

Every I.C.U. Member must pay his or her 5/- National Levy to fight these Pass Laws. Pay your Levy a year. Branch Office. Freedom must be bought at all costs. DO IT NOW.

P. H. BERRANG. FUNERAL DIRECTOR, EMBALMER & FLORIST. Fresh Cut Flowers. Wreaths and Bouquets made to order at shortest notice. Inspection of Premises invited. Note Address: - 4, 5 & 6, MARKET STREET (OPPOSITE LIBRARY). P.O. Box 83. GERMISTON. Day and Night Phone 22.

Nyombolo Wemfene

ngendlelana engaqondakisiye ngabambalwa abantandwayo. Mr. Nyombolo, toba sikutyile: Kama ufuna wobunkokeli yiya ku Mr. Kadalie, inkokeli ye I.C.U. akaphelelele wowufumana kwangoko umoya wobunkokeli. Ekhambeni lwako ushumayezi hize ngomdudo wemfene uzishiye ngabom indawo ezaziyo ukuba zina madoda—i Ranti—wasuka waya kutsho e Natala. Ukusuka apo uyokutsho e Timara walishiya i Bhai.

Uti umntu omnyama nowe Bala mabagcine indawo yabo bayeke uku zekazekana nento ezingapambi kwabo, endaweni yokuba ngewusiti: Mias, I. B. Nyombolo, ndifunde into yokuba ndiyiveke into yokungena ngagqudu emdudweni.

Ndim J. NTSADU.

(Mzalwane, Ntsadu, akumazi na u Nyombolo ukuba una "diarrhoea of politics." Akawazi ukubambelela entweni, ngu pemb'eshiya, asina kasha lake kuba akayazi into ayenzayo.—Mhleli.)

Usazi-Engazi

KWA MASIPALA E NEW CLARE.

Mhleli,—

Kawuncipe isituba kwelopeka lidume kakulu. Kuyi nto enhlope ukuba umntu xa abiyelweyo ungati wena kubiyelwe isituba, kanti ngengondo zisuke zabiyelwe nazo, asuke umntu abe ngu "sazi." ENGAZI. Apa kulomali walapa e Western Native Township, ndibiyelwe ngotango nentsimbi, olukupakana kwama kwi 12 feet. Kuko amasazi kwama amancinci alingene ukupuma umntu ngamnye, kanti nomnye akanakupuma ngokubaleka. Kulomali kuko kakulu ukupateka okubi kwabantu kodwa kuko amadoda afundileyo akubonakali ntshukumo kuwo, aneliswa kukuba wona emdikla yokukuseleka ngazo kodwa bava yonke lemihla umlungu xa ati (You must think of the men next to you). Elolizwi labandza ukuba bagcinane, basibeta ngalo. Lilo eli lendza umvale wabala, ke tina mzi ontundu endoweni yokuba sikumbulekane sisuke "sangosazi." SINGAZI. Olutango lufana nolu lwesamanzwabeni e Fidasi. Hai betu nomzi lo mhle kanye ngoku kwamangwaba. Baba njwa ngerente abantu hafakwe intsimbi ngati babile, kanti umntu akazange afakwa ntsimbi ngetyala le mali engayikanyeli. Imfundi ziyayazi loato anditi abafanele tyala kumntu ongyibhataliyo imali yenhu, kodwa hai ntsimbi, kodwa inyatelo elondziwe ngo January, lo ndifuna ukuti nto zakowetu zingxamele ukuba lingabuye lendeko. Uyashukuma umzi ngoku pakati kolutango, uxela inkomo sisiva ezinye emasimini ebusuku. "Usazi," ENGAZI ngumntu ongyi kuko nto ayaziyo upakuka ezityile; izinto ezandiswa ngabantu ufike emana ukucita ngokucukuceza izinto ezandziwayo engendzinto. Umntu ongyi njongo yanto. Bako ke kakulu ozazi, engazi kulomali ukuba bekungazalwanga olusana luyi I.C.U. nelipepa luyi "Workers Herald." Bekuyalwenzaka la abantu abaninzi. Ungumbelani we 6,000,000. yesizwe sako, onyane nguwe nomhlobo wako, ubhambi nabahlobo bakw. ababambe inkululeko yesizwe. Siba banindzi ke OSAZI, ENGAZI kulo mzi we I.C.U., benyathelile Sukuzi bulala "sazi"—UNGAZI zisindise.

J. J. MULE, No. 388, Ntsala St., Western Native Township

The WORKERS HERALD.

The only African Labour Journal. You obtain something radically different.

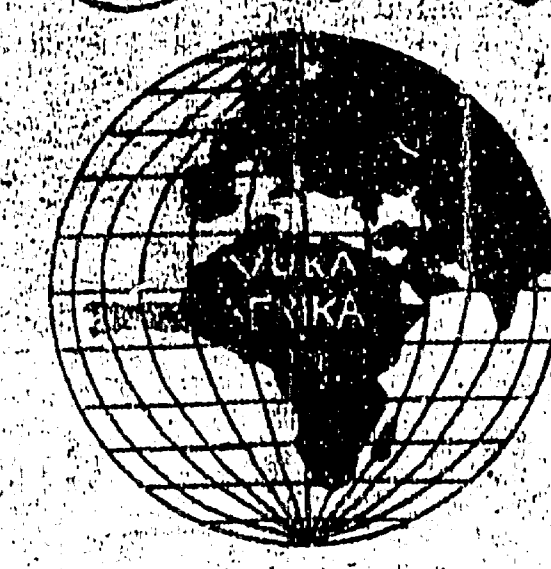
Don't miss it.

Registered at the G.P.O. as a Newspaper. Vol. V. No. 36.

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

JOHANNESBURG, April 6.

The Workers Herald



THE HERALD exposes the "good boys" as tools of imperialistic hypocrisy. BUY THE HERALD

Price 3s

What is Wrong with the Cape?

By MUSA.

When one knows the fact that the I.C.U. was first established at Capetown in 1919, and that up to 1925 the Cape Province was the backbone of this National Industrial Organisation of the Non-Europeans, one desires to know as to what has gone wrong with the Cape? In all the big towns of the Cape the I.C.U. had a large membership, and the enthusiasm for the cause was predominant everywhere. Capetown, Port Elizabeth and East London, and even small branches such as Adelaide, were the leading branches of the Organisation in every respect. But of a sudden, the Cape has made a halt, I was almost tempted to say, it is dead. Who is responsible for this? Is it the rank and file or the Officials?

Many reasons have been advanced for this slump. From other centres we are made to understand that the increased taxation was responsible for the slump. The civilised White Labour Policy, which resulted in the retrenchment of hundreds of the Non-European workers, is advanced as another reason. Nearly every centre advances the two reasons given above, and so really the Cape is stagnant! But a trip to the Cape reveals the answer. The stagnation of our branches in this important Province is due to the fact that Branch Officers, and, we regret to record, that some high Officials, including members of the National Council, had neglected to attend to Organisation matters. One way or the other, they have neglected the Organisation. I know that some members of the National Council cannot be seen attending branch meetings with a view to assist in propaganda work. They, as responsible members, fail to do their duty, and it goes without question that their indifferent attitude has had bad effects on the rank and file. Some of the Provincial Secretaries are also victims of this negligence; they are only concerned about their salaries.

The state of affairs in the Cape is serious, and, if allowed to continue, will wreck our Organisation. Both the National Council and the Annual Congress must enunciate a new policy. Above all, both the Council and the forthcoming Annual Congress should see that live men and women are elected to the former body and that Provincial and Branch Secretaries who have no life should be replaced by energetic men. The Organisation has now grown by leaps and bounds, and its Officers must be men of vision. In the Cape there is a danger of tribal jealousy. About three or four members of the National Council run their districts by appealing to tribal jealousies. This is a fatal danger; it has killed the African National Congress all over, and it behoves the I.C.U. to eliminate this element before it has succeeded to play on the minds of our unfortunate brothers who cannot think for themselves. Action must be taken by the forthcoming Congress to purge the Organisation of the inactive and jealous Officers before it is too late.

SEVENTH ANNUAL CONGRESS

AGENDA.

- 1. Official Opening of Congress; 10 a.m. sharp.
2. Presidential Address.
3. Roll Call of Delegates.
4. National Secretary's Report for 1926.
5. Financial Report (Private Session).
6. Notices of Motions by Delegates.
7. Government's Native and Coloured Bills.
8. Native Administration Bill.
9. Liquor Bill.
10. Minimum Wage for Non-European Workers in the Union.
11. Retrenchment of Natives on Railways and Harbours.
12. Pass Laws. To put into effect last year's National Council's resolution.
13. Organisation of Agricultural Labourers.
14. International Labour Conference at Geneva.
15. Report on the International Recognition of the I.C.U.—(a) Its affiliation to the I.F.T.U. at Amsterdam. (b) Its relation with the Independent Labour Party.
16. I.C.U. relation with European Trade Unions in South Africa; Resolution, if any, to the S.A. Trade Union Congress.
17. National Council recommendation to Congress "that ordinary members of the Organisation be not allowed to identify themselves in any way with the Communist Party."
18. Summer School at Headquarters for the education of the I.C.U. members and to train Provincial, District and Branch Secretaries for efficient leadership.
19. May Day Celebration.
20. Revised Constitution.
21. General Business.

ROBBING THE NATIVE

We have before us a bill of entry for payment of duty purposes belonging to a local business house. It concerns a consignment of cotton blankets of the type usually purchased by Natives. The value of the shipment is £269; the duty to be paid is over £290. In addition there is the cost of freight and insurance. The original cost of the blankets is thus more than doubled by the Union Government. Since the duties on this commodity were increased many strong protests have been made, but without any material effect. The figures show in concrete form the burden which the present Government has placed on the Native community. The purpose of the heavy duty on cotton blankets is said to be to protect South African woollen factories. That purpose is certainly achieved—at the cost of the poorest section of the population. The Native is essentially conservative. In these parts, at any rate, he does not want a woollen blanket; he prefers the variety to which he has been accustomed, and in view of the fact that his cotton blanket cannot be made in South Africa—and never will be until we not



MR. J. G. GUMBS, President of the I.C.U.—who will preside at the forthcoming momentous Congress in Durban. Mr. Gumbs has been President of the Organisation for the last six consecutive years.

THE DAY. In vain and long enduring wrong, But the day shall yet appear, When the might with the right and the truth shall be, And come what there may, To stand in the way, That day the world shall see.



MR. A. M. JABAVU, Senior Vice-President of the I.C.U. Mr. Jabavu has been associated with this Organisation since 1924. He was elected Senior Vice-President in 1925.

only grow cotton in large quantities but also manufacture it—the Government is not justified in mulcting the Native so heavily, and Ministers must not complain if there is levelling at them a charge of deliberately impoverishing the Native people. We cannot conceive how this impost can be justified, for the money is not returned to the Natives, either directly or indirectly. The Government has closed certain avenues of employment to the Native, and

at the same time is making it still more difficult for him to live. It is little wonder that the Natives are complaining and growing restless. They are not getting a fair deal—that is the long and the short of it. We have always stood for fair and reasonable protection; but the duty on cotton blankets savours more of robbery of a particular section of the population than protection of an industry.—Cape Mercury.

