services!"

Mrs. Hodgson, who also gave evidence, said: "I do not trust any Nigger, or very few of them." To this the Magistrate dryly replied: "There are a lot of Natives who do not trust you either."

Hodgson was allowed until 3rd November to pay the Native's wages, and then to come up for sentence. It is understood that the Crown Prosecutor will very likely press for a very severe penalty, as accused has a previous conviction for a similar offence.

### Cruelty to Animals

From time to time letters appear in the European press with regard to ill-treatment of animals by Natives. We are in absolute accord with the suppression of cruelty to dumb animals, but we do not agree with the blunt and direct accusation of Natives.

If true circumstances were taken into consideration it would be found that the real culprits are the owners of these animals. For instance: A Native driver is told to inspan his mule team and hitch it on to a coal wagon. He tells the owner that one or two of the mules are lame, but he is forced by the employer, and he obeys. Result: He is run in by the police and fined. On the other hand, if he flatly refuses to inspan the mules, the employer has him arrested for disobedience and he is also fined. Further, should he take his team up Hospital

Hill in a humane manner, the employer dismisses him for staying away so long, and when he lays a complaint with the Native Affairs Department for wrongful dismissal he is told to employ a lawyer because his is a civil case. Should this same Native, however, leave the employer's work without notice, the Native Affairs Department prosecute him criminally for "desertion of service."

Now, WHAT CAN THE NATIVE DO? We want a reply from those people who rush into print before they know facts.

### Died of Heat Apoplexy!

The case of the Native on the New State Areas mine, who was medically certified to have died of heat apoplexy, calls for closer investigation. From press reports it appears that many witnesses gave corroborative evidence to the effect that the boss boy struck the Native with a sjambok made of hose-pipe, knocked him down, kicked him, and then took him to a white miner named D. G. Smit, who, it is alleged, punched the Native in the chest.

Smit denied this and said he merely "pushed" the boy in the chest, and he sank to the ground. The case is an unsatisfactory one.

### Compound Manager in Court

Jan van der Merwe, compound manager to the Transvaal and Delagoa Bay Collieries at Witbank, is in trouble on alleged charges of bribery and corruption.

The Crown is expected to call 500 witnesses, and the case is expected to last five or six months.

It is alleged that van der Merwe charged Natives 10s. for permission to get married, 5s. for permission to visit the compound, 20s. for giving a small piece of ground, alleged to belong to the company, for growing monkey nuts, and through his police boys he collected a share.

Van der Merwe, it is stated, has been closely associated with politics and church work.

### Sacrilege

At Orange Grove Hill, Johannesburg, towards the end of last month, a motor lorry driven by a European youth ran into a municipal cart killing its Native driver. We are informed that the body of the unfortunate Native, whose head and face were horribly mutilated, was left on the side of the roadway for fully 40 minutes openly exposed to every passer-by. A worthy writer in the "Star" suggests that this might have been due to an oversight.

We simply refuse to believe this, because Native life is held very cheap by certain people in this country. What hurts most, however, is that even in the presence of death, white civilization cannot curb its prejudice against the black man.

At a recent meeting of the Johannesburg Town Council Mr. Hancock made the following remarks:

"Study your white labour policy which I helped to have introduced. Go and have a look at them working. Some afternoons you will see them with their jackets on at 4 o'clock leaving their job. Not long ago they were engaged cutting down trees in High Street. At 10 minutes past 4 I met them at the corner going home. How on earth can you support men doing work of that kind? I

know it will be said that the head of the department is to blame. But surely when you have half a dozen men cutting trees in the street you do not want somebody behind them with a whip, and that is what you have to do to get work out of them. If the contractor was dearer than the town engineer I would vote for him to-night."

### Singularly Disregard for Provisions of Law

Argument on review in the matter of Rex v. Molife and Motsoemai was heard by Mr. Justice Stratford and Mr. Justice Greenberg in the Supreme Court, Pretoria, recently.

The question was raised whether the second accused was rightly convicted of contravening Section 4 (1) of Act 26 of 1923 (b), (c) and (d), which provided that when a person was charged with theft of stock or produce, he might be found guilty of theft or attempt to steal, receiving, instigating or inciting to steal, or knowingly disposing thereof.

Mr. Quartus de Wet was for the accused, and Mr. Van Gass for the Crown.

The Court held that, as the various offences were set out alternatively it was a gross mistake on the part of the Magistrate to convict the accused, as he did, of (b), (c) and (d). Apart from that, the conviction was based on a conversation supposed to have been overheard between the accused at a beer drink. The Magistrate had displayed such a singularly unjudicial regard for the provisions of the law that the Court could not have much confidence in the exercise of his discretion on the facts as to which he should have had a doubt.

Of this doubt, their lordships held, the accused ought to have the benefit, and the conviction would therefore be set aside.

### A Flogging Missionary

Our contemporary, "Umteleli wa Bantu," states that a missionary with 31 years experience in East Africa, has written to the press denouncing the present policy of imprisonment for Natives, with amenities they are unused to in their normal lives.

He urges that this is having the result of encouraging crime. He claims that flogging is the one and only thing the Native appreciates, and states he has proved the beneficial results in his conduct of his mission.

[Without doubt this missionary is a white man. Now our readers will know why many intelligent Natives look upon the missionaries as unmitigated hypocrites and humbugs.—Ed. W.H.]

### What is a "Pooh Bah"?

Judges the Right Hon. Sir James Rose-Innes, P.C. (Chief Justice), Mr. Jacob de Villiers, Sir John Kotze, Sir John Westcott, and Sir Etienne de Villiers, opened the new term of the Appellate Division of the Supreme Court at Bloemfontein last month.

The Court reserved judgment in an application for leave to appeal from the judgment of the Natal Provincial Division given on an appeal from the decision of the Town Clerk of Estcourt upholding a decision of the licensing officer of the burgh. The applicant was an Asiatic woman who had had a licence to trade for nine years. The licensing officer was described by counsel for the applicant as a "Pooh Bah" in that he was Town Clerk and Town Treasurer as well.

He had refused a licence on the ground that applicant failed to pay her water rates.

The Natal Provincial Division, while recognising that this was an entirely foreign ground on which to rule on the renewal of the licence, nevertheless had no power to decide on the merits of the case.

There was no statutory right

of appeal to the Appellate Division, but applicant asked the Court to exercise an extra-statutory right in a case, e.g., of violation of the principles of natural justice.

Mr. Justice Jacob de Villiers described the action of the licensing officer as capricious. The difficulty felt by the Court was that, in exercising the extra-statutory right, it must hold that the Provincial Division, in refusing to consider the merits of the case, had acted in violation of natural justice.

### Disappointed Policeman

We have from time to time pointed out in these columns the bullying attitude of a certain type of policeman. As a matter of fact the attitude of this class of policeman compelled the Commissioner of Police to issue "special" instructions a year or two ago. Now, on Saturday, the 28th August, a Native from Newclare (Johannesburg), came with a complaint to the Complaints' Secretary of the I.C.U. This is the case: On Friday, the 27th instant, a constable came to the Native's house at Newclare. The Native was in bed sick. The constable ordered him to rise and come outside. The Native obeyed, and when he came outside the constable demanded his pass. The Native then informed the constable that his wife had that very day gone to the Pass Office to renew his pass. This statement was not believed, and the man was arrested and had to bail himself out for 10/-.

We saw the bail slip on which the charge was defined as "Urban Areas Act"—whatever that may mean.

Well, the Complaints' Secretary gave the Native a letter to hand to the Magistrate explaining the circumstances of the case. The Magistrate read the letter, and asked the man to produce his pass (which he did), and lo, HE WAS DISCHARGED without the constable even being called upon to give evidence.

We mention this case specially to show what some constables are capable of doing, and we only regret that steps were not taken against this constable. We hope, however, that the Commissioner of Police will see this note and deal "departmentally" with such cases in the future. It is this kind of thing that sometimes leads to serious situations and friction between the Natives and the police. Not enough stress could be laid upon this point.

