

nga Se Bha

se Charlestown, idinane emdeni pakati na ne Transvaal, kubhe Kubonakala okokuba gu Swart lali mangalya lombulo ngokutakakubi nomtshana mbi eyi 17 iminyaka

a wetyala u Swart esiti yena akasise ukuzifaka emlonjeni ma. Umntu omfuzenze efamini yake, emlungiselele ukulwa noayi betu zenjenjeya tomkulu zixhobele, ena alishumi. Kute ku-5 bagaleleka efamini, wa oko ukuwu raulo o. Kgele banna, ute norena uhleli apa abusha. Hayi yaqale kulo ntaba ka Majuba,inja nenkuku, bawa o abahlanu pambi kwe-u zika Swart.

le ukwenza oko, washashe lake, nanko esiya e Charlestown. Endibene nomka swaar ye indoda bevela odolozakaya, walahla nge- u bafa bobabini. Wame. Efikile e Charles- funa umkake, wamfu- O, wena ubuzaka nika bokundi tshonisa kwe- hi?" W atsho walahla no we kati, wafa kwa tissua.

ke esapuma kulomzi ele ukubulala u Swane- elinye ibhulu elihlala lama ngapandle) amado- lolopu amcana kwange mbhanyi. Wafa u Swart ga esikulu, washiya izi- ezingu 8 emva kwaba.

KA!

wenu eli pepa, wenu kwi I.U.C lali benu

2/6 nge nyanga 5/- ngonyaka. kwi I.C.U. yi ni kwi umntu (afazi 3d.) nge

KANI.

Read and Advertise in the Workers Herald.

PASS LAWS MUST GO.

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

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.

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

Vol. V. No. 39.

JOHANNESBURG, JULY 15.

Price 3d.

The Workers' Herald



P. H. BERRANGE,
FUNERAL DIRECTOR, EMBALMER & FLORIST.
Fresh Cut Flowers. Wreaths and Bouquets made to order at shortest notice. Inspection of Premises Invited. Note Address:—
4, 6, & 8, MARKET STREET (OPPOSITE LIBRARY).
P.O. Box 63. GERMISTON. Day and Night Phone 222.

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

BUY THE HERALD.

How I Left South Africa

By CLEMENTS KADALIE
(National Secretary, I.C.U.)

I am writing these few notes at sea, en route for London, and they are being posted from Madeira Island to catch the June issue of the "Workers' Herald." (Note: These notes arrived here on the morning of the 15th June, after the paper had already been run through the press.—Editor.)

Perhaps the members of the I.C.U. and readers of this journal would like to know from me as to how I left sunny South Africa. As it must be now known, I left Johannesburg for Capetown a sick man. I was compelled to proceed to Capetown to arrange for my passage, which was refused me by the Johannesburg office of the Union-Castle Company, for reason that the steamer leaving on May 13th was fully booked. I had, of course, booked my passage by the previous mail boat, which left on the 13th May, but I missed that boat owing to my illness, but I had thought a transfer to the following boat would be easily effected. This, however, was not the case. Both our Acting Provincial Secretary at Capetown, Comrade R. G. de Norman, and our solicitors, also at Capetown, had failed to arrange for the passage by the "Windsor Castle." The alternative was to sail on May 20th, but this would have made me two weeks late to attend the International Labour Conference at Geneva.

Immediately upon my arrival at Capetown, I got in touch with my solicitors again, who made other efforts to negotiate for my passage, but this was also a failure. As for me, I had made up my mind to sail by the "Windsor Castle," come what may. I therefore decided to approach the high officials of the Union-Castle Company personally. After a phone communication to one of the Managing Directors, an interview was arranged on the afternoon of my second day in Capetown. I knew both the Managing Directors of the Company in my dealings with Capetown dock labourers when I was stationed in the Mother City. After I had emphasised the importance of my mission at Geneva, I was informed that if I cared to take a first-class cabin there would be no objection on the part of the Company. The offer was at once accepted.

Thus as the first African Trade Union leader to proceed to Europe on an important mission, I have been privileged to travel first-class in one of the most luxuriant mail steamers. It is quite necessary here that I should publicly tender word of gratitude and thanks to the higher officials of the Union-Castle Company for making it possible for me to enjoy this privilege, as refusal would have badly upset my overseas programme.

It was on Friday afternoon, the 18th May, that I left the shores of South Africa. At 2.15 p.m. on that day nine of us, including J. G. Gumbs, our President, R. G. de Norman, Acting Provincial Secretary (Capo), T.

Workers' Group at the International Labour Conference, Geneva.

(MR. KADALIE is the fourth person from the left in the second row)



W. Keable 'Mote, Provincial Secretary (Free State), and A. J. Phoofole, of the Headquarters Staff, Johannesburg (who specially came down to look after me on the train) left by two cars for the docks. When we arrived at the docks we found many of our members had gathered to see me off. One of the distinguished men to see me off was the Rev. Matshikwe. But there were ladies also. It was a remarkable gathering indeed. The first bell had gone announcing "all visitors ashore." Then the second bell, "all passengers aboard." I began to hurry to get aboard, but the comrades who were working on the ship asked me to remain until the third bell.