People for Whom a "Special Bill" Should be Passed

There are many real rogues among the farmers of this country, and instead of wasting public money and time on wicked Native legislation, the Government should institute a Commission of Inquiry into the treatment of Native labourers on farms.

Recently a well-known European attorney of Germiston wrote to the I.C.U. Complaints Office as follows:—

"I witnessed a most astounding case of cruelty at Germiston. Two young Natives were brought to the Native Sub-Commissioner. They were nothing but skin and bone, and God alone knows how they managed to be still alive. I understood from the Native police that these boys were brought to a farm in this district as farm labourers and were promptly starved. Could you not send out to Germiston and investigate? You should do that in the interest of your Union and in the interest of humanity."

After receiving this letter, the Complaints Secretary of the I.C.U. immediately communicated with the Native Sub-Commissioner at Germiston, who replied as follows:—

"With reference to your letter of the 16th instant respecting certain three Native lads who were brought to my office in an emaciated condition, I have to advise you that such was the case, and that after I had seen them I immediately forwarded them on to Johannesburg for treatment."

"The Director of Native Labour, to whom they were sent, made arrangements for their medical treatment, and is further investigating their case. I have therefore forwarded your letter to him, and he will no doubt, as the result of his investigations, be able to give you all the information available to date."

The Complaints Secretary has not written to the Director as yet, but we hope, if information is forthcoming, to make a further statement in our next issue. This case, however, shows what kind of hooligans Natives are asked to work for.

SWIFT JUSTICE

"Seven minutes for thirteen cases." That is the heading that graced the top column of a local morning contemporary.

Whether people are proud of this judicial "record" we cannot say, but it looks like it at any rate. Any man with an unbiased spirit will be anxious to know whether real justice can be meted out at the rate of thirty seconds per case. Why, it takes almost that time for a prisoner to plead, or for a witness to take the oath, and it should take the smartest of smart magistrates at least five or ten minutes to write down the records of the shortest case imaginable.

How these Saturday night travelling Courts manage to knock up such records is a mystery to the outer world. We think it is time to draw the attention of Parliament to these hurry-scurry methods of these night Courts. A Law Court, of an institutions, should go through its work with patience and painstaking, leaving no stone unturned to give an accused person every chance to plead his case. In many instances, the accused is kept in order to be spared the ordeal of staying in the cells till Monday morning, or of languishing in the notorious "yard" at the Central Magistrate's Courts. It has been known also that where a prisoner has pleaded guilty a painstaking magistrate has proved that the man was not guilty.

We know that the police, and even the magistrates themselves, are more or less fed up with the lawlessness of a certain class of Johannesburgers—both white and black. That is no reason, however, that hasty conclusions should be drawn, no matter how "finished" the case looks.

Further, if we may be allowed to say so, we should be glad if the law is so altered as to allow magistrates to impose a sound whipping with the cane in cases of serious assault or stabbing with the knife. There is nothing that appeals so much to the conscience of a rogue—be he white or black—than to pay him out in his own coin.

Pondomise Chieftainship

From information to hand, it appears that the Pondomise tribe are very sore about having no Paramount Chief of their own.

It will be remembered that about twenty years back their Chief, Mhlotlo, was charged and tried for the alleged murder of Magistrate Hope, many years ago. The trial was conducted at Grahamstown, and Mhlotlo was acquitted. Since then the Pondomise have been without a Chief.

It is understood, however, that a movement may shortly be put afoot to petition the Government, at the Bar of the House of Parliament, to restore the Chieftainship of Pondoland.

Read and Advertise in the Workers Herald.

E. A. TYEB & CO.

Best known to the workers as
Kwa Ngobamakosi
109, Field Street, Durban

AS General Merchants, we supply the workers with all their needs at wholesale prices. We specialise in Gents' and the modern Lady's Wear.

There is no greater recommendation for a shopkeeper than to have customers throughout the sub-continent. Our Mail Order Department is known to all in the Union of South Africa and adjoining Protectorates, Rhodesia, Portuguese East Africa, and Kenya.

Among our customers we enjoy the patronage of African great chiefs, well-known ministers of religion, teachers, etc.

We supply Groceries of all descriptions.

Ladies' and Gents' Outfitting and Tailoring Departments.

Write for Price List To-Day

We are the Enthusiastic Supporters of the I.C.U.

— OUR WATCHWORD IS HONESTY —

All Country Orders by Mail will be attended to promptly and forwarded by Post free of charge.

HARTLEY

(Late of Garlicks)

HIGH CLASS LADIES' AND GENTS' TAILORS.

FIT, STYLE AND WORKMANSHIP GUARANTEED.

A Postcard will bring our Traveller to your door.

Note the only Address—

119, CALEDON STREET, CAPETOWN.

Established 1914.

M. De Vries

TAILOR,

228, Hanover Street, CAPETOWN.

Telephone 4745.

RONTGANGER

BOOT & SHOE REPAIRERS.
REPAIRS NEATLY DONE.

Only Best English Leather used.

4, STUCKERIS STREET, CAPETOWN.

*Phone 8409 Cent.

A Suit to suit at a Price to suit.

A. J. Mostert

LADIES' GENTS' & JUVENILES' TAILOR.

Ladies' and Gents' Own Material Cut and Made Up.

WEEKLY PAYMENTS TAKEN.

A TRIAL SOLICITED.

Cor. SHEPHERD & WINDSOR STS. CAPETOWN.

The Best Advertising Medium

to reach Non-European

workers is "THE WORKERS' HERALD".

HERALD".

The Workers Herald

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

Phone No. 1062 Central. Telegraphic Address: "see you."

EDITORIAL BOARD: Johannesburg.

Editor: CLEMENTS KADALIE, Sub-Editor: H. D. TYAMZASHE, Business Manager: SAM DUNN, National Secretary, Complaints & Research Secretary, Actg. Gen. Sec.

EDITORIAL MILL.

Handwriting on the Wall?

On the 15th April next, about 130 delegates will assemble in Durban, to attend the Seventh Annual Congress of the I.C.U. Our Congress will be preceded by the first session in 1927 of the National Council of the Organisation which sits on the 13th and 14th April, also in Durban.

No man or woman of any decent sense could minimise the importance of our next Congress. A glance at the Agenda, which appears somewhere in this issue, reveals the fact that the I.C.U. is destined to play an important part in the Labour Movement of this country. Delegates to this Congress are called upon to face big issues now before the country, and we are pleased to learn that sixty-five per cent. of these delegates are young men full of life and enthusiasm, and are therefore prepared to write a new history for South Africa.

Only one word of warning to delegates. They should discard altogether personalities for the sake of our common good. Our rulers are determined to keep us as a servile race. This is clearly amplified by the present legislation now before Parliament. Let all of us therefore proceed to Durban in the true spirit of comradeship to fight the battle of our common folks.

We attach very minor importance to the agitation now going on in Durban, which we regret is initiated by the Mayor of that town. The Mayor of Durban is leading an agitation to influence the authorities to prevent us holding our Congress in that city. We understand that he has written to the Chief Native Commissioner for Natal asking that gentleman whether he has granted permission to the I.C.U. to hold its Congress in Durban. This attitude of the Mayor of Durban goes to prove what we have always held, that we are kept, as a race, in South Africa, as modern slaves. If we were not slaves at all, we doubt if the Mayor of Durban should have taken the trouble to investigate whether the I.C.U. had received permission from its master (?), the Chief Native Commissioner for Natal, to hold our Congress in Durban. What has the I.C.U. Congress to do with the Chief Native Commissioner, or any other Commissioner for that matter? When is this tomfoolery of people who boast of British justice and fair play going to cease? What has the housing of delegates to our Congress to do with Mr. Buzzard, the Mayor of Durban, anyway? Our Comrade Champion, Provincial Secretary for Natal, will see to it that all delegates are properly housed and, if you please, our Comrade Champion will take good care that none of our delegates will be housed in the Mayor's dirty barracks, which are a disgrace to European civilization.

We did not in the least bother when the Mayor of Durban refused to open our Congress, neither did we intend to write something about his action. And since he has been foolish enough to lead unscrupulous agitation against our forthcoming Congress, may we remind His Worship that we were not pleased at all when in his second letter he gave a different reason altogether as to why he declined to open our Congress. In his first letter His Worship informed us that he would be out of Durban on Good Friday. We accepted this statement in good faith. But when we wrote back to the Mayor asking him to request the Deputy Mayor to perform the official opening of our Congress, His Worship, instead of replying to our request, saw fit to tell us the real reason why he could not come to our Congress.

The reason he gave was that our Constitution was bad, particularly the "Preamble." Yes, His Worship would like us, as a Trade Union, to have our Constitution altered to suit his taste! We might just as well cease to exist as a Trade Union if our Constitution must suit the taste of a capitalist. Perhaps Mr. Buzzard has no brains whatsoever when he suggests that our "Preamble" was dictated in Moscow. We direct him to read the Constitution of the South African Labour Party and of the various European Trade Unions in this country and in England, and we assure him that he will find that our "Preamble" is in accordance with the spirit of the Labour Movement the world over, which has no connection with Moscow. Anyway, we are satisfied that the exploiters of the Non-European labour read the handwriting on the wall!

THE BOOK SHELF

I have on my table a book called "The Golden Stool," which one day I hope to see on the shelf in our reading room. Its secondary title is: "Some Aspects of the Conflict of Cultures in Modern Africa." Its author is Mr. Edwin Smith, a Fellow of the Anthropological Institute of Great Britain.

Anthropology, the science of race and the evolution of growth of races, is one of the great subjects the study of which leads to the better understanding one race of another. Language goes far towards that understanding, but there is a language of the soul which is even more important; and by that language of the soul we recognise the dreams and the hidden motives of our fellow-men. No anthropologist ever makes hasty generalisations about races, be they black or white. He knows too much of the hidden roots of Man's being. The science of anthropology attracts a steadily increasing number of students all over the world, but especially will it be so in this great country of South Africa, where are many peoples and tribes in different stages of development and under different racial influences. The Department of anthropology in our universities is likely to grow to great dimensions and will be an ever-growing power towards harmony between the intelligent sections of black and white.

I will take a few extracts from "The Golden Stool" which will be of interest to our readers. It is dedicated to the memory of Andrew Dale, a Rhodesian magistrate, and to Mungalo, an African chief, "men I was privileged to call my friends."

The tone of the book is easily judged from a quotation the author makes on the first page: "There is nothing new under the sun, even in Central Africa. The only novelty is the human heart—Central Man. That is never stale; and the depths still unexplored, heights still unattained, and vast plains where strange motives grow. These are our business."

Here are other extracts:—"Never before, it may be safely said, were there so many people convinced of the real worth of the African—not as a labourer, but as a man. And that conviction is based not upon sentimental considerations but upon actual knowledge."