### Drunk and Unable to Speak!

C. W. James, a compound manager, was recently charged before Mr. Bovill in "D" Court, Johannesburg, with driving a car while under the influence of liquor.

A constable gave evidence to the effect that when he crossed over to James's car, which had crashed into the luggage carrier of another car, he asked him for his name and address. James, however, was so drunk that he was unable to speak. He was fined £5 with the alternative of 14 days' hard labour.

### NEWS AND VIEWS

While addressing a meeting recently at Pretoria, General Hertzog, referring to the attitude of the Sons of England with regard to the flag question, said: "The people are not prepared to have prescribed for them what they shall do and shall not do by self-declared intruders." It is the same General Hertzog who called Sir Thomas Smartt a "foreign adventurer." Well, perhaps that is the way to kill race animosity.

Comrade J. A. La Guma, General Secretary of the I.C.U., has returned from a tour of propaganda work at the Cape. From Bloemfontein he was accompanied by Comrade Alex. P. Maduna, Provincial Secretary of the Free State.

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our Provincial  
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it was rumoured  
leaders have suc-  
a nucleus with a  
stalling his miss-  
big demonstra-  
which were atten-  
ands of enthusiasm  
to show that the  
leaders of the  
thought is equal

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78, HANOVER STREET,  
CAPE TOWN.**NEWS and the DOINGS of the I.C.U.**General Secretary (I.C.U.) at  
Kingwilliamstown.(By the Branch Secretary,  
Comrade J. P. BOPI.)On the 15th ultimo the General  
Secretary, Comrade J. A. La  
Guma, accompanied by Mr.  
Alex. P. Maduna (O.F.S. Pro-  
vincial Secretary) and Comrade  
Jas. Dippa (Eastern Province  
Provincial Secretary) arrived at  
Kingwilliamstown via Cooke-  
house.A mass meeting was imme-  
diately organised by the Branch  
Secretary, assisted by the local  
Executive and President, hold-  
ing on the Market Square.Comrade A. M. Jabavu, Senior  
Vice-President, occupied the chair, and Comrades Dippa  
and Maduna were the first  
speakers. These two Comrades  
delivered eloquent speeches,  
which had a healthy impression  
on the rank and file, as well as  
the Europeans who were pre-  
sent. During the course of his  
remarks Comrade Maduna said  
we needed not only one Kadale,  
but a hundred leaders and offi-  
cials of his calibre.On Thursday these officials  
proceeded to East London, where  
Comrade Theo. Lujiza holds the post of Provincial  
Secretary for the Border and  
Transkeian Territories. Un-  
fortunately, however, Comrade  
Maduna received a telegram  
calling him back to Bloemfontein.On Tuesday, the 21st Septem-  
ber, the party returned to King-  
williamstown in company with  
Comrade Lujiza, when another  
series of meetings was held. In  
the evening the General Secre-  
tary attended a social in the  
Wealey School Room, and ad-  
dressed a large gathering.As a result of these meetings  
over 100 new recruits were  
added to the membership of the  
I.C.U. The Branch Secretary,  
Comrade J. P. Bopi, is also  
busily occupied visiting the  
Chiefs and Headmen in the out-  
lying districts around King-  
williamstown. Altogether, new  
zeal has been put into the move-  
ment, and with the assistance  
of the Executive Committee of  
the Branch, the outlook should  
be bright and encouraging.**News of Bethal**  
(By J. D. MOTSILE,  
Branch Secretary I.C.U.)Right in the promontory part  
of the Eastern Transvaal lies  
Bethal town. The message of  
the Industrial and Commercial  
Workers' Union to the workers  
of this town was conveyed by  
our Provincial Secretary, Com-  
rade Thomas Mbeki, on the 13th  
September. Prior to his arrival  
it was rumoured that the old  
leaders have succeeded to form  
a nucleus with a view to fore-  
stalling his mission. But the  
big 'demonstrative' meetings  
which were attended by thou-  
sands of enthusiastic workers, go  
to show that the power of the  
leaders of the new school of  
thought is equal to that of a**Reward** to any person who can prove that there exists any  
better medicine than Dr. Wilson's UMZIMBA PILLS. It is  
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yebekisi kweka Gqira u Doctor Wilson Inkompani yemjillo, P.O. Box 93,  
Johannesburg, says situmela i Box loyo nge pandio kwatsaulo ye post.**A Cry from Macedonia**An illiterate mine Native resi-  
dent at Colimvaba writes as  
follows:—"We have no rest here. We  
are miserably treated by the  
white people on account of the  
new Government tax. It is a  
well-known fact that we cannot  
afford to pay this tax of £1 10s.,  
but in spite of that we have  
been given a month's notice to  
pay, and the police are con-  
stantly surrounding our villages  
to demand the tax or arrest us.  
We have had no crops this year  
on account of the drought, and  
our plight is similar to that of the  
Israelites in Egypt. You  
(I.C.U.) are our Moses, and we  
look up to you to deliver us  
from the house of bondage."If only this poor comrade—  
who is a member of the I.C.U.—  
knows that in unity lies  
strength, he would induce all  
the oppressed Natives in his dis-  
trict to join the I.C.U. organ-  
ization so as to enable us to tell  
the Government that we are  
not going to submit to such  
shabby treatment indefinitely.—  
Ed. W.H.]**WEEKLY PROPAGANDA  
WORK.**

(By F. M. LETSIE.)

The fact that the world on  
which we live is one of many  
Colour Bars and oppressions is  
admitted by all right-thinking  
men. It seems to my mind that  
the old doctrine of "Might is  
Right" or "Money is Power" is  
now, more especially in our  
South Africa, being in full  
operation than ever since  
any other time before the  
world was made. In all prob-  
ability, even the passing of the  
Colour Bar Bill into law, has not  
ended the troubles of its auth-  
ors. One day as I paid a visit  
to Vereeniging I saw a very  
pitiful sight along the railway  
line, which recalled to my mem-  
ory one of the greatest problems  
of the world to-day which is that  
of colour. It is funny that a  
Christian civilized Government  
should have a blind eye to the  
position of the poor Native  
African life on the farms, and  
only judge the fitness of a man  
for citizenship by the colour of  
the skin he possesses, for which  
he is undoubtedly not responsi-  
ble. The time is ripe that every  
man and woman of the  
African race should become a  
member of the I.C.U. and make  
some sacrifice towards the 1927  
Native Bills. If there lives a  
man to-day who is not prepared  
to die I am afraid he is also not  
prepared to live. I am not blind  
to the fact that we have very  
few workers and much to do  
among our Native people to or-  
ganise them into one body as  
comrades-in-arms, well armed.  
If one could see the ragged in-  
habitants along the railway line  
to or from Johannesburg to Vil-  
joen's Drift, toiling just only  
to earn their living, a matter of  
hand to mouth, one would be  
sure to make a clear picture of  
what Hell is like.One attendance of the work-  
ers' meeting would suffice to  
show that, through the spirit  
of the workers, and from the  
fact that History repeats itself,  
we cherish a hope that some day  
not very far off the Africans  
will emerge from the very  
depths of humanity to figure  
most prominently among the  
Nations of the world, though  
to-day they do not even come in  
comparison with "Sauer" the  
one-sided faithful police dog to  
be erected a memorial for.By joining the I.C.U. my eyes  
became opened to the outstanding  
fact that some day the  
Africans will become a Nation.  
We do all the rough work, and  
for our pay and thanks we get  
the boot and nasty language  
(Kafir), and must be satisfied  
with a piece of boot and por-  
ridge, morning, noon and night.  
Missionaries have a cheek to  
say we ought to be grateful to  
them for the little dangerous  
education, which is now respon-**SPORTS NEWS****JACK DEMPSEY DEFEATED**Jack Dempsey, heavy-weight  
champion of the world, has met  
with defeat at the hands of Gene  
Tunney. The fight was a ten-  
rounds go, and Tunney won on  
points.Dempsey was severely trou-  
bled, and was on the verge of a  
knock-out when the last gong  
sounded. So upset was he at  
losing his precious throne that  
he cried like a baby when he  
reached his dressing-room. Be-  
fore he entered the ring he an-  
nounced that he was quite fit  
and confident. After the fight  
he had many excuses about law-  
suits and worrying about the  
safety of his wife.The new champion has an-  
nounced that he is ready to meet  
any man in the world. It is  
hoped that he will not side-step Harry  
Wills, the Coloured champion.  
Wills is the only man in the  
world at present who has a  
genuine claim to heavy-weight  
honours. As a matter of fact,  
he had more claim than Tunney  
to fight Dempsey.**CRICKET**

By SKOMO.