Each comrade desires to shake hands wishing me "bon voyage," and the third bell brings me aboard. I.C.U. members are there also, for they have to see that everything is done before these steamers can sail. I buy my "Cape Argus" to find that my farewell message was not published. Just a minute before the gangway was cut off the ship, a messenger runs aboard; he has a parcel for me. It is from Messrs. Hepworths, Ltd., but I am in the dark as to the donor or the contents. I shall know about the parcel later that evening when the captain sends

CURE THAT COUGH.

When you have a troublesome cough, it does not mean that you have consumption or that you are going to have it, but it does mean that your lungs are threatened, and it is just as well to be on the safe side and take Chamberlain's Cough Remedy before it is too late. For sale.

me my letter, which came through him from Johannesburg. The letter came from an able contributor to the "Workers' Herald" who writes under the nom-de-plume of "Reader," those bright articles that enrich the columns of our journal. Now I know who sends me the parcel containing a beautiful travelling rug.

The great moment had now come; the gangway was off. At the bidding of our President, Comrade J. G. Gumbs, my comrades ashore raise three ringing cheers. I reciprocate by tears that run slowly down my cheeks, and by waving my handkerchief. It was at this moment that passengers aboard and Europeans at the key-side began to realise the importance of the black man sailing that day for Europe. These lusty cheers continued for some time until the ship was a good way off, and we could hardly recognise each other. I still recall how Comrades Mote and Phoofole in particular waved their handkerchiefs as if they had gone mad. Thus the R.M.S. "Windsor Castle" steamed off from the Table Bay docks amidst historical scenes, with the first ambassador of African Trade Unionism on board for Europe.

As soon as I could recognise nobody ashore, I retired to my cabin, and immediately sent for my mail at the Bureau, which was delivered to me. It came from far and wide, including telegrams from our various branches. As my body was far from being strong, owing to the fact that I was just recovering from a severe illness, I retired to bed early after dinner.

The first day I spent on the ship I decided to keep to my cabin. Of course I am not a

stranger to the sea. Three times I had been on board between Port Elizabeth and Durban, and on all occasions we had bad weather. Besides, I was born on the shores of Lake Nyasa, where up to 1914 I used to bathe, swim and fish in its waters. I had also travelled twice on this mighty lake in steamers. I am therefore not a bad sailor, and so far have not suffered from seasickness on this majestic liner.

The second day at sea is Sunday. After breakfast I was seen on deck in my white flannel trousers and blazer with soft collar to match. I am making friends now. In company of two gentlemen friends we attend Divine service in the large first-class saloon. I join in the excellent singing of Psalms, because you know one has to conform to the spirit of a sailor while at sea.

This is the third day and my health has now greatly improved. I can now stand on my legs as usual, and I am almost fully recovered. I eat well for the first time since I got ill—three meals a day. Many passengers talk, and one of them is from Nyasaland. He and I discuss conditions prevailing there. He is a planter and as such must be an exploiter of my fellowmen. (Good job he could not read your thoughts then, ha, ha ha.—Editor.) Another passenger from Port Elizabeth donates the sum of £25 towards the I.C.U. Library in Johannesburg. He gives me a letter authorising the purchase of books in London. This gentleman, young in years, is managing director of a large business firm at Port Elizabeth, is of a Christian temperament, and takes pride in our

work. This is encouraging. The captain of the ship talks to me also now and then.

We are nearing the Equator now and it is very hot on board. One can hardly sleep at night. I am assisted by the fan at night in my cabin, which I switch on the whole night. I think of home, so I decide to send a wireless message. I am photographed by the "Cape Times" representative, who is also a passenger to London. One gentleman from the second class, in introducing himself to me on the eighth day, has something very interesting to say. He says his wife overheard other passengers last evening say that I was an agitator, and he would like to know whether that statement was true. Here was my chance to win this man for African Trade Unionism, so I speak to him long and earnestly.

Now comes the second Saturday aboard, and Nature sends us some welcome and refreshing showers. We are nine days away from Capetown now, and we can see no land, but at 5 p.m. we sight a sailing vessel which comes in close to us; presume she must be sailing towards Liberia. Our second Sunday is on us, and I again attend Divine service, which is now held on deck, with our captain as the chaplain.

Late in the evening the captain speaks to me again, and this time he tells me that two passengers had complained to him about my presence in the smoking-room—for I was a black man. Deluded souls! May God instil a real Christlike spirit in them, for if they insist in keeping God's other children down, they are sure to aggravate the racial strife that besets the

world to-day—especially South Africa.

The weather up to Madeira has been exceptionally fine so far, and this has enabled me to see many of the games played every day, including Sunday. I have been a spectator of all kinds of sports. During the evenings I have watched dances, and a fancy dress ball given on the ninth day was a grand affair. When one sees these things one can hardly realise that this was at sea. On the eleventh day I dispatch a wireless message to Geneva and to Amsterdam, reminding them that I was well on the way.

We now break the monotony of seeing the vast ocean, for the twelfth day brings us some change. We now view the Canary and Tenerife Islands, and it takes us from 6 a.m. until 11 p.m. to pass these big islands. How wonderful that the God of the Universe could plant these islands in the ocean! It is the first land we have seen since we left Capetown.

I hope to continue this series of articles on my experiences throughout my sojourn in Europe and America. I have to catch the ocean mail and must now conclude these notes by reminding all the I.C.U. officials and the rank and file to double their energy in swelling our membership, for:

Out of the darkness of night Africa rolls into light. It is daybreak everywhere.

(To be continued.)

A BLOT ON BRITISH JUSTICE.

We are reliably informed that a Nyasaland