"It is no accident that the post-war period has witnessed a greater interest in Africa and the Africans. The loyalty and generosity of the Natives during that conflict struck deep into the hearts of the British people. While the war diminished in some degree the prestige of the Whites, it enhanced the prestige of the Blacks. Men who fought with and against African troops were loud in their praises. It is the way of the British soldier to admire good fighters: whatever side they may be on; so men came back from the war with a new respect for the African and a determination to see justice done to him. One military writer says, 'I sincerely hope that all the Negro has done for the British race will not be forgotten and that the welfare of the African will be one of Britain's first considerations after the war.' This was spoken of the fighting corps, but Natives who belonged to the carrier corps have earned the same praise: 'Perhaps the reader will now understand why we are proud of our Natives; and why we should like to do a little more for them, which we cannot do unless the people at home will take interest in them. On their war record alone they seem to have earned that interest.' The new attitude is one of respect rather than pity. This respect means that we honour whatsoever there is of good in the African's life, and that we desire to help him to make that good better, not by sup-

planting it with an entirely exotic culture but by stimulating him to develop his culture according to his own genius."

"We cannot acquiesce in any scheme that makes the Black a mere instrument for producing wealth, whether for himself or for the White. Men and women of whatever race or colour or grade of culture, and altogether apart from their economic value, have personalities and are of infinite worth in themselves. They are members of one family of which ourselves form a part. Such a conception does not place all men on an equality in capacity and actual acquirement, but it does demand that their manhood be respected, and that they be given a fair chance to develop the utmost that is in them. We who have been dowered with greater privileges must share our heritage with the less privileged, even though it may mean that our relatively higher position in the industrial and cultural world be lessened thereby. That risk we must take."

Let us now turn from this book on the Black man struggling to get out of his chrysalis to this beautiful poem written by one who has already grown the wings of poetry. The writer is Countee Cullen, the American Negro poet. It is in the form of a dialogue or conversation between the brave Soul and the coward Body. It reminds me very strongly of William Blake, the great English poet, who died a hundred years ago and whose centenary is to be celebrated this year. Another day I hope to give the whole of a famous poem by Blake which begins:—

"My mother bore me in the southern wild,
And I am black, but O, my soul is white."

IALOGUE.

Soul: There is no stronger thing than song;
In sun and rain and leafy trees
It wafts the timid soul along
On crestled wave of melodies.

Body: But leaves the body bare to feed
Its hunger with its very need.

Soul: Although the frenzied body writhes,
Yet render up in song your titles;
Song is the weakling's oaker rod,
His Jacob's ladder dropped
front God.

Body: Song is not drink; song is not meat,
Nor strong, thick shoes for
naked feet.

Soul: Who sings by unseen hands is fed
With honeyed milk and warm,
white bread;
His ways in pastures green
are led,
And perfumed oil illumines his
head;
His cup with wine is surfeited,
And when the last low note is
read,
He sings among the lipless
dead
With singing stars to crown his
head.

—READER.

Advertise
in the
Workers
Herald.

I.C.U. National Pro Demonstration

As the result of an circular issued from Headquarters in Johannesburg all branches of the I.C.U. throughout the country held demonstrations on the 27th March in protest against the Sedition Bill (now known as the Administration Bill).

At Johannesburg a whole demonstration was held, a tremendous meeting was dressed by officials of the I.C.U. in the morning and by Mr. W. H. Andrews, Secretary of the Trade Union Congress, C. F. Glass, Secretary of Witwatersrand Tailors' Association, in the afternoon.

Late in the afternoon meeting was nearly marred by police interference. It appeared that one of the constables edged his way to the front and demanded the name and address of one of the speakers (Mr. C. F. Glass). However, with the assistance of Headquarters officials, order was soon restored.

At Bloemfontein the National Secretary addressed a gathering. Owing to rain, the meeting had to be held in the Community Hall, Mr. Kadalie delivered one of the most stirring speeches, notice, though, that the Bloemfontein Nationalist paper "Volksblad," has as usual published the proceedings in a sensational and to some extent, incorrect manner.

After leaving Bloemfontein the National Secretary addressed a meeting for Koonstad, where he interviewed the Town Clerk and half of the branch.

At Durban and East London similar whole-day meetings were held, addressed by Provincial Secretaries, Messrs. A. W. G. Chabane (Natal) and Theo. B. (East London).

At Capetown about hundred natives and people assembled on the Parade and marched to the Native Administration House to protest against the procession formed in Parliament Street, facing the Government Buildings.

Where is the Boy?

About three months ago a young Native reported to the I.C.U. at Johannesburg that his son was missing. The circumstances, as explained by the Native, were as follows:—

On a certain farm in the Heidelberg district his youth of about seventeen years was employed as a farm labourer. One day the farmer gave this lad a pig with an ox riem. As the lad was thrashing, the boy was locked in. When the boy returned home to his father in the evening, the father went up to the farmer's and enquired after his son. The farmer, however, said that the boy had been released, and gone home. It is now months since this happened notwithstanding diligent search by the C.I.D. the boy has completely disappeared.

The C.I.D. recently interviewed the witnesses and the boy's father did not corroborate his statement. It is only natural that this should be the case had they given evidence incriminating this European farmer, their stay on the farm would not have been moment's while.

Under any circumstances, however, where is the boy?

SHELF

planting it with an entirely exotic culture but by stimulating him to develop his culture according to his own genius. "We cannot acquiesce in any scheme that makes the Black a mere instrument for producing wealth, whether for himself or for the White. Men and women of whatever race or colour or trade of culture, and altogether part from their economic value, have personalities and are of infinite worth in themselves. They are members of one family of which ourselves form a part. Such a conception does not place all men on an equality in capacity and actual acquirement, but does demand that their manhood be respected, and that they be given a fair chance to develop the utmost that is in them. We who have been endowed with greater privileges must share our heritage with the less privileged, even though it may mean that our relatively higher position in the industrial and cultural world be lessened thereby. That risk we must take."

Let us now turn from this book on the black man struggling to get out of his chrysalis to this beautiful poem written by one who has already grown the wings of poetry. The writer is Countee Cullen, the American Negro poet. It is in the form of a dialogue or conversation between the brave soul and the coward body. It reminds me very strongly of William Blake, the great English poet, who died a hundred years ago and whose centenary is to be celebrated this year. Another day I hope to give the whole of a famous poem by Blake which begins:—

"My mother bore me in the southern wild,
And I am black, but O, my soul is white."

DIALOGUE.

Soul: There is no stronger thing than song;
In sun and rain and leafy trees
It wafts the timid soul along
On crested wave of melody.

Body: But leaves the body bare to feed
Its hunger with its very need.

Soul: Although the frenzied body writhes,
Yet render up in song your tithes;
Song is the weakling's oaken rod,
His Jacob's ladder dropped from God.

Body: Song is not drink; song is not meat,
Nor strong, thick shoes for naked feet.

Soul: Who sings by unseen hands is fed
With honeyed milk and warm, white bread;
His ways in pastures green are led,
And perfumed oil illumines his head;
His cup with wine is surfeited,
And when the last low note is read,
He sings among the lipless dead
With singing stars to crown his head.

—READER.

I.C.U. National Protests Against Sedition Bill Demonstrations Throughout Union

As the result of an official circular issued from I.C.U. Headquarters in Johannesburg, all branches of the Union throughout the country held demonstrations on the 27th March in protest against the Sedition Bill (now known as the Native Administration Bill).

At Johannesburg a whole-day demonstration was held, and a tremendous meeting was addressed by officials of the I.C.U. in the morning and by Messrs. W. H. Andrews, Secretary of the Trade Union Congress, and C. F. Glass, Secretary of the Witwatersrand Tailors' Association, in the afternoon.

Late in the afternoon the meeting was nearly marred by police interference. It appears that one of the constables present edged his way to the platform and demanded the name and address of one of the European speakers (Mr. Glass). However, with the assistance of Headquarters officials, order was soon restored.

At Bloemfontein the National Secretary addressed a large gathering. Owing to heavy rain, the meeting had to be held in the Community Hall, where Mr. Kadalié delivered one of the most stirring speeches. We notice, though, that the Bloemfontein Nationalist paper, "Die Volksblad," has as usual reported the proceedings in a sarcastic and, to some extent, incorrect manner.

After leaving Bloemfontein, the National Secretary entrained for Kroonstad, where he interviewed the Town Clerk on behalf of the branch.

At Durban and East London similar whole-day mass meetings were held, addressed by the Provincial Secretaries, Comrades A. W. G. Champion (Natal) and Theo. E. Lujiza (East London).

At Capetown about seven hundred natives and coloured people assembled on the Grand Parade and marched to Parliament House to protest against the Native Administration Bill. The procession formed up in Parliament Street, facing the

House of Assembly, while a deputation entered the building to hand the Prime Minister a resolution previously passed by a mass meeting of Natives, declaring that the Bill was unnecessary, and asking for its withdrawal. The deputation was received by Mr. Havenga, Minister of Finance, who promised to convey the resolution to the Prime Minister.

The demonstrators whiled away the time of waiting outside by singing Native hymns. On the deputation emerging, the procession, headed by mounted policemen, marched back to the Parade, where a further mass meeting was held. Everything was done in a perfectly orderly manner.

There is no doubt that these demonstrations are bound to affect the minds of those who are responsible for the introduction of this unholy measure. It is our belief, and the belief of every sane man in South Africa, that if the Natives were to be left alone to conduct their organisations and societies in a lawful manner, as they have hitherto done, such measures as this contentious Bill would be unnecessary. It is, however, the scare-mongers and Aunt Sallies of the backveld who from time to time pester and belabour the authorities with all kinds of wild-cat schemes, and the "authorities" run amok with insane legislation before they even know half of the facts.

The Sedition Bill is a fire-brand that will set the whole country ablaze, and should under no circumstances be allowed to throw a lasting stigma on the Statute-Books. The Native organisations that this Bill seeks to muzzle are no more guilty of sedition than any of the existing European societies. The only reason for its introduction is to gag and destroy all those Native organisations that tend to educate the Native to a sense of self-reliance and who teach him to demand political or industrial fair play. This, then, in the eyes of a certain section of South African white man, is called sedition.

Tactless Police

The mass meeting of protest against the Sedition Bill, held under the auspices of the I.C.U. on Sunday, March 27, was nearly turned into an ugly affair through the tactlessness and impatience of certain young constables.

While Mr. C. F. Glass was addressing the gathering a certain constable pushed his way through the crowd and demanded his name and address. Seeing this, many of the Natives booed, with the result that a crowd of curious passers-by soon collected, whereupon the constables started to push about and to blow their whistles. At the same time a gang of Natives in Upper Market Street were chased down the street, round the I.C.U. "Workers' Hall."