The cricket season is now  
open, and those (both black and  
white) who have followed the  
doings of the Australian team  
in England will have a lot to  
learn and unlearn. Much has  
been written from a European  
point of view with regard to  
slow cricket and so forth. Some  
critics have suggested that the  
rules should be altered, the  
stumps heightened or made  
broader in order to give the  
bowler a chance against the im-  
pregnable batsmen of the day.  
My view in this matter is that  
the pitch should be shortened by  
two or three yards, and you will  
soon find all batsmen squealing  
and running away from the  
bowler. But this change may  
seriously affect the slow bowler,  
as his curly stuff will be more  
easily detected and dealt with.  
In addition to shortening the  
pitch, let the stumps be height-  
ened by three inches, and you  
will have the situation fairly  
even, if not slightly in the bow-  
ler's favour.In view of the fact that an  
M.C.C. team is coming out to  
this country next year, it would  
be very interesting if sport en-  
thusiasts—white and black—  
make an effort to secure one or  
two matches against the tourists.  
Now is the time to act before the  
itinerary is finallydrawn up. I would suggest  
that the M.C.C. authorities first  
correspond with in order  
to hear their views on the mat-  
ter. Should they view the pro-  
position favourably, I am almost  
certain that enthusiasts like Mr.  
H. M. Taberer could easily per-  
suade the cricket authorities of  
this country to give the Natives  
a game or two against the Eng-  
lish tourists. Should such a  
suggestion materialise, I am cer-  
tain that we have Native crick-  
eters who could give the English  
team a real royal time. Mr.  
Solomon Ernest, of the non-  
European Post Office, Johannes-  
burg, would be the right person  
to captain such a team.I believe a movement is afoot  
to send a Johannesburg cricket  
team to tour the Cape at the  
opening of the season. Should  
the project come to a successful  
issue, and all the best players of  
Johannesburg can make the  
journey; the Cape will have to  
go all out to beat them. They  
would meet with stiff proposi-  
tions, however, at Uitenhage,  
Port Elizabeth and Capetown.  
But the team that beats Joh-  
annesburg would have to be an  
exceptionally good one. At  
Uitenhage they would have to  
meet South Africa's black  
Mailey in the person of Harry  
Isaacs, who bowls bewildering  
curly stuff. Here also is the  
home of South Africa's black  
Wilfrid Rhodes—Peter Sinyane  
who knows more about the game  
than any black South African  
living to-day. He is probably  
the best slip fielder the game has  
yet produced. Though small in  
stature, he is as quick, sure and  
alert as a cat. He is an all-  
rounder and bowls a slow med-  
ium ball that rises quickly from  
the pitch, and cannot be trifled  
with by any class of batsman.  
Although his batting powers  
have considerably deteriorated,  
his experience and fielding would  
enable him to claim inter-  
national honours.John Hamilton Masiza, Wil-  
kin Rweku and Peter Gwele are  
no doubt three of the leading  
Native batsmen of South Africa  
to-day. Besides being a very  
safe batsman and all-round  
fieldsmen, Gwele is one of the  
best bowlers in the game to-day.  
As a matter of fact, most Native  
batsmen are all-rounders, and  
should a South African non-  
European team be elected, it  
would be discovered that almost  
the whole team would be bow-  
lers—and there are many who  
could send down a la Gregory  
or Larwood stunners.**(AFRIC)**

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# —77 MIXTURE—

**MERIANA O LOKILENG GO FETISA. MERIANA KAOFELA EA MALLI.**

Ke ona fela o kgonang go alaf a maloetse a mali le go a kumola ka meli ge o a ntsha mo mothong, maloetse a yaoleku lithaba sefathegong sa motho le mo mmeleng oa motho sekaku kapa sebolai, gopitileba kapa go se loke ga mala a motho, go se rate lijo, go tepeila moo motho a la litoang ke go sebetse, lithabi mo mmeleng, bururugo ba maoto, go opa ga tihogo le sefathego le molikoane thihong le matshoonyego a mang a mangata oa koa fela ga ona a bakoang ke go se tihoeke go mali, gomme koefia a khona fela moriana oa Freed oa 77 oo ele ona o tsebyoang ka gore ke moafasi a mogoko oa mali. Moo meriana le mesunkoane e sitiloeng ke go alaf a teng, moriana oa Freed 77 ona o thubile mathokao eneng setse ele lgale a paletse mo bathong, a u kumotsé ka meli oa felisa.

Thihomelang gore go oa le moriana oa mofuta o le mong fela ka lefatshe lotle, ke oo motho a ka o rekgang kemising ea LOUIS FREED thihomelang leina mo pampiring e e kgomarelitsoeng mo lebotolong leleng le leleng la moriana ona oa 77 ge motho a le reka. Ka ntle go leina LOUIS FREED motho o tla bona ku address ea "Corner MARSHALL and VON WEILLIGH STREETS, JOHANNESBURG." Ge motho honye tse eo bua oa a ka lumelang le go tseba gore ke ona moriana oa nneta o o ka mo thusang. Mabotilo a moriano ona a fotana ka bogolo, go teng la 4/6 le a ie la 12/6 motho a sa lefelle poso ge moriana o posehia go ene.

Bao bo phelang ka Matshoonyego a Botlboro ba Romele ka Potlalo.

**GOBANE TIEGO E TSOALA TATLHEGO**

**MONGOLI OMONG O NGOLLA LOUIS FREED ARE:**

**EO Se BOLELOANG KE BATHO KA MERIANA EA LOUIS FREED.**

Mongoli omong o ngolla Louis Freed are:—Ke ide ka luka meriana, ele mentali ku go ikala lithaba sefathegong, empa meriana coo ka woka e ile ea sitoa ke ile ga aeyegeloa ge licho ete li le fetsi ka go reka meti mu eeo, eeo ka elethnake motoatlo omong oake gore ge lece, meriana ona 77, kajelo ka iphumana kele erorising ga matlata magot moriana ona no 77, gobane o ka nutso bothoko go oia na mell o achietsa bophelo bokha. Kennete meriana ona ko tla nne ke o roise ka go safeleng. Nga ou irago. JIM BALOI.

Ka thapelo nthomele botilo engae gapa en moriana ona 77, ge ele nna moriana o ne o setso o nkalafile, empa ke o batela motsole oka ea kgathatsoeng ke lithabi mo maotong, ke rata gore le ena, a phekoloa ke moriana ona on 77. Nthomele le bukana en gago en meriana. Ke romela 4/6 ka poso ke ena.

On gago,

JOHN MBUDUZANA.

Germiston Location.

**MONGOLI OMONG O NGOLA ARE:**

Kea rapela nthomele "half dozen" ea libotilo tsa moriana ona 77, batho mona ba utusisa gagolo moriana ona on 77, esita le nna ke a utusisa gobane o felisite sekaku sen se neng zo ngkathalitse gagolo mo uoleng oka Chelete ea libotilo tseko ke eco.

Nna on goro,

ELYAN MEUR.

New Clare.

**CORNER MARSHALL STREET & VON WEILLIGH STREET, JOHANNESBURG**

# LOUIS FREED,

**A AGWALA EZI NKOMPONI**

**NGU MABHALANA E NKOMPONI.**

Kuko ubugwala babantu abazibiza ngento abangeyiyo, bakuhlangana nabantu abazibiza ngalonto buyiyo ngenene.