Hundreds of these Natives ran into the ranks of the mass meeting; at the same time a squadron of foot constables suddenly leaped from a passing tram car and started stampeding the Natives. Seeing this, one of the I.C.U. officials went up to the police and assured them that he would successfully alone induce those who were not actually attending the meeting to go away. This was done while a bunch of police stood under the verandah of the Workers' Hall.

At the time the police were blowing their whistles so violently there was no reason for alarm whatsoever. All that was dangerous was that the meeting had swelled to such dimensions that a portion of the crowd overflowed on to the tram line, and all that was necessary was to induce the crowd to move over to the President Street side of the crowd. Instead of doing this, the police started to harass and chase the Natives about, and to blow whistles. As a matter of fact an I.C.U. official alone moved the crowd from the tram line. A European lady (who gave us her name) assured one of our officials that the police themselves were responsible for the pandemonium that reigned.

We mention these facts because had the I.C.U. officials not interfered, the Natives, who resent rough handling, would have retaliated, and then an unfortunate and ugly position would have been created, because some of the Natives present were roughs who merely ran up to see what the whistling was about.

On Saturday night, 26th March, at New Clare, Johannesburg, a shooting affray took place between the police and a Native. As the matter is sub-judice at the time of writing, we cannot comment on it. But information that reached us is to the effect that the police demanded entrance into a certain Native's house at midnight. The Native refused to open the door, whereupon the police smashed the door and the windows. Meantime the Native and his wife were inside. The police surrounded the house and waited till the morning, when they commanded the wife to come out, which she did. Before she came out, however, the police had already fired several shots into the house. After the woman had gone, we are not clearly informed as to what actually happened, but it would appear that further shooting took place, in which the Native was wounded.

fanatics and political renegades, who do not know the difference between "B" and a bullock's foot and who have belittled and belied the work of honest men for their own nefarious ends.

Only the other day one of South Africa's most patriotic black sons had an unwarrantable slur cast upon his endeavours by a few religious boobies who were as irresponsible to the welfare of South Africa—religious, political or industrial—as one of the Johannesburg Zoo baboons were. This is the kind of thing that hurts—and kills.

S.A. Natives Betrayed

(By SKOMO)

In writing this article, let me say at once that I am actuated by a spirit of honest desire to be helpful to the non-European races of this country. There is one thing that is invariably looked upon as heralding the downfall and destruction of a race: That is when a race has a group of leaders—and rank and file—who are unwilling to look facts in the face. The German Empire has gone overboard because its leading men had the ability, but not the desire, to look facts in the face.

The British Empire of the present day is also fast walking into the jaws of death because of the same defect. The Colonial policy of the British Empire, as far as its dealings with subject races are concerned, is one of treachery and betrayal. In South Africa we have the fact before us to-day that the subject races have been marooned from the British Empire and placed at the mercy of a mixed race of English-Dutch colonists who, besides not having a spark of sympathy, are actually the bitterest foes of the black man. Now, under such circumstances, it is difficult to conceive how these black men could be expected to remain true to England and South Africa.

The flag controversy has revealed beyond doubt how difficult it is for the Dutch-speaking section to forget the past and become true friends of the English. This fact in itself should open the eyes of Britain to the dangerous path she treads in thus gambling away the rights of the Native people who have been not only loyal, but extremely helpful to her in all her troubles and anxieties during the past. The "higher status" or "independent status" that South Africa received after the Great War, and approved of by the recent Imperial Conference, was the saddest tragedy that could have befallen the non-European races of this country, because with one stroke of the pen a diabolical weapon was placed in the hands of unscrupulous politicians. This is evident in the fact that almost the first thing General Hertzog's Dutch Government did was to rob the black man of that which is held sacred by all self-respecting nations—THE FRANCHISE. The next thing he contemplates is to introduce a whole-Union pass-law system and to gag Native free speech by his Sedition Bill.

Under the present circumstances Great Britain has tied her hands from interference, and all General Hertzog's iniquitous measures will now be allowed to rest like a stigma on the Statute-Books of one of her great Dominions, the immediate result of which undoubtedly will be an undercurrent of unrest, mistrust, and even intrigue.

In Natal, not many months ago, secession was openly threatened. That in itself should be the "handwriting on the wall," not only to the British Empire, but to all men who have the peace and prosperity of this country at heart.

(Continued at foot of previous)

Is South Africa Following Suit?

We reproduce the following leading article from the "Chicago Defender," and from the way Natives are hounded down and ill-treated in this country, we see little difference between South Africa and America. The plea that the Negro is called a "child-race" is a silly one, because all American Negroes are civilised, if we understand civilisation to mean the possession of education, culture and Christianity. Unless one is thoroughly convinced by concrete facts, the idea that the white man is a thorough cad (sometimes) in his dealings with the blacks cannot be got rid of. What surprises us, however, is the fact that the white missionaries and religious societies in all countries say very little about the obvious cussedness of their kith and kin. The humbug of the so-called White Christianity has gone that length that within a very short time the whole of the world's black population will adopt that clean and impartial religion called "Mohamedanism."

Here is the "Chicago Defender's" leading article:—

IS THIS CIVILIZATION?

They hanged a man in Georgetown, Del., for attacking a little girl. At least, a jury of 12 white Delaware citizens decided the man had attacked the girl, although he denied it. But the guilt or innocence of the man executed is not to be discussed here. The point of interest is the conduct of the greater portion of the citizenship of Georgetown immediately before, during and after the hanging.

What happened is a matter of record. Newspapers throughout the world have told millions of readers how the white citizens of Georgetown, thousands of them, stood in line all night before the jail yard in order to see the hanging at daybreak next morning. They have told, with varying details, of how some of the younger members of the morbid mob brought their ukuleles and banjos along and how they sang jazz songs and danced beneath the condemned man's window all through the night; of how they used the scaffold upon which the man was to be hanged as a platform and staged Charleston contests.

News agencies explained how, during the early morning, as the Delaware sun was creeping up over the mountains surrounding the historic town of Georgetown, the execution took place made the mountains ring as they had never rung before. Every tree in the vicinity of the jail—every housetop, every barn, every wall held its quota of eager white faces, with all eyes focussed on the gallows where a man dangled from a rope undergoing the last convulsions of death.

And when the hanging was over, officials of the jail, county officials, receiving their pay from the taxes of all citizens, threw open the jail-yard gates and allowed the visitors to file through and gaze upon the human form suspended. Children

were held up by their parents that they might touch the foot. After it was over, men and women and children—white men and women and children—went home to eat and to sleep.

Afterwards a man was hanged in Kentucky. His trial for his life had lasted a scant 17 minutes. He was hanged by the neck until dead. News despatches say that fully 5,000 persons witnessed the hanging by paying 2 dollars each for the privilege of climbing upon the roofs of houses adjoining the jail-yard in Lexington. These white people, like the ones in Delaware, also made merry before and after the hanging. To them it was a gala occasion, and they enjoyed the proceedings immensely.

A few weeks ago four men were electrocuted in Little Rock, Ark. They received the supreme penalty for having killed a white man. (At least, that's what the white jury said they had done.) After the execution in Little Rock the bodies were shipped to Camden, where the crime is alleged to have been committed. Prominent citizens of Camden defrayed the expenses of having the bodies returned to Camden and placed on the floor of the Camden jail, where they lay "in state" for three days to give all the white citizens of Camden a chance to pass through the jail and look at them. Men and women and children—white men and women and children—passed through the jail leisurely, eating peanuts and throwing the hulls on the upturned faces in the pine boxes on the floor.

These incidents are given as indications of the trend of so-called white civilization. Are they not strangely reminiscent of the stories we have read of the savage? The Indian savage was said to have scalped his victim. He kept the scalp as evidence of his prowess on the field of battle. But he did not stay to make faces at his dead victims—he was too uncivilized. The African savage was credited with torturing his victims before death, but he had no use for the body, once the spark of life had flown—he was too uncivilized.

Even the beast of the jungle—the animal that killed through fear or hunger—if it did not eat the body, left it, once assured that it was dead. It is only the white man, the exponent of racial superiority, the self-acknowledged father of civilization, who stays to hurl anathema at the putrefying body of his victim. It is only the white man who gets satisfaction from spitting in the face of a dead man. It is the white man who introduced the idea of burning a man at a stake after he has been shot to death. It is the white man who drags the body of one of his victim through the city streets lashed to a cart, that the invalids and children—those who could not attend the killing—might see.

And this is civilization. It is under this influence that we come asking for justice, begging for peace, pleading for the right to live our lives as we see fit. We ask these things—and expect them to be granted. We expect justice from people who not only countenance this sort of pastime, but encourage and engage in it. No wonder they call us a trusting, innocent, childish race!

BE FAIR WITH YOUR STOMACH.


If you are a sufferer from indigestion and have not yet tried Chamberlain's Tablets, you are unfair to your stomach. Just because other remedies have failed to cure you is no reason you should give up. These tablets are curing cases that doctors have failed on. For sale everywhere.

**Advertise
in the
Workers
Herald.**

The C.I.D. recently informed us that the witnesses of this boy's father did not corroborate his statement. It is only natural that this should be so, because had they given evidence incriminating this European farmer, their stay on the farm would not have been worth a moment's while.

Under any circumstances, however, where is the boy?

IT NEVER FAILS.
Chamberlain's Colic and Diarrhoea Remedy is all its name implies. It cures diarrhoea and dysentery in either children or adults, and the most violent cases of cramp, colic or pain in the stomach give way to a few doses of this medicine. It never fails. For sale everywhere.

Advise in

"The Workers' Herald"
It is read by
Those Who Matter

The Tower of Babel.

(By R. GWABINI)

One cannot spill enough ink on the situation known as the "Native Problem" if the idea is to "wriggle out" of the position in "some way or other." This is exactly the cause of so many Conferences and resolutions floating in the air these days.

I have known one "Resurgam" who flooded "Umteteleli's" columns with oceans of nonsense for the last three or four years, and his theme was "The Cult of Race Leadership."

Now, it is this kind of harangue that makes confusion doubly confounded. The European statesman of South Africa is a makeshift individual who is really out to give the Native anything but justice.

General Hertzog's jumbled mass of Native Bills now before Parliament are as complicated as the position was on the Tower of Babel, and he has sadly failed to give even a sensible and workable definition to the terms "Native" and "Coloured."

Recently a certain section of the Coloured community was agog with excitement and selfish joy, because of General Hertzog's glib-tongued promises, but now they will learn that until 1934 (or even many years after that date) their fate will be worse than that of the Native.

There can be no intermediary course, for there will be no peace and contentment unless the white man goes the whole hog, and takes the black man under his protection and into his confidence.

When that day dawns all Native legislation of the past will be stripped of its humbug, and will stand nude-like—A BIG SCANDAL UNVEILED.

Justice in Johannesburg

On more than one occasion we were reluctantly compelled to lodge strong protest against the one-sided attitude of the Courts of this country.

Sir,—Is there any possibility of organising public opinion so that some definite mark of appreciation could be given to acts of outstanding character? Although the need is striking, I know of nobody that undertakes such work.

Although this little note of Mr. Bulmer (whose acquaintance we unfortunately do not enjoy) is slightly sarcastic, yet its significance is far-reaching, and deserves the close attention of the Minister of Justice, who seems to be only concerned with gagging Natives without troubling to enquire into the reason underlying their agitation.

(The Senate and the House of Assembly) they may authorise the Governor-General to proclaim in the "Gazette" that every Coloured voter who is entitled to vote in respect of the election of the member above referred to, shall be enrolled as a voter for the Parliamentary and Provincial Council elections.

There can be no intermediary course, for there will be no peace and contentment unless the white man goes the whole hog, and takes the black man under his protection and into his confidence.

When that day dawns all Native legislation of the past will be stripped of its humbug, and will stand nude-like—A BIG SCANDAL UNVEILED.

I.C.U. at Carolina.

BACK-DOOR CONFERENCES.

By THEO. W. RAMONTI, Branch Secy., Witbank (Tvl.).

Despite all notorious machinations of propaganda against the Industrial and Commercial Workers' Union by both Black and white, the wheel of Nature is rapidly maturing.

Only the other day, 4th March, 1927, the Provincial Secretary for the Transvaal, Comrade Thomas Mbeki, left for Carolina, accompanied by the writer, both realising the anti-Mbeki tour of the Northern Transvaal.

The Provincial Secretary, however, encouraged his Branch Secretary not to falter, but that the evil must be faced. A Conference convened prior to the arrival of this proletarian ambassador helped the industrial message to spread like ripples of water.

No sooner was the Provincial Secretary harboured in the Location than there arose tumultuous voices of Swazi proletariat. The Location was crowded to overflowing of this exodus of Swazi proletariat.

The following day Comrade Mbeki went with his Branch Secretary to report to the authorities, notwithstanding that the Location Superintendent had previously convened a "Back-door Conference" which was attended by a queer bunch of good boys singing "Yes, Sir, hat-in-hand."

The Town Clerk, who is also the Superintendent of the Location, in trying to fathom the intellectual ability of this Notorious Lion of the North, finally found himself lost in the forest of his own buffoonery.

On the day appointed for dishing out the Industrial message, the enemies attended the meeting like wolves clad in sheepskins. The churches closed, and the round-collared gentry attended to hear the message from the industrial and political sphere.

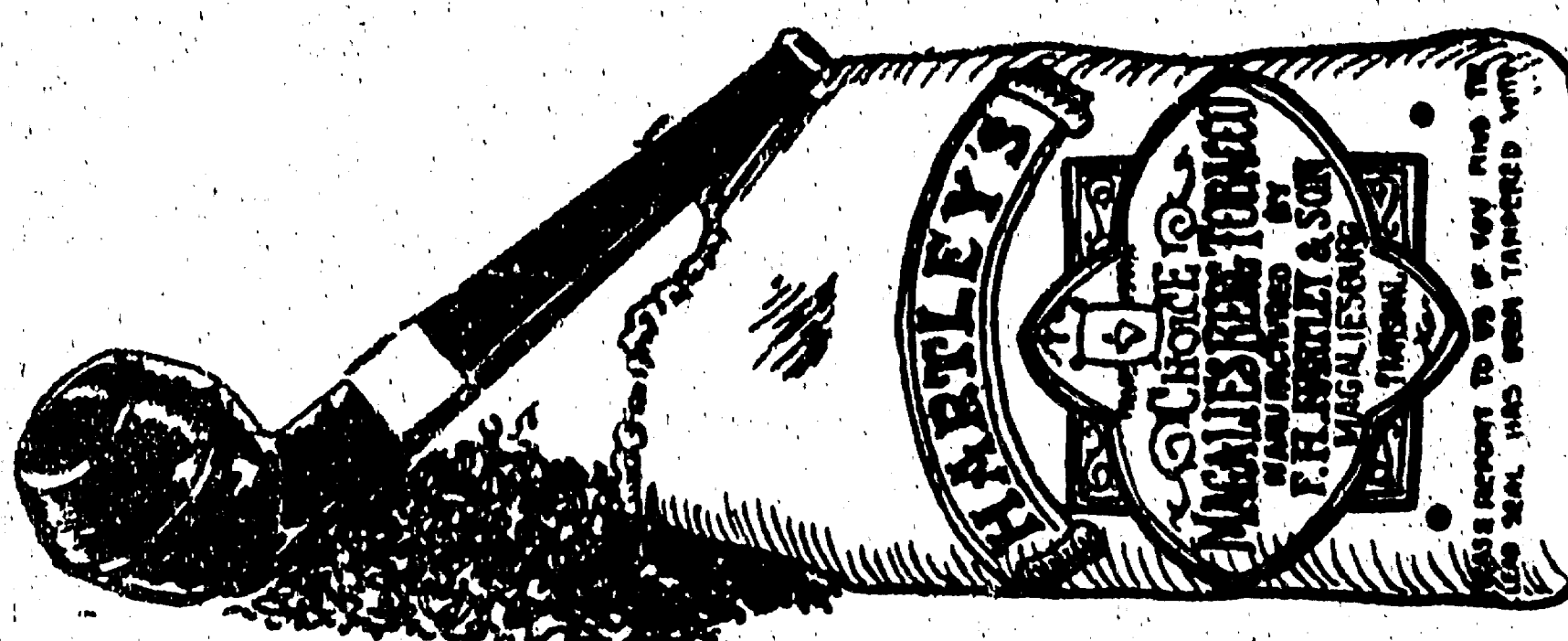
Over 4,000 people had turned out with high anticipation to the sound of the trumpet for emancipation. White people in motor cars from town rose up to the occasion.

The Provincial Secretary in his address paid a high tribute to the chiefs, councillors, and last, but not least, to the rank and file from Swaziland. He went on to say that despite the back-door Conference and notorious propaganda for the good boys; he was, nevertheless, delighted to see the African proletariat rising to the occasion.

After a few questions from a queer bunch of intellectuals, the masses responded to the call by joining in hundreds. The membership that day swelled to 929.

On the day of his departure to other constituencies, the Provincial Secretary was accompanied to the station by hundreds of enthusiastic comrades. Like Jesus of old, Comrade Mbeki in the Northern parts of the Transvaal has, no doubt, built a strong young leadership against which no reactionary can succeed to penetrate.

Here's Joy!



HARTLEY'S LEAD SEAL TOBACCO

Bantu a Fellow Citizen. My Land & Your Bible

ALL INHABITANTS MUST "RISE TOGETHER."

On the "leader" page of the "Observer" to-day there appears the second of a series of articles by Mr. Philip Kerr on "South Africa Re-visited," in which he broadly surveys the political development of the Union during recent years.

Mr. Kerr emphasises the leading part that South Africa is bound to play in dealing with the colour problems, "which seem likely to be the central theme of international history in the twentieth century."

The surest road to the elimination of the "poor white," says Mr. Kerr, "will be the economic uplift of the native, so that he can earn wages on which a white man can also live, and add to the market in which products of industry can be sold."

Mr. Kerr emphasises two conclusions from Africa and Britain respectively. The first is that the Bantu is irrevocably the fellow-citizen of the white South African, and South Africa can only rise if all the inhabitants rise together.

"Our business is to hold steadfastly to the larger view that black and white have to live together in South Africa, and the policy of right, which secures justice and opportunity of freedom, is not for one race, but for both," concludes the article.

I appeal to all Comrades that each and every one of our leaders must be prepared for crucifixion on the cross of martyrdom for the cause of the working-class!

(Continued in last column.)

The Editor, "Workers' Herald."

Sir,—I notice that the organisation of which your journal is the official organ has occasionally been accused of being atheistic.

It is characteristic of all uncivilised and heathen communities to receive Christianity with a blare of trumpets and hysterics, and when they have been educated up to the true position they become normal.

In the oppressed days of the American Negroes, they were hysterically religious, and went so far as to compose many nonsensical, though pathetic, religious songs.

The South African Native has also now reached that stage when he renders unto Caesar the things that are Caesar's and unto God the things that are God's. The land belongs by right of birth to the Native, and the Bible is an innovation of the white man.

WHAT AN IDEA!

CUPA SKOMO.

We hope our forthcoming Annual Conference will really be held under an atmosphere which will bring about a total defeat of the Sedition Bill and other obnoxious measures, so as to save the oppressed, voiceless sons and daughters of Africa from European wickedness.

A. FAKIR, 32, SALT RIVER ROAD, SALT RIVER, High Class LADIES' & GENTS' TAILOR. Lounge Suits from £3/19/6. Indigo Serge from £4/19/-. Workmanship Guaranteed.

J. B. & H. GOW, Cheapest and Best for PICTURE FRAMES & PHOTO ENLARGEMENTS. GRAMOPHONES & SEWING MACHINES REPAIRED. Skilful Workmanship. Estimates Free. 78, HANOVER STREET, CAPETOWN.

Support Those Who Support You SCHROEDER Bros. High Class LADIES' & GENTS' TAILORS & GENERAL OUTFITTERS. Customers Own Material made up at Lowest Prices. 76, CALEDON STREET, CAPETOWN.

Free State Determination

We do not know what the actly meant by the axiom "Free State," when we know practical experience that the Province of Free Slaves, an incontrovertible fact that fighter, Comrade Simon Mbeki of Bloemfontein, was arrested at Zastron for reporting after office hours being closed. He was expected to look for the whereabouts of the Superintendent of Location who had gone golfing, the European hobby. He was arrested and fined by the Magistrate on Monday morning sum of £1. Fancy! Is British justice blotted with the stigma of colour prejudice if it cannot even investigate these troublesome cases of workers?

We have extended our sympathy even as far as Aliwal North where Comrades A. J. N. Peter Ngixixi, Christian Mbeki and many others are now active. Since then we have opened branches at Reitz. Over 200 had assembled to receive the spirit of the New Movement was a notable and important occasion that was delivered the O.F.S. Acting Provincial Secretary, Mr. T. W. K. Mote. He was accompanied by Comrades Simon M. Elias (Executive Organising Officer), Jameson Mposi (Branch Secretary, Kroonstad), J. K. Nkomo (Branch Secretary, Reitz), Nkhiapo (Branch Secretary, Bethlehem). The day was spent in high mood.

On the 11th March the National Secretary, Mr. Olen Kadiabie, was accompanied by Keable Mote through the Eastern portion of this Province, over we met hosts of workers, see the Messiah of Workers, passed Ladybrand, Ficks, where chiefs from Basuto gathered to see the National Secretary, and invitations extended that the I.C.U. brought to Basutoland to aid the workers in that Territory, where the miseries have built a Paradise themselves. It was at Ficks station where we were invited to Mr. James P. Maken, Leribe, who I understand staunch supporter of the town-dog, and this gentleman understand, is Chairman of Basutoland Progressive Association, which gathers for the fiscal and industrial rights of people. While on this journey we went as far as Harrismith to propagate gospel of Industrial Union for the ultimate salvation workers. To substantiate statement that this Province for FREE SLAVES all over Province, we meet men, women of our birth who, they have ploughed, are evil from the farms. This pra

Bitten by T

Johannesburg Bakers Fined Underpaying Native Employees. Having their own law, white men are now embarrassed at the way the law cuts ways with its double edge. A judgment of great importance to employers and employees in the baking industry was delivered by Mr. G. A. White in the Magistrate's Court recently, when two Fordsburg bakers were found guilty of contravening the Wages Act. The accused were Francis Barone (30) and Felice Barone (34), of 17th Street, Vrededorp. The allegations were that they were employers of our at the Turin Bakery, Main Road, Fordsburg, betw January 3 and February 1927.