Ndilusizi ukuti ababantu bazibiza ngento abangeyiyo bapakati ko Miabalanana, nama Polisa kuba befuna ukutentja ngamaqela abantu abazibiza ngalonto kanye bayiyo, uze batu bakusiteli kwabu bantu baqale bagxibe abantu abazibiza kanye ngalonto kanye, re kwakona batu bakudinabanyane abanga bacasi, kanye.

Inditsihoye ndipezu kwento kubu baningi abantu abazibiza ngokuti bangama lungu e I.C.U. beposisa, batu bakufika ku belungu nakwi Nduna bacase ngangoko banako, bacaza obani nabani abanga malungu e I.C.U. nobubi hemigao ye I.C.U. kodwa babe bengazinto ngemigago ye I.C.U.

Sipaula ukuba kwakona in-jongo zolumanyano azaziwa ngabanye abantu naxa benga malungu omanyano lwabasebenzi, ze kuti ke ngoko kubalula ukulabile-kiswa, ngabo batu bayazi nge I.C.U. babe bengazi do.

Sipaula ukuba abelungu bapakela indaba ezimbi ngoku malunga nenjongo ze I.C.U. behalekiswa ngabo batu bayazi bengazinto, ngakumbi kwi qela lo Mabalanana, nama Polisa, abantu abahlwayela ityefu.

[Siyabazi bonke o Ntamnani. Abanye banendawo ezingati zipambili apa kwi I.C.U. kodwa siyabazi, kuba nati sinomholi wetu.—Mhleli, "Workers' Herald."]

ne lokwe ezipiwa abufazi babo. Maxa becela inali ukuba benyuselwe bayaxelwa ezindlebeni ukuba baye kwi I.C.U. ibenyusele imali, kuba bengasozu bafumane konyuselwa mali ngalo lonke ixesa in Basi esa laula e Nkomponi. Kanibone ke madodamunngeni omhle kangako okokubu umuntu azibuzele, usuke agobe umngqonqo ukuya kuhlala esitweni, endaweni yokuba geteboko ambuze u Basi olahlekayo ati, ngoko amfakte e ndleleni, kwaye engeko akgxotwe ngo kuzibuzela usemekweni kuba ngokuzibuzela angeke apinde u Basi ukuteto into iokohalekeyo, kwase ese nokumangaelwa ku Nozikalazo, kutetwe ityala lokusebenza inteto embi epatiswe abantu ebeka ihala elibi kulanzi apatiswe wona, kuba kaloku kunokufumaniseita lanteto yakanyelwayo yayi bekwa ngo Mr. Champion, Mr. Kadalie no Mr. Tyamzashe pambili kwe situnya wa sakwa Rulumento sokujwala seli imivuso yubasebenzi kwi mvabu nge nvabu. Kodya naxa kunjalo izidenge zo mabaluna xizolekwa ukudotyongwa, koduya beqonda naxa kuko ituba lokuzi buzela, bapule umteto ka Tixo wokonkonza be rora belibona netuba lokuzibuzela ukuze kusindabanye abantu, baxolele isi Hogo. Yivo lento ibangela ukuba bagxotwe lula ngesizatu subugwala babo, kanti ukuba banokuyiteta inyaniso ku Basi, lonto ibinokwenza ukuba bafumana ukoyikwa, ukuze u Basi angateti besiva, kodwa abahlebe abahlwayela ityefu.

Baninzi abantu abacinga ukuti ba qgibile xa barqe 2/- imali yoku ngena kwi I.C.U. Akunjalo ke mizalwane. Imali ye I.C.U. zi 2/- yokingena kunye no sikitpeni ngazo zonk'iveki. Abafazi yi 1/- yokingena ne tiki ngazo zonk'iveki. Umteko uti umuntu ongasemva netikiti lake izikalazo zake azina kupulapulwa ngu Nohhala.

Kwakona abanye bayadukisa uku ngena de babe senkatazweni, baqale ke ngoku ukubalekela ku I.C.U. Masi baxeleke ke ukuba lonto ayisokuba necda luto, kuba Nobhala akazamkeli, izikalo zomntu oti engena nje kanti uzakufaka izikalao kwangelo xesta, amagama awanikisi amajai.

Kuko ngoku o ntamnani abahamba e Holweni yabasebenzi batu emveni koko hage kusebenza ko Basi, kuntanywa ama lungu Omnyano kangangokuba mabungangawo amalungu e I.C.U. sebedojwe ngohulgung be I.C.U. lumango naxa sebekalwa kumalungu e I.C.U. abanawo wokuti masendiba yilento bandibiza ngayo, abangodi nokuti zinanzi indela u Tixo ati umuntu amtyile eayawuseni. Kubonakala ukuba wyaanto ikonswayo kukujongwa noltucasa inyaniso, kona muzane angablinakuhlupeka, aktuani ukufumana i sheleni, ne spolkuwo esindala ko Basi, kune

**EZASE TEKWINI**

(Ngu N. J. Meunu.)

Ngo mhlia ka 11th kuyo lena epuzulu, ngo mgqibelo, sasi yo buku, ombulu impela umculo oku twa yi "Competition Cup Concert" eya yi culelwa eloresheni. Pela le inkomishi, kwa ku yi inkomishi ka T.D. ose yi proprietory Queen Street Tea Room.

Ku ma kwaya ke, awa we kona ati, ngoko amfakte e ndleleni, kwaye engeko akgxotwe ngo kuzibuzela usemekweni kuba ngokuzibuzela angeke apinde u Basi ukuteto into iokohalekeyo, kwase ese nokumangaelwa ku Nozikalazo, kutetwe ityala lokusebenza inteto embi epatiswe abantu ebeka ihala elibi kulanzi apatiswe wona, kuba kaloku kunokufumaniseita lanteto yakanyelwayo yayi bekwa ngo Mr. Champion, Mr. Kadalie no Mr. Tyamzashe pambili kwe situnya wa sakwa Rulumento sokujwala seli imivuso yubasebenzi kwi mvabu nge nvabu. Kodya naxa kunjalo izidenge zo mabaluna xizolekwa ukudotyongwa, koduya beqonda naxa kuko ituba lokuzi buzela, bapule umteto into iokohalekeyo, kwase ese nokumangaelwa ku Nozikalazo, kutetwe ityala lokusebenza inteto embi epatiswe abantu ebeka ihala elibi kulanzi apatiswe wona, kuba kaloku kunokufumaniseita lanteto yakanyelwayo yayi bekwa ngo Mr. Champion, Mr. Kadalie no Mr. Tyamzashe pambili kwe situnya wa sakwa Rulumento sokujwala seli imivuso yubasebenzi kwi mvabu nge nvabu. 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Kodya naxa kunjalo izidenge zo mabaluna xizolekwa ukudotyongwa, koduya beqonda naxa kuko ituba lokuzi buzela, bapule umteto

In 1927 the Un  
Segregation Bills  
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ORGANISER!

## Elizwe Leletu Sonke

AFRIKA EMHLOPE, AYIKO,  
INGASOKUZE IBKO.

INTETO KA PROFESSOR  
EDGAR BROOKES.

Iholo ye I.C.U. e-Rautini izale  
yazokuma ngenkambo ngomhla  
we 12 ku September kuko  
nabelungu nabe lungukazi, be-  
zoku pulapua u Professor  
Brookes, injinga enkulu yem-  
fundo yase Transvaal University.  
Utete pezu kwe tekisi eti  
"Abantsundu nonqabelo yabo  
elizweni ngexesha elizayo."

Ummunizana Clements Kadale  
(esitulwini) umcaze u Professor  
Brookes ukuba sesona sityudaka  
(student) esipambili nesine  
ngqondo ehluzekileyo apa Em-  
zantsi Afrika, kwaye namhlanje  
uzaku teta pezu komcimbi  
osithisayo apa kwelelizwe wats-  
ho wahlala pantsi umuntu  
omkulu.

Upakamile u Professor Edgar  
Brookes wati: Amanani  
(6,000,000) enu kupela azaku-  
banga ukuba nifupulupule, nibe  
nelungelo loku teta pezu  
kwemicimbi ka Rulumente kweli  
lizwe nase lizweni jikelele.  
Kodwa ke njengokuba nisiti nje  
nisuna amalungelo afanayo na-  
bamhlope, kufuneka nomsebenzi  
wenu u fane nomsebenzi  
wamadoda apucukileyo, naneng-  
qondo. Nokokuba aniwafum-  
ananga lomalungelo okwangoku,  
kodwa zamani ukuba nikange-  
leka njengabantu. Musani uku-  
balekela czintongeni kuba niza  
kwoyiswu mpela ngabelungu.

Ndiyapinda, nditi, xa ngaba-  
nifuna ukukululeka, niwfumane  
amalungelo njengati, musani  
ukubalekela ezintongeni niza  
kuja noyiswe kuba sine mahi,  
impi, i "aeroplane," omashini,  
njalo-njalo. Okokuba niti hayi,  
u Tixo wosincedisa, mandi nixe-  
lele ukuba u Napoleon wati: "U  
Tixo uncedisa abo bano mksosi  
omkulu."

Ndiya velana nenkokeli zenu,  
kuba benilwela ukufumana inkululeko,  
kodwa nditi yilwanu  
ngengqondo zenu ukuze  
nifumane impumelelo, nifelwe  
nazizizwe zomhlaba. Ukutsho  
ke nditi inkululeko yenu ise  
zandleni zenu, kwaye nisenako  
ukukululeka, kamsinyane xana  
nine nkokeli ezilumkileyo. Seni  
naze inkokeli ezilumkileyo, kodwa  
ke azikaneli, kusafuneka  
ezinye. Ngamany amaxesha  
ndike ndi nqwene ukuba ndibe  
ngumantu omnyama, kuba ubunkokeli  
bufuna igora, isilumke,  
nomntu onga zitandiyo yedwa.

E Ngilani kudala bekungeko  
mpucuko, abantu bakona  
betetana nani, kodwa ke i Ngesi  
Hfundu kuma Roma, bona  
bafundu kuma Grike, Ama-  
Grike afunde kuma Jeputa,  
njalo-njalo. Kukwindawo ezitile  
kodwa apo ningeni kumelana  
nabamhlope okwa ngoku.  
Ekwenzeni ko mashini entloba  
ngentlobo singa pezu kwemu  
ngobulumko nobucule. Kodwa  
akuko sizatu sokuba ninga  
fikileli kuti ngexesha elizayo,  
kuba lempucuko sayiboleka nati  
kwezinye intlangu. Nokokuba

anisebenzanga pezu kwe migao  
etu, kodwa nozi sebenzela  
ngendlela zenu nenze eyenu  
impucuko, eyakuba ngapezu  
kweyatu mhlambi. Nondixolela  
kodwa xa nditi okwa ngoku  
nise ngasemva le kunati.

Ndifuna ukuteta ngoku inteto  
endake ndayiteta nakweziny  
intlanganiso: Nditi tina belungu  
asina lungelo, asina gunya  
lokumtintel uumtu omnyama  
uyakala nalona uyakala. Uma-  
abantu belumana bodwa njen-  
gezinja umlungu uyahleka ngoba  
uyazi ukuti lo ko komenza  
apumelelo apumule. Uyazi ukuti  
amakafula kayiyo ingozi Beku-  
fanele ke siqapelisise kakulu  
ukuze singazisol. Kakulu abantu  
abafundileyo bekufanele ukuba  
bawazi lainazwi anahle akulun-  
ya uTixo.

**UMONA.**  
Sikona isita emhlabeni esifana  
noMONA". Asazi noma sikona  
yini Umona ucta imizi umona  
umba amagodi abantu. Iningi  
selembelwa kona emgewabeni  
ngawo. Imisebenzi emikulu yafa  
yapela umona. Ubuso namehlo  
nezandhla nezinyavo kwaajuquka  
kwapela iwona umona.

**ULAKA.**

Ulaka lunendawo yalo. Um-  
untu onoloko ngesinye isikati  
muhle ngesinye isikati mubi.  
Uma upete umsebenzi wobano-  
laka ezisebenzi zingakupuzi  
amanzi. Kanti uma usebenza  
ungabi nalo ulaka ngoba wovama  
ukulahlekelwa izikundhla uma  
ungucununwana.

**ULUNYA.**

Intombi enolunya ayivami  
ukugana. Nensizwa enolunya  
umaingaba nga isoka ngobun-  
yoninco bayo pika ngeke izitole  
izintombi. Kubi umuntu enonya  
ezitewe. Kubi umuntu ezazisa  
ezicingela. Abantu abavama  
ukutunjwa iliesi isita abantu  
abahle nabantu abafundileyo.  
Ukuzipakamisa konya nomona  
akumaki ukumuntu nempela.

**ULIMI.**

Ulimi esikuluma ngalo ilolo  
okwatiwa umuntu malulinde  
ngoba kulona kugcwela okum-  
nandi nokubabay. Umuntu  
ngolimi lwake anga zenza abe-  
Inkosi. Kanti futi angazenza abe  
yinja. Ukupakama nokwehla  
komuntu kusendhleleni umuntu  
alusebenza ngayo ulimi lwake  
kubantu akuluma nabo. Amanga  
apuma olimimi, neqiriso lipu ma-  
kona olimini.

**UEUVILA.**  
Naso esinye isita somuntu  
owadalwa UTixo. Ukuvilapa.  
Uma isizwe sinamavila ngeke  
sipumelelo. Ubuvisi bukona nase  
ngqo ndweni bukona emzimbeni.  
Noma amavila kutiwa ipi poinq-  
waba yavo kodwa iqiniso ukuti  
yingozi enkulu, ezwani.

Emveni kwemibuzo yavalwa  
intlanganiso emnandi kunene.

ILLUSTRATION

beke pambikwenu ukuze em-  
sebenzi uhambekahle, nanimi.  
Umanidurnisa isiqu somuntu  
nomi kuyimina koti lapo seingifile  
nalapo sekuvele ingozi yangili-  
maza yaleli izwe nijabhe ntimale  
imipefumlo ngoba besengenze  
isitixwana Senu.

abantu bakiti ngabebekisiza  
lezintso bazzise kakulu ngoba  
ziyakuluma kakulu. Namhlanje  
abantu bakiti bafuna indhlelayo  
kupumelela, kodwa ngapambili  
kuvale itunzilokuti sizatata bani  
simbeke pambil ngoba nalona  
uyakala nalona uyakala. Uma-  
abantu belumana bodwa njen-  
gezinja umlungu uyahleka ngoba  
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waba yavo kodwa iqiniso ukuti  
yingozi enkulu, ezwani.

Emveni kwemibuzo yavalwa  
intlanganiso emnandi kunene.

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the gate of life?" And if those be  
next world, can we communicate with  
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says: "Belief is unnecessary. You do  
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I.C.U. would have  
a four-foot shelf. Yet,  
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ature, a definite flag held brav-  
ely aloft, a definite  
attention of a passing

That friend was M.  
Holtby, M.A., the yo-  
woman—an ardent s-  
Labour—who was on a  
in South Africa early in

In her long journe-  
down the world on behalf  
League of Nations Uni-  
probably be in China  
year) Miss Holtby ke-  
eye for the righting  
irrespective of creed.  
The sight of that litt-  
books, laudably protest-  
ance is every man's  
privilege, moved her a  
been told) no amour-

apei talk and sp-  
ould ever have done  
three months of her re-  
end in July. Miss  
secured the interest and  
ship for the I.C.U. of  
most influential Social-  
and honour.

Their contributions  
are welcome inde-  
will turn out to be per-  
part of their efforts to  
workers of South Af-  
honoured and honour-  
before the world. (O-

Later.) Fortunately, other  
of the I.C.U. have been  
England even before M-  
return, to secure the  
library, and from thes-

# KWA ZULU

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"UNGAZENZELI NASIFANE-KISO ESIBAZIWEYO."

"NOMA ISEZULWINI NOMA ISEMHLABENI."

Abaholi bakiti batini kubantu?