(1) Failed to employ least one baker at a wage of 26 13s. 6d. or more a week.

Le Re:

-77 MIXTURE-

Thuto e nyenyane e hohi... Metsi a khale a nts'a a macha... Na le life Lekhotla le Kileng...

Ke ona fela o kgonang go alafa malotse a mali... MERIANA O LOKILENG GO FETISA... MERIANA KAOFELA EA MALLI...

FO Se BOLELOANG KE BATHO KA MERIANA EA LOUIS FREED... MONGOLI OMONG O NGOLLA LOUIS FREED ARE:--... MONGOLI OMONG O NGOLA ARE:--

LOUIS FREED

"Ezase Tekwini Nasezwani." Ngu Kadebona.

By N. J. MCUNU. Ngi zwa ngaba siki bebunda, bati "Branch" ye I.C.U. isiza qalwa kona le kwelama bhunu e GREYTOWN...

that everything is under preparation, and it is hoped that a circular for general information will be issued through the press in the next issue...

Abantu. He! Ha! Hey! Nkosi Mhleli. Ndiyakucela ukuba undipe isituba kweli pepa lako ke ndipendule imibuzo ka Mr. J. J. Mpani...

Se fe lee sefe se setle ha se fumane... Ka bonolo kapa ka tepello, Jesu Moya Molimo a thakhisoa...

Abantu.

Sike sabona nonkosikazi Fan-Tsotsobe (obe yintombi ka Andrew Ross wase Bhai) hambela apa e ofisini...

Ba Tsebang.

Batho batsebang kapa batse-sitsoeng kannete, kamoo oka okulung hohloko bamasapo, ho nyetseha, Mororopa, Kamehla...

Ngatanda ukuba ke ngi beke ama zwana am'balwa ngokufika lwe vangeli kulo muni wase Greytown kubantu abam'nyama...

Labafundisike wati lapo cseba oke oka Mancinza ukuba baka bona, base belidabulake lonke...

SOUTH AFRICAN NATIVE LANGUAGES INSTITUTE. I want to notify through the press all those who have sent in their applications to me for admission in the above mentioned proposed Institution...

Kunjaloke bantu bakwetu, isikholo lesi engakulumangaso epepeni letu, ela dhlulayo, ngiti sihlolwe ukuba sisivule, ngitlike kimi, akuse usukwana zants'hwala...

Ngjengokuba kade sekubikiwe ukuti icala elikulu impela, engikuluma njena izwe lonke seli ngqwatzele "UMUGOMO" wasingcino selo lom'twana lapo emangalele...

Ngizwa futi ukuti lobe limi ngapambi kwano ama jaji icala lomholi wetu u Mr. Clements Kadalie, lapo emangalele i "Natal Witness" ngokuba umhleli walelo pepa wabhala incwadi wayifake epepeni lake ngo 1926 wati "Watch the I.C.U."...

EVERY I.C.U. MEMBER SHOULD READ a first account of LABOUR ORGANISATION in SOUTH AFRICA. By E. GITSHAM and J. F. TREMBATH. The book contains an account of the I.C.U. and a photograph of Clements Kadalie.

What you don't see Write for to JACK BARNARD WELL-KNOWN BOOK SHOP 171, Commissioner Street, JOHANNESBURG. The Workers' Herald. The Imyo. The Negro World. The Days of Slavery. The Dream Books. The Fortune Telling Books. Toasts and Speeches. How to Speak Correctly. The Lover's Letter Writer. The Gentlemen's Letter Writer. Ready Reckoner. English Dictionaries. NATIVE BOOKS AND SCHOOL BOOKS. Photographs of Famous Negro Boxers. HOW TO CONDUCT MEETINGS. THE BOOK OF LUCK. Don't Forget I.C.U. Night School.

I mteto Wokunganda Ukuxhaya Imfazwe

Sedition Bill

Umanyano lwabasebenzi lize nabelungu apa e Afrika. Mandulo e Ngilani abasebenzi bebe petwe kakubi kakulu ngabaqeshi, kwabonakala ke ukuba makwenziwe umanyano lokukhusela abasebenzi abo. Kekaloku ke abaqeshi abazange balutande umanyano lwabasebenzi kuba bebesazi okokuba umanyano olu lusebenzela abasebenzi ukuba bazuze impato ebhetele nonvuzo ofanelekileyo. Ngoko ke abasebenzi xa bazitetelelayo emapeni nase zintlanganisweni, kutiwa lonto lupawu loku vukela umbuso, ngeso sizatu ke makuponyezwe umteto woku nganda ukuxhaya imfazwe.

Kuqala lomteto ube bekiswa kontsundu nomlungu ngoku fanayo. Kodwa ke apa ku Rulumente ka Tsalitoto kuko amadoda amatatu empi yabasebenzi (Labour Party) ango Col. Creswell, Mr. Tommy Boydell no Mr. Walter Madeley, waze ke u Rulumente wabona, woyika nokoyika, okokuba ngaba lomteto uponyeziwe i Pact impi ka Tsalitoto bene mpi ka Creswell—ingawa bada pantsi, kuba lomteto ukohlakele, kwaye abelungu bengasokuze bayi nyamerela into enje ngaleyo. Ngoku ke babonile ukuba, hayi, lenkohlakalo mayifakwe apa ku Kushe, kuba kakade kakade i Bill le ijongene nabo, ngakumbi olu Manyano lwe I.C.U.

Iti i Bill umntu omnyama makanga bambi ntlanganiso napina, nokuba yolupina uhlobo, ngapandle kwemvume ka Rulumente, kwaye umntu oke wagxeka u Rulumente, okanye atete into enoku xabanisa abelungu naba Ntsundu makadliwe £100,

kunge njalo unyaka entlangweni. Ngapaya le Bill igunyazisa u Rulumente ukugxota nawupina umntu omnyama otanda ukuteta ezintlanganisweni nokugxeka u Rulumente, asiwe entlango, apo U Rulumente atande kona.

Pakati kwakule Bili kuko nomteto wamapasi wase Transvaal, Oko kukuti abantu base Koloni bazaku hamba ngamapasi njengase Transvaal xa bafuna ukusuka kwenye indawo besiya kwenye ngemicimbi. Oke wabhala emapepeni, okanye atete amazwi abukali entlanganisweni, okanye abambe intlanganiso ngapandle kwemvume ka Rulumente, uyaya nje entlango yase Kalahari kungenjalo kwela Mandebele njalo-njalo, apo engena kubamba ntlanganiso kona, nokubhala izimvo zake emapepeni.

Yiyo ke lenkohlakalo afuna ukuyitoba pezu kwenu, Ma-Afrika, u Tielman Roos namaqabane ake, kuba bebona ukuba nizamisele ukukululeka. Kekaloku ke ngenxa yoko manyana kwabelungu u Tielman Roos akabanga nako uku bamisa pantsi kwalomteto woyikile. Nani ke, Ma-Afrika, usindiso lwenu luse zandleni zenu. Usindiso lwenu kuku manyana, kuba xa ninga manyananga niwukabe kude le lomteto wobukoboka, noba sisulu sama Bhulu.

Ngenani ke kolu Manyano lwe I.C.U. nibe yimbumba yama nyama, ukuze nibe nako ukumoyisa u Tielman Roos. Ninga libali okokuba bako nabahlobo pakati kwa belungu abanivelayo, nabani ncedayo.

NATIVE SERVANTS.

As a result of contact with a Native servant suffering from disease, a European child in Haritzburg is threatened with the loss of her eyesight. The matter is under consideration, is engaging the attention of the Local Municipal Health Department. It has been suggested that in order to minimize the risk arising of the contact of children with Native nurse girls, no Native should be registered for employment without first being medically examined and passed as free from disease. The danger of infection would be greatly minimized if householders and employers made certain of the health of servants before engaging them. — "The Star," 8/3/27.

Mhle lombulelo Mhleli? Bati bangaku mlungu? I Ingilani imi ngani, imayini Zako imigani? Ilizwe lisekelwe ngani Kodwa aninalizwi, anibulelwa? Lento yonke ngeyiba iyateta ukuba besisiva uti umntana womlungu akukula ati (Kaffir girl), oko kukuti into oyiyo.

Imali eniyicita ezilokishini ngonyaka ayinakubalwa. Nenditi kuwe ukuze ugende umahluko pakati ko fundileyo Nongafundanga nangu:— Kumntu owamkela £5 ngenyanga ngemfundo yake, lomvuzo awumon-ele konke kuba isihlangu sase 30/- akuze angabinako ukuyi tenga i sufi, kuba engenako ukuyi nxiba eye £3 ukuze ke kwa nebulukwe ibe yeye 30/- kwaye engenako ukusebenzisa hempe ye 5/- kangela ke obobungqina abutweleyo de kupele Unyaka engazange abe nokuyazi eyonanto ayi sebenzayo. Asike ati akulinwa enze nayipina into enokuti

Impendulo Koka Mpani

Mhleli wepepa labasebenzi abantsundu, ndivumele ndipendule Umnu J. T. Mpani wase New Clare, Johannesburg. Nje ngoko seletshilo ukuba mazipendule Inkokeli nabafundisi kwanomabalana ezinkomponi. Lomfo uti ukuba safuna ukuzaka masizibuze lombuzo:— (1) Kwakutenina bonke abantsundu abafundileyo bangakataleli kusebenza izinto zokukusela isizwe sabo? Nje ngezinye Izizwe. (2) Etsho esiti sezala olaita abangahlaliyo emakaya esebhela benyuka ne-Dolopi, bengenayo nemizi. (3) Baze bati nabo bangomabhalana ezikompeni bapate kakubi abantu, Andazi nokuba lomfo ungomnye wama I.C.U. kusipina ukuba kunjalo, kulungile kwindawo yokuqala:— Umlungu wati akubona ukuba esisizwe sisiso asiswelento wakangela eyona nto sipila yiyo kwaye sasipila ngomhlaba namhlanje uteta nje abantu sebebila ziziza ngazinye namasimi lwawo akaseko. Utinina wena? He, Nezonkomo zapela akunjalo? Ukuba unonyana babini uyakufika bexwitana ngelize kuba wesesiza asibaniki nto. Mhla bapuma ukuya kusebenza baya kutqashwa ngemalana engalingananga kwa nesisu sabo. Manditi kuwe ukuze ugende umahluko pakati ko fundileyo Nongafundanga nangu:— Kumntu owamkela £5 ngenyanga ngemfundo yake, lomvuzo awumon-ele konke kuba isihlangu sase 30/- akuze angabinako ukuyi tenga i sufi, kuba engenako ukuyi nxiba eye £3 ukuze ke kwa nebulukwe ibe yeye 30/- kwaye engenako ukusebenzisa hempe ye 5/- kangela ke obobungqina abutweleyo de kupele Unyaka engazange abe nokuyazi eyonanto ayi sebenzayo. Asike ati akulinwa enze nayipina into enokuti

eyibona apo ikona ingozi yesizwe sake asike avale umlomo uti tu. Yintoni? Ulambile akasako ukuhlaba umkosi, kuba kufun- eke vena ate wonelisa inkosi, yake. Moses waye namandle okusitetelela isizwe sako wabo kuba waye kule engalambi kungekuba kwakungeko Madoda kwa Israeli ineqonda ngokwentombi zetu ukuba umntwana oyi ntombazana selekulile uyise Nonina abasenako ukumondla selegumtwalo onzima kubo nokuba uyi 15 Years aze ati lomntwana engeka bina yo anyanzeleke ukuba makalishiye elokayana lake aye kuzi bonela eyona ndlela angapila ngayo. Mhla wa qashwe Ekitshini Izigqibo zake No Mrs. nanzi Annie Do you know how to work? No Mrs.; all right I will teach you. Nantsi eyona yona lomntwana ngo 5.30 a.m. ufuneka emsebenzini uma enyuka pakati kule ndlu, kwale nge 9.30 p.m. avele u Mrs. well Annie you are finish? Yes, Mrs. Good girl. Atate abake abantwana, Onyana Nentombi abafake pakati yonke into ngapandle kwezinzazodwa kulomzi Asike amkupele ngapandle lomntwana wake andule atsixe avale. Acime nezibano kulalwe. Well then where is the good girl by that time? Apo wena mntu uyindoda unokuti ubanjwe xaunokuti ubanjwe xa unokuti ufunyanwe pandle emya ko 9.0 p.m. Ugwetywe njenge- sele okanye umbulali. U Mrs. loyena I good girl le yona uyi funa ngexesha lomsebenzi wake kupela Upi Uyise nonina rigeloxesha? Amehlo abo amnyama yindlala ngeloxesha yindlala bajonge nayi pina into anokuti aze nayo bupina abantu apo? ekubeni watetayo u Tixo ku Adam wati woti ukuze upile ubile. Akazango atsho ku Eva. Xa u Yesu Kristu ezalisa elolizwi uti yuke yonke into esukuba niyenza celani Isonka semihlangemihla nandule ukucela uku-

Etywala Besinta e Afrika

Utywala besinya ngamazimba nambona ezinto ke ezi puma ku Tixo ke ezo zokuti siphilise inyama le isisi dumbu ukutsho ke wase nika u Tixo kwayena iqingqa lokuba sitye okukutya isonka, ipapa, u Mguqusho nama rewu. Esisiselo ke esi nje ngumantzi utywala ke liqinga ke elo lonke esilinkwa ngu Tixo ukuba sitye okukutya ngalo ukutshintsha nje ngokuba akuna kuyipilisa lenyama isisi Dumbu unga yenelisi nge zidlo ezi zaku ngqinelana nentliziyo yako. Lento nditshoyo soloko ndifunda njalo epepeni lase lusutu inteto ebobu tywala ndini ekubonakala kubo abantu base Afrika sesona sono nxandi kangele mna. Kubo Hai mna andiboni ma Afrika kukutya oko esi kunikiweyo ngumntu owasidalayo. Aniboni ngani Ma'Frika yonke lento eziswa lolukolo lokurweba imali elilizwe le Afrika jikelele bati bafundisa abantu abantsundu ukukolwa ku Tixo. Nxa ungena mali yokukulula i Tikiti yakutshwa eaweni. Kutiwe aku kolwanga puma akulogqoboka. Ngantsho ke Ma'Frika hintoni esingayi ncomayo kulo lonke jikelele uncedo esingati basopulile abafundisi betu abamhlope e Afrika? Akako ebuhlompini siya zizamela ekufeni siyazi zamela yonke into siya zi zamela nomhlobo kazi abanikainto ngo ku ibe ngabo abafuna imali yomnikelo kuye ayi kombe nyaniso ke lonto esibhalweni hiyo ke lento yale qiba vacita nya ukulona izwe lase Afrika asilo mitso kulo lonke jikelele ngakumbi kwaba sithi baba-fundisile kulapo inkohlakalo ikona abake bafike bati u Tywala sisono nezi qata veki asi zazi tina sizi bona ngoku sesi ngwevu zi bangelwa loluhlanga ke lumhlope nje ngo ba batinjwa ngu lomhlaba nge ndyebo yawo. Hi lento sebe ngalazi nekaya labo

PASS
Every I.C.U. Member
Loyal to fight these De
Branch Office. Free
DO IT NOW.

The
WORKERS
HERALD.
The only African
Labour Journal.
You obtain some-
thing radically
different.
Don't miss it.
Registered at the G.P.
Vol. V. No. 37

SEVE

Industrial and
Commercial Workers
Union

Important Resolu

Kadale Goes Ove

The seventh Annual C
Industrial and C
Workers' Union of
(I.C.U.) was opened in t
see Ruston, of Hall
Street, Durban, on
April, 1927

About 200 delegates fr
part of the country at
the Congress, and great
tasks were signed througho

UMLUNGU

Mhleli.—Nkosi yam, kawundipe isituba apo emvabeni kendidicacisele umzi ngomlungu. Ndiyabulisa Mzi ontsundu Madoda, Bafazi, Zintombi? Makwenkwe. Into ke ebangele ukuba ndinahlulahlule ngendidi, ndinga ninga pulapula nonke kunye nje ngoko ndaziyo nipantsi kwe dyokwe yobukoboka ngoku fanayo. Pansi komlungu. Ngenxa yebala elimnyama.

Umlungu, Amandla okufaka idyokwe yobukoboka uwatata kuti, tata ingqalelo ke nje ngoko ndizakubhala ngezantsi:—(1) Ucinge ungafundi nje ukuba izindaba siti isiteti sase Maxoseni intaka yaka ngoboya benye intaka. Nawe ke lamazwi am abutataka funda into ngawo. Umlungu akananto angazenzela yona ngokwake engeko umntu omnyama. (2) Umfazi womlungu akakwazi ukuzikulisela umntwana wake ukuliselwa

ngumntu omnyama. (3) Ezimantyi, Jaji, Magweta, Mapolisa, Fokisi zonke ezonto zikuliswa nini. Zakukula ziluma kwa kuni. (4) Imali yokudla umbuso, omhlope bayitata kwakuni, Izindlu bazakelwa nini idolopu bazakelwa nini. Behombile nje bavaselwa nini i Rauti bayimbelwa nini akukonto nanye abangayenzayo ngapandle komntu omnyama, ukuba benisazi nje ngoko beni fake idyokwe yobukoboka ngeningo yiki ngenibaxelela niti ukuba akuyibulali lembandezelo siyakukuvimba amandla etu. Into oyenzayo yibale uze uyidibanise uyifake esikalini esiyinqondo ukangele into ongazenzela yona ngayo. Wena nabantwana bako, nesizwe sako. Nangu ke umbulelo womlungu kwisizwe esingazitandiyo ngokukulisa umntwana ke lowo:

somntu Ontsundu bazakele indwana edibene nendlu yongasese. Kwezindawo u Rulumente akanatyala, u Tixo akanatyala. Sizibulala ngokwetu. Okanye sibulalana sodwa, ngokufuna amawonga-nendawo ezinambili. Akuko yeza lenu ngapandle kwe I.C.U. Tina Sisizwe esitwala i Pass, kupela kwe sizwe esityalike zilawulwa ngumlungu, kupela kwesizwe esadalwa somelela, ngu Tixo, saba ne ngqondo emfundweni kodwa se sona sitengekayo; umntu atenga nobu "Goodboy" obu.

Iyeza lenu yimbandezelo ne I.C.U. Imbandezelo iyakwendza nitandane owecawa nonge nguye. Izendo ze I.C.U. noqala ke ukuziqqala. Beta Tsali-toro side sidibane, enkosi Mhleli. J. T. MPANI, N.C.

emxhose ukuba ute wazena, uyaktinina ukuba nako ukutwala umfazi engazange abenako ukuzitwala yena ngesiqu. Baze bati bakulamba kulomzi wabo bafune nalipina ecebo lokuzi pilisa, handule bangene ekukutazeni, nokuzi ngqandene njalo njalo baqale ukupila ngobuqinga. Kanti lowo unga fundanga ukuba wamkela £2 10s. ngenyanga lomali akasokuze ayi eite ngapandle kokusike atenge icuba nezihlangu zokuya emgodini kupela. Kanti mhla wa goduka woti andule ukufuna ibhai elitsha nohempe ye 5/- ajonge ne mali ye Train. Akufika ekaya azike indleko ngapandle kwa-Nkomponi, akuko mntu oyakuze matyala, nokutenga Inkomo. Malunga nomabhalana e Zi abe nako ukupata abantu elamba yena ngokwake Abobantu bango Mabhalana, inna nditi masibavele kuba bodwa baxwitana ngetambo elingenanyama ngwa ne Witshala, nabafundisi. Umfundisi angati P.O. Box 181, Benoni.

xolelwa kwezono ukuba uya bona zonke izizwe zifuna amalungelo. Abasebenzi Nalo Rulumente sinaye namhla kungenzayabo sebenzi. Kungako ako ute Usomandla wabona ukokuba asingeze sibesizwe ngapandla kokuba asi tumele kumanyano luyi I.C.U. waze wasi tumela Unyana ka Kadalie. Maka bongwwe u Tixo ngenceba yake engazange ipele. Asiyofundo esenza ukuba singabinamakaya kunjenge ngokuba senditshilo ukuba ako neliswanga ndazise Inye into emnandi kucebise yona ukuba aulilo ilungu lalo manyano Jolina ukuba ulilo shumayela ko Mabhalana kwitshala nakube zonke abantu abasuku nemini. Nkosi yam mandisitele.

W. N. NGQOY I.

apo linga kona sebelibanga ngoku bati lelabo abasose bali ncedo elilizwe le Afrika nge ndyebo nokuba setini belila ngawo lomhlaba ane boni ngani no Tielman Roos, lowa wabulala inkomo zetu ngale nhlangu yobumenene boku rweba kwelizwe le Afrika watyeba yambulala ngoku imali ye ndyebo yase Afrika kuba U Tixo ubonile ukuti uzitwalise umtwalo unge wake lonto ke unje ngesela siyazi funa ke zonke inkomo zetu Ma'Frika zibuye sela ndini afikile ke namhla amankwenkwe ase Mpumalanga esiyakubona nokuba soljamba pantsi kwe ntsunguzi emnyama siyakubona uxolo mhleli, ngale nteto hi ntiziyo ebuhlungu uye kupe nangesi-lungu. Utsho O Ntsundu.