Ladelani uMr. A. W. Geo. Champion Unobhala ve I.C.U. Omkulu kwelase Natal. Indoda yakwa Zulu eyapiwa amandhla okukuluma obala kwa bha.

Uti ukuba abantu bayayeka ukukonza iziquzabantu esontweni noma ezinhlanganweni ngakube abuko ubuta obungaka okukona pakati kwe zinto ezipetwe abantu. Uti izwi le Nkosi elanikwa uMoses Ialigini sile lokuti abantu mabangazenzeli izitombe ezibaziweyo. Loko nonia uMoses wayengakuqondi kwakubhekiswe nakuyenanjengomholi ukuti afundise abantu ukuti isiqi somunuu naituto. Namhlanje ufumana.

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ezindaweni eziningi lapo kuhlangene kona abantu iningi linyiba lihlehlala emuva ngoba kusuke umuntu ebeltanda kanti selize la menza isitixwana enhliziweni. Abanigi bangenwa nawumoya woku vilapa ukuya eSontweni ngoba bezwe ukuti kuzoshumanya ubaniban i bati ngokudinwa ulowo bati tina asiyilapo. Iningi ligcina ngoku ngabe lisasonta nempela ngoba kuhambe umfundi ebeltanda selima nze isitixwana. Uti lapo eyala abamlandelayoke oka Champion uti "Bhasobhanini leso sita esikulu esesageda izwelonek esabonwa UNkulunkulu i mhlakipha abantwana bakwa Israel endhlini yase Gipiti Ningadumisimina ngoba nibona ngipumelele emacaleni amabi amaningi Yazini ukuti noma leku ubani chenimbeke kulesi isikundhla ube nokukwenza joku ruma nimsiza uti akuyehalo iKadalie. Abanye batil ingani uyena lonausipepo sombozisa nhlanga owabozisa ukopeletshepi wase Tekwini. Ingani uyena lona Usirodo sikubi izita zesi ngobazonke isisebenzi sezifembele kuyeni kwelase Natal.

Ushilaweni kwaku uChief Stoek nkosi yase Mgungundhluvwa etanda uhlanga lwakubo ngempela Wakulunu amazwi

UKONTELAA

I.C.U. imelwe ukukutazwa ngamandhla onke nawezimali ayi ngomlomo kupela njengabaningi abakuluma kamnandi ngati kanti kulukuni ukufaka izandhla epaketeni. Uma amadoda akiti amakulu esenaso isibindisokuvela obala asiku taze siyabona ukuti impela umsebenzi wetuka kwa Mtawazi pinde umuntu ayekumneli liye enkantolo.

Okwesitatu uMr. Msimang esikutaza ngamazwi amandi atokozisayo.

## Cwaka !!

Njengokuba esiya pesheya nje entlanganisweni yeziwe, u Tsalitoro wenze inteto ende, nengavakaliyo e-Kapu, kodwa akatetanga nento le ngemicimbi yabantu abamnyama. Mhlauambi ulungisile, kuba lento ukuvusa ingonyama izilalele asi bubulumko. Kutsha nje u Tsalitoro usanduku valela oka Kadalie ukuba anga hambi kweli lizwe lokuzalwa kwake, waze ke u Kadalie wampoxa u Rolabubende waya e Natala, e Bloemfontein nakweziny indawo.

Lento ibubulumko ifundwa nzima apa emhlabeni. Mhlauambi u Njengele lowo sisilumko ngoku esinga sobe sipinde sidlale ngomteto wama Ngesi umteto omiswe pantsi kwemigangato ye Habeas Corpus, umteto ukusela umntu angabi likoboka ekuhambeni nase kuteteni kwake,

Ushilaweni kwaku uChief Stoek nkosi yase Mgungundhluvwa etanda uhlanga lwakubo ngempela Wakulunu amazwi

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some of whom are of  
none—has come the  
portion of the two hu-  
ge volumes we posse-  
sessed. The formation in En-  
gland of formal committees to  
interests is now more the  
number of well-known  
the Socialist ranks at  
those interested, altho-  
ugh nothing more can  
be matter than that  
affiliation of the I.C.U.  
among European federa-  
tions.

In the meantime, he  
with English sympathy  
published through the  
aspect of the work.

Amongst such sym-  
pathetic friends Professor Lowes Dic-  
kens, Cambridge historian of  
the movement and a lead-  
er in England. His  
regular appearance  
in the Journal of Negro History  
markedly edited paper  
widely in America.

Other monthlies  
will be added from  
other sources.



## Elilizwe Leletu Sonke

AFRIKA EMHLOPE, AYIKO,  
INGASOKUZE IBeko.

INTE TO KA PROFESSOR  
EDGAR BROOKES.

Iholo ye I.C.U. e-Rautini izale yazokuma ngembambu ngomhla we 12 ku September kuko nabelungu nabe lungukazi, be-zoku pulapula u Professor Brookes, iingina enkuze yem-fundo yase Transvaal University. Utete pezu kwe tekisi eti "Abantsundu nengubelo yabo eifzweni ngexesa elizayo."

Umumzana Clements Kadolie (esitulwini) umcaze u-Professor Brookes ukuba sesona sityudaka (student), esipambili nesine ngqondi eluzekileyo apa Emantsi Afrika, kwaya namhlange uzaku teta pezu komcimbi ositsisayi apa kwelelizwe, wats-ho waftala pantsi umntu omkulu.

Upakamile u Professor Edgar Brookes wati: Amanani (6,000,000) enu kupela azukanga ukuba niplupulwe, nibe nelungelo loku tetu pezu kwemcimbi ka Rulumente kweleliwe nase liweni jikelele. Kodwa ku njengokuba nisiti njefuna amalungelo afanayo na-bamhlope, kufuneka nomsebenzi venu u fane nomsebenzi wamadoda apucukileyo, naeng-oppo. Nokokuba aniwafun-ananga lomalungelo okwangoku, kodwa zamani ukuba, nikangleka njengabantu. Musani ukubaleka ezintongeni kuba niza kwyiswa mpela ngabelungu.

Pakati kwaba mhlope kutiwa nina anika nedesi kangaka kwinqubela pambili nempukulo zomhlaba. Kodwa u Dr. Wagner uti ngapaya ngase Zimbabwe kukwimpawu zokuba nani ngabantu abapucukileyo kudala. Omnye wala madoda mane animeleyo kwindlu e Nkulu e Palamente usandukuti pambi kwe Nkomia Yohanga okokuba umntu omnyama akanakupukupa napakade. Kufuneka niyipikise ke lonto ngomsbenzi wenu onabe nobukekayo ukususa ngoku naikwixesta elizayo.

E Ngulanai kudala bekungeko mpukulo, abantu bakona bebefana nani, kodwa ke i Ngesi lifundu kuma Roma, bona bafunde kuma Grike, Ama-

anisebenzanga pezu kwe migano etu, kodwa nozi segenza ngendicla zenu nenzu eyemu impukulo, eyakuba ngapezu kweyeta mlaumbi. Nonidolela kodwa xa nditi okwa ngoku nise ngasemwa le kuneti.

Ndifuna ukuteta ngoku inteto endake ndayiteta nakwenziny intlanganiso: Nditi tina belungu asina lungelo, asina gunya lokumintela umntu omnyama anga beki pambil, de sike azi bonakalise ngokwabe ukuba ingqondo yenqubela pambil aka-zalwanga nayo. Andina matandabuso ukuba bakona abantsundu, abanako ukumkupa umlungu emsebenzini wake, kodwa bawmala. Tina belungu masiyi kuper ezinqondweni zetu into yokuba elilizwe lela belungu bodwa. Ayiko into enjenga leyo. Eli likaya labelungu, abantsundu, nabe bala. Masibe nomoya womanyanu, umoya woku neddisana, ukuze elilizwe lihambele pambil. Paulani kodwa nina bantsundu ukuba kufuneka nibe nientayzo uku needisa inqubela, nempukulo epakamileyo.

Ndiyapinda, nditi, xa ngabu nifuna ukukuleka, niwafumane amalungelo njengati, musani ukubaleka ezintongeni niza kufa novisive, kuba sine mali, imipu, i "aeroplane," omashimi, njalo-njalo. Okokuba niti hayi, u Tixo wosincedisa, mandi nixele ukuba u Napoleon wati: "Tixo uncedisa abo bano nkosi omkulu."

Ndiya velana nenkokeli zenu, kuba beniulwa ukufumana inkulu-leko, kodwa nditi yiwlani ngenggondo zenu ukuze nifumane impukulo, nivewhe nazizwize zomhlaba. Uktusho ke nditi inkululeko yenu ise zandleni zenu, kwaye nisenako ukukuleka kamsinyane xana nipe nkokeli ezilumkileyo. Seni naze inkokeli ezilumkileyo, kodwa ke azikaneli, kusafuneka ezinje. Ngamany amaxeshanda ndike ndi nwene ukuba ndibe ngumntu omnyama, kuba ukumokeli busuna igora, isilumke nomntu onga zitandivo yedwa.

Uqubile umfio ka Brookes, wati: "Zenigacanga njengokuba nditeta ngejhlobo nje andibantandu abantu bakowetu abelungu) kodwa ke ndizama ukumoniza okokuba tina belungu sise

beke pambikweni ukuze umsebenzi uhambekahle nanini. Umashidumisa isiqu somuntu, noma kuyimina koti lapo sengifile nalapo sefvele ingezi yangili-maza yaleli izwe njabhe nqimale imipefundu ngoba besefenzene isitixwana Senu.

Abantu bakiti ngabukelisa lezizanto bazazise kakulu ngoba ziyakulumu kakulu. Namhlange abantu bakiti bafuna indhleloyo kupumelela kodwa ngapambili kuvala itunzilokoti sizatata bani simbeki pambili ngoba nalona uyakala nalona uyakala. Uma abantu belumanu bodwa njen-gezinja umlungu uyahleka ngoba uyazi ukuti lo ko komenza apumelelo apumule. Uyazi ukuti amakalisa kayiyo ingozi. Beku fanele ke siqapelisise kakulu ukuze singazisolisi. Kakulu abantu bokupambili isiqu somuntu. Lowomo ya usutice imisebenzi emihle emikulu eNatal. Umoya woakti mina angisayifuni into engubani ngoba kakuseku ubani. Iningi labantu nase Sont-weni aliyi una kungeyushumaya ubani. Wati lowo moyo awufuneki kwi nhlangano ye I.C.U.

ULAKA.  
Ulaka lunendawo yalo. Umuntu onolaka ngesinye isikati muhle ngesinye isikati mubi. Uma upete umsebenzi woban-laka ezisebenzi zingakupuzi amanzi. Kanti uma usebenza ungabi nalo ulaka ngoba wovama ukuhalekelwa izikundhla uma ungumcumunzwana.

ULUNYA.  
Intombi enolunya ayivami ukugama. Nensizwa enolunya umsaingraha nge isoka ngobum-yomico bayo pikha ngeke izitole izintombi. Kubu umntu enonya ezitweke. Kubu umntu ezzisa ezicingela. Abantu abavama ukutunywa lesi isita abantu abahle "habantu" abafundileyo. Ukupitamisa konya nomona akumaki ukumuntu nempela.

ULIMI.  
Ulimi esikulumu ngalo ilolo o-wati, umntu malulinde ngoba kujona kugewe okumandi nokubabayo. Umuntu ngolini lwake anga zenza abe inkosi. Kanti futi angazenza abe yinja. Upakamisa nokwebla komuntu kusendhleleni umntu alusebenzisa ngayo. Ulimi lwake ukubantu skuluma nabo. Amag-

ajabhiswa izita zetu eezningi. Wabonisa kakulu ukuti into eyesantya umlungu lyona nte eilungelolomuntu impele ngoba abelungu laba abafumi ukuba umntu atutuke naye abeyinto ezweni.

Kwasuka into ka Champion yakuluma yati noma ningangazi nge zoba nani lapa etawini. Nongangitandiyo woze angitate. Angazi luto lapa angimuntu wakini kodwa izwana enginalo linye kupela lelozwi elokoto, okwehlu amadoda kuyabikwa. Wati ngiyabona ukuti abantu sebekonza izitombe ezbaziwo zokutanda isiqu somuntu Abantu abasandana imisebenzi, abasenandaba yokutanda UCongress noma yi I.C.U. kodwa okupambili isiqu somuntu. Lowomo ya usutice imisebenzi emihle emikulu eNatal. Umoya woakti mina angisayifuni into engubani ngoba kakuseku ubani. Iningi labantu nase Sont-weni aliyi una kungeyushumaya ubani. Wati lowo moyo awufuneki kwi nhlangano ye I.C.U.

Emakate emini yantambama isihlalo siptwe uMr. ABEL NGOCOBO kwakukona uMr. J. S. GUMEDE umholi we Joint Council. Wacelwa ukuba akumene naye. Enkulumene yake wabonakala umoya wokutunisa abaholi be I.C.U. Kanti usezihohela amanzi ngomsele ku Mr. Champion. Kanti uMr. Champion uyazi ukuti ubelele esitokisini ngalo-lelo langa etulwe ekwele eLishwini kwatiwa futfi udakiwe. Ute esuka uMr. Champion wayeti yena kahambi nemhebantu abalala ezitoki sini. Ababukela abantu nemiteo eminingi emini kodwa bebeti aki celve kubona izinto benolimi olude lokufenya abanye. Wababaza ukuzwa ukuti kubanjawa amazemtitu alahswe ezitokisini ngeze.

Awa amadevu awanjalo.  
NGA EKULA YENA  
NGINCIPÉ MINA.

Sihla njalo siyakulumu lento yokufundisa abantu lesi isifundo sita Johane uMbatizzi owasabu-mayela shlame kodwa noko sibona ukuti lamazwi alukani ukulandela abanay. Ipepa la Maroma ase Payingindla linesa Ziso esihla la koma njalo sizama ukulivazi mcwadi yomunye umfundisi omhlape.

Kanti abefundisi laba bushu-

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zomhlaba. Kodwa u Dr. Wagner uti ngapaya ngase "Zimbabwe kukwimpawu zokuba nani ngabantu abapucukileyo kudala. Omnye wala madoda mane animelevo kwindlu e Nkulu e Palamente usandukuti pambi kwe Nkoma Yohlanga okokuba umntu omnyama akanakupucuka napakade. Kuftukena nyipukise ke lonto ngomsebenzi wenu omhle nobukekayo ukususeka ngoko nkwixhesha elizayo.

E Ngilani kudala bekungeko mmucuko, abantu bakona bebefana nani, kodwa ke i Ngesi lifunde kuma Roma, bona bafunde kuma Grike, Ama-Grike atfunde kuma Jeputa, nalo-njalo. Kukwindawo ezitile kodwa apo ningena kumelana nabamhlope okwa ngoku. Ekwenzeni ko mashini entlobo ngentlobo singa pezu kwenu ngobulunhu nobucule. Kodwa akuko sizatu sokuba ninga fikeleri kuti ngexesha elizayo, kuba lempuekuo sayiboleka nati kwezinye intlanga. Nokokuba

nazizizwe zomhlaba. Ukutsho ke nditi inkululeko yenu ise zandleni zenu, kwaye nisenako ukukululeka kamsinyane xana nne nkokeli ezilimkileyo. Seni nazie inkokeli ezilimkileyo, kodwa ke azikaneli kusafume ka ezinye. Nganmany amaxeshwa ndike ndi nwene ukuba ndibe ngumntu gonyama kuba upunkokeli butuna igora, isilumke nomntu onga zitandyo yedwa.

Uqubile umko fa Brookes, wati. Zeni ngacinga njengokuba nditeta ngoluhlobo nje andibantandi abantu bakowetu abelungu) kodwa ke ndizama ukumbonisa okokuba tina belungu sise naiko ukunicedisa ebunzimeni nase kuxakekeni kwenu.