Two days prior to the opening of Congress, the N.I.C.U. was discussing the subject of "locks" for the order to give order for impartial proceedings through were conducted in a orderly manner, and if the man of Congress (Comrade G. Gumbi) had to call order, order," now and again was only a clear indication how eager the delegates were to voice their opinions. At six or seven "young boys" were on their feet at the time; but, according to Parliamentary procedure member who "caught" the of the Chairman first was mitted to speak, and in single instance are we that the Chairman's ruling questioned or disobeyed. The Ginger Group were present in strong force, but their credit it must be said their debates this year were a higher scale than last. Little Comrade Thomas, the Provincial Secretary of Transvaal, was the hero of Congress. Calm in his deportment of small stature and young years, he swayed the house with his clear stentorian voice. Comrade is a "coming man" in the industrial and political affairs of the non-European community. At any rate the debates through were carried on in a most orderly—but determined—manner. So hard were the dealt out to the exploiters of the race that the "Natal Mercury" was compelled to publish leading articles, which were far more than a farago of glib nonsense. The session closed on Tuesday, 21st April, at 1 p.m., all the delegates left for their different homes. To their credit it must be said that were not aware of a single complaint made by the police or any other against the conduct of delegates.

Comrade Clements Ka... National Secretary, office



DOCTORS AND NURSES ALWAYS RECOMMEND "LACTOGEN." IT IS BEST FOR BABIES.

LACTOGEN makes babies HEALTHY

MOST MOTHERS would naturally prefer to feed their babies themselves as long as possible, but to do this it is necessary for the mothers to look after their own health. If mothers take "LACTOGEN" themselves they are able to feed their children much longer than would be otherwise possible.

"LACTOGEN" is also the best and most reliable food for babies when they are not breast-fed. It is so like mothers' milk that it can be used for alternate feeds with the breast. A good idea is to give babies a few feeds from the breast each day and also a few feeds of "LACTOGEN."

"LACTOGEN" is called "the natural milk food" because it is just breast milk, and, therefore, it is used by all the leading Child Welfare Societies throughout South Africa. This is proof that it is better for babies than anything else.

"LACTOGEN" is easily made ready for either the mother or baby. It only needs hot water added to it. It will make your baby healthy and strong. It builds bone and muscle as well as firm flesh. It is sold in tins containing 1/2 lb., 1 lb., and 3 lbs. Every chemist and most grocers keep it.

START YOUR BABY ON "LACTOGEN" TO-DAY AND HE WILL BE HEALTHY.



Imteto Wokunqanda Ukuxhaya Imfazwe Sedition Bill

Umanyano lwabasebenzi lize nabelungu apa e Afrika. Mandulo e Ngilani abasebenzi bebo... Kungena ubanjoni ukuba ngo-1910...

kunge njalo unyaka entolongweni. Ngapaya le Bill igunyazisa u Rulumente ukungona... Ngenani ke kolu Manyano lwe I.C.U. nibe yimbumba yama nyama...

NATIVE SERVANTS

As a result of contact with a Native servant, suffering from disease, a European child in Maritzburg is threatened with the loss of her eyesight. The matter is understood to be engaging the attention of the Local Municipal Health Department...

Mhle lomlelo Mheli? Bantini bangaku mlungu? I Ingilani imi ngani, imayini Zako imigini? Ilizwe lisekelwe ngani Kodwa aninalizwi, anibulelwa? Lento yonke ngeyiba lyatata ukuba besisita uti mntana womlungu akukula ati (Kafir girl), oko kukuti into oyivo.

Imali eniyicita ezilokishini ngonyaka ayinakubalwa. Nendziwa Ishishini ngabalungu koko anigondi; nilishishini ngeziyo, nango kubila kwenu, kunye neindzala yenu, kunye nabafazi benu bahlamba ukungcola kwa manye amadoda, ukongcola kwabanyu abafazi, elizweni lenu... Iyeza lezu yimbandezelo ne J.C.U. Imbandezelo iyakwendza nitandane owecawa nongenye. Izendzo ze I.C.U. noqela ke ukuzigala. Beta Fasit-toro side sidibane, enkosu Mheli. J. T. MPANI, N.C

Impeadulo Koka Mpani

Mhle! wsepela lwabasebenzi abafundisi, ndumela ndependile. Umnu J. T. Mpani waso New Clare, Johannesburg. Nje ngoko seletshilo ukuba mazi-pendile Inkokeli nabafundisi kwamabhalana ezinkomponi. Lomfo uti ukuba sifuna ukuzaka masibuzwe: (1) Kwakutena bonke abantsundu abafundileyo bangantaleli kusebenza izinto zokukusela isizwe... Nkusi yam mandisitele. P.O. Box 181, Benoni.

Tyoyiwa Besintu e Afrika

Utyoyiwa besintu ngamazimba nombona ezinto ke ezi puma ku Tixo ke ezi zokuti apilise inyama le isisi dumbu ukutsho ke... Ngokuba yona akulungele ukuba abafundisi be Afrika bangabonelele... Utyoyiwa besintu ngamazimba nombona ezinto ke ezi puma ku Tixo ke ezi zokuti apilise inyama le isisi dumbu ukutsho ke... Utyoyiwa besintu ngamazimba nombona ezinto ke ezi puma ku Tixo ke ezi zokuti apilise inyama le isisi dumbu ukutsho ke...

UMLUNGU

Mhleli.—Nkosi yam, kawundile itabula apo umvabeni kende isisele umzi ngomlungu. Ndiyabulisa Mzi ontusundu Madoda, Bafazi, Zintombi? Makwenkwe. Into ke ebangelile ukuba minahlahlale, hendi idinga nginga pulupala nonke kunye nje ngoko ndaziyo nipan-tal kwe tyokwe yobukoboka ngoku fanayo. Pansi komlungu. Ngenxa yehala elimnyama. Umlungu. Amandla okufaka idyokwe yobukoboka uvatata kuti, tata ingqalelo ke nje ngoko ndizakubhala ngezantsi: (1) Ucinge ungarufud nje ukuba indaba sili isilali sase Maxosi intaka yaka ngobaya benye intaka. Nawe ke lamaxami nab abutata funda into ngawo. Umlungu akananto angazenzela yona ngokwako engeko umntu omnyama. (2) Umfazi womlungu akakwazi ukuzilulisa umntwana wake ukuliselwa ngumntu omnyama. (3) Ezimantyi, Jaji, Magqweta, Mapolisa, Fokisi zonke ezonto zikuliswa nini. Zakukula zilima kwa kuni. (4) Imali yokudla umbuso, ombhobe boyifata kwakuni. Indidi bazakelwa nini idolophu bazakelwa nini. Bemhobe nje bayaselwa nini i Rauti bayimbelwa nini akukon-tono nanye abangayendayo ngapandle komntu omnyama, ukuba banisazi nje ngoko beni fake idyokwe yobukoboka ngeningoyiki ngenibaxelela niti ukuba akuyibhali imbandezelo siya-kukuvimba amandla etu. Into oyendayo yibale uze uyidibanise uyifake esikalini esinyeqondo ukangele into ongazenzela yona ngayo. Wena nabantwana bako, nesizwe sako. Nangu ke umbulelo womlungu kwisizwe esingazitandayo ngokukuliswa umntwana ke lowo:

Imali eniyicita ezilokishini ngonyaka ayinakubalwa. Nendziwa Ishishini ngabalungu koko anigondi; nilishishini ngeziyo, nango kubila kwenu, kunye neindzala yenu, kunye nabafazi benu bahlamba ukungcola kwa manye amadoda, ukongcola kwabanyu abafazi, elizweni lenu... Iyeza lezu yimbandezelo ne J.C.U. Imbandezelo iyakwendza nitandane owecawa nongenye. Izendzo ze I.C.U. noqela ke ukuzigala. Beta Fasit-toro side sidibane, enkosu Mheli. J. T. MPANI, N.C

Imali eniyicita ezilokishini ngonyaka ayinakubalwa. Nendziwa Ishishini ngabalungu koko anigondi; nilishishini ngeziyo, nango kubila kwenu, kunye neindzala yenu, kunye nabafazi benu bahlamba ukungcola kwa manye amadoda, ukongcola kwabanyu abafazi, elizweni lenu... Iyeza lezu yimbandezelo ne J.C.U. Imbandezelo iyakwendza nitandane owecawa nongenye. Izendzo ze I.C.U. noqela ke ukuzigala. Beta Fasit-toro side sidibane, enkosu Mheli. J. T. MPANI, N.C

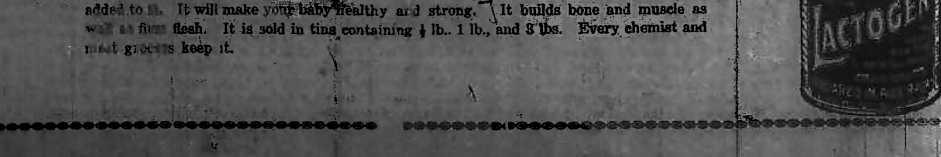
Imali eniyicita ezilokishini ngonyaka ayinakubalwa. Nendziwa Ishishini ngabalungu koko anigondi; nilishishini ngeziyo, nango kubila kwenu, kunye neindzala yenu, kunye nabafazi benu bahlamba ukungcola kwa manye amadoda, ukongcola kwabanyu abafazi, elizweni lenu... Iyeza lezu yimbandezelo ne J.C.U. Imbandezelo iyakwendza nitandane owecawa nongenye. Izendzo ze I.C.U. noqela ke ukuzigala. Beta Fasit-toro side sidibane, enkosu Mheli. J. T. MPANI, N.C



LACTOGEN makes babies HEALTHY

MOST MOTHERS would naturally prefer to feed their babies themselves as long as possible, but to do this it is necessary for the mothers to look after their own health. If mothers take "LACTOGEN" themselves they are able to feed their children much longer than would be otherwise possible. "LACTOGEN" is also the best and most reliable food for babies when they are not breast-fed. It is so like mothers' milk that it can be used for alternate feeds with the breast. A good idea is to give babies a few feeds from the breast each day and also a few feeds of "LACTOGEN". "LACTOGEN" is called "the natural milk food" because it is just breast milk, and, therefore, it is used by all the leading Child Welfare Societies throughout South Africa. [This is proof that it is better for babies than anything else.] "LACTOGEN" is easily made ready for either the mother or baby. It only needs hot water added to it. It will make your baby healthy and strong. It builds bone and muscle as well as firm flesh. It is sold in tins containing 1/2 lb., 1 lb., and 3 lbs. Every chemist and meat greeter keep it.

DOCTORS AND NURSES ALWAYS RECOMMEND "LACTOGEN" AS BEST FOR BABIES.



START YOUR BABY ON "LACTOGEN" TO-DAY AND HE WILL BE HEALTHY.