Njengokuba kutiwa abantu abamnyama maba melwe ngamalungu asixenxe e Palamente, yena ucinga ukuti lomadoda makabe ngabangata abamnyama. Lento angayiteta napina yema, u Brookes:

Emveni kwemibuzo yavaala intlanganiso emnandi kumene.

## KWA ZULU

"UNGABI NABANYE OTIXO NGAPANDHLE KWAMI."

"UNGAZENZELI NASIFANE-KISO ESIBAZIWEYO."

"NOMA ISEZULWINI NOMA ISEMHLABENI"

Abaholi baki batini kubantu?

Lafelani uMr. A. W. Geo. Champion Unobhala we I.C.U. Omkulu kwelase Natal. Indodana yawa Zulu eyapiwa amandhla okukulumu obala kwa bha.

Uti ukuba abantu bayeketa ukukonza iziquabantu esonteweni noma ezinhlanganweni ngakube abuko ubuta obungaka oisukome pakati kwe zinto ezipetwe abantu. Uti izwi le Nkosi elankwa uMoses laliqini silo lokuti abantu mabangazenzeli izitombi ezibaziweyo. Loko torna uMoses wayengakuqondi kwakubhekiwe nakuyena njengomholi ukuti afundise abantu ukuti isiqi somuntu asiluto. Namhlanje ufumana

ezindaweni cziningi lapo kuhlangene kona abantu imingi linyiba lilehlela enuva ngoba kusukulu umntu ebeltintanda kanti selize la menza isitixwana enhiziweni. Abaningi bangena rawumoya woku vilapa ukuya eSontweni ngoba bezwe ukuti kuzoshumanya ubaranban i batu ngokudinwa ulowo batu tina asiyilapo. Ininga ligicna ngoku ngabe lisasonta nempela ngoba kuhambu umfundisi ebeltintanda selima nze isitixwana. Ut lapo eyala abamlandelayo oka Champion uti "Bhasobhanini lesu sita esikulu esesaqeda izwelonke esabonwa UNKukuluku mhlakupi abantwanwa bakwa Israel endhlini yase Gipti Ningadunismi nne ngoba nibona ngipumelele emacalene amabi amanizingi Yazini ukuti noma beku ubani ebembeke kadesi isikundha ubenokukulu abantu loko luma nimisiza njengoba namningisiza. Noma beku owestafazana ubenokukwenza. Njengoba ningitanda namningintanda kufa nele nitanda wonke uelollwenu enim-

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yonico payo rika ngeke izitole izintombi. Kubi umuntu enonya ezitwele. Kubi umuntu ezazisa ezicingela. Abantu abavama ukutunja lesi isita abantu abahale nabantu abafudileyo. Ukuzipakama konya nomona amakumi ukumuntu nempela.

ULIMI

Ulimi esikuluma ngalo ilolo okwatiwa, umuntu malolinde ngoba kulona kugewe okumandu nobukabayu. Umuntu ngolimi lwake anga zenza abekoski. Kanti futi angazenza abeyinjo. UKupakama nokwehla komuntu kusendhleli umuntu alusebenza ngayo ulimi lwake kubantu akulumu nabo. Amanga apuma olimimi, neqimiso lipu ma kona olimimi.

UBUVILA.

Naso esinye isita somuntu ovaladala UTixo. Ukuvilapa. Una isizwe sinamavila ngeke sipumele. Ubuviile bukona nase nqgo ndweni bukona emzimbuni. Noma amavila kutiwa ipi pojnwaba yavo kodwa iqiniso ukuti ayingozi enkuu elzweni.

UKUNTELA.

Abantu abakwazi nokuntela loku ukuti kunxa mbili. Omunye umuntu ungati uyantela kanti ukutunya udaba. Omunye untela nje wenziwa umusa notantolokuncokola. Kodwa umlomo ushumayela ukuvama kwenhliziyo. Qapela indhela ontela ngayo mzalwana mhlauumbe ilima ukuti impela umsebenzi wetu kanti uTixo uwibhekile.

Okwesitatu uMr. Msimang esikutaza ngamazwi amandni atokozisayo.

baza ukuzwa ukuti kubanjwa amazemtititi alaliswe ezitokisini ngeze.

Awa amadevu awanjalo.  
NGA EKULA YENA  
NGINCIPÉ MINA.

Sihlala njalo siyikuluma lento yokufundisa abantu lesi sisifundo sika Johane uMbatatzi owashumvela chlane kodwa noko sibona ukuti lamazwi alkunukulandewa abaningi. Ipepa lamroma ase Payindana linesa Ziso esihla ia kona njalo sizama ukujivava mewadi yomunye umfundisi omhlope.

Kanti abefundisi laba bashumayela ukutini? Siti una sive za anga ashunyayezwa abantu sigxekwe sijivazwe sibekwe layapa.

Kanti izenzo zalabo zimbi kabi.  
MR. JOHN RAY MSIMANG.

Sizwa kutiwa uMnumzane Msimaang uke wenza amazwi amahle amandni eTekwini kuma I.C.U. ekutata umsebenzi wawo. Sinetemba lokuti uMr. Msimang uyabona uku i. inhlangu. ye I.C.U. imelwe ukutuza ngamandhla onke nawezimali ayi ngomlomo kupela njengabanningi abakulumu kamandhi ngati kanti kulukuni ukufaka izandha epaketeni. Uma amadoda akiti amakulu esenaso isibindisokuvela obala asiku taze siyabona ukuti impela umsebenzi wetu kanti uTixo uwibhekile.

Okwesitatu uMr. Msimang esikutaza ngamazwi amandni atokozisayo.

## Cwaka !!

Njengokuba esiya pesheyra nje entlanganisweni yeziwe, u Tsalitoro wenze inteto ende, nengavakaliyo e-Kapa, kodwa akatetanga nento le ngemimbi yabantu abamnyama. Mhlauumbi ulungisile, kuba lento ukuvusa ingonyama izilale asi bubulokum. Kutsa nje u Tsalitoro usanduku valela oka Kadale kubantu anga hambu kwe liwe lokuzaiwa kwake, waze ke u Kadale wampoxa u Rolabubende waya e Natala, e Bloemfontein nakezweyin indawo.

Lento ibubulunku ifundwa nzima apa emhlabenji. Mhlauumbi u Njengele lowo sisilumko ngoku esinga sobe sipinde sidlale ngomteto wama Ngesi umteto omiswe pantsi kwemigangato ye Habeas Corpus, umteto ukusula umtutu angabi likoboka ekuhambeni nase kuteteri kwake,

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Konke okungabelungu okade kudhala ngabantu eTekwini kuvellelele indaba. Yati lapo I.C.U. ibona ukuti umuntu kanandawo yokucasha yase iti akesibone ukuti ukona yini umteto oti umuntu maxoshwe anganikwa iNotice yena kanti kabambi enganikanga iNotice Namhlanje abantu bayuke imbabazane batu abafasatu ukuhamba be nganitisingwa abelungu babo nempela nohlobu. Sebebeyate abebi ngu baya kwa Mtwazi pinde umuntu ayekummeli liye enkantolo.

Abanye sebeto akwakhi inhlangu ilwe ne I.C.U. eYona yona abantu. Asazike baki seniyazibona kemani ukuti yini ezondwa umlungu. Umlungu kafuni ukuba tayenwe esake isiposiso. Yena uzenza isihakaniphi sokugala nesokugcina. Izikati zanambla ziyapika kake ziti loko amanga amabi. Abantu sebentonile ukuti ukuhlangana kungamandhla, sebelonile ukuti umlungu uyesaba shantu abahlangenyo. Hlangana ntisimbi kushe insimbi.

IMFANELO ZOMZALI.

Inkwenkwe yako idabana nenzo ngokusikwa okanye ngokurwela yinto. Ngenxa yokuba ezondawo seziopole ucinga ukuti zipilile, kanti hayi. Funa imbedolele ye Chamberlain's Pain Balm ukuze ezondawo zipile mpela. Aliko iyeza eli ggita eli, kwaye ke ukungenelwa yi teyfu egazini sisifo esiyi ngozi kakulu. Itengiswa zikemisi Nevenkile zonke.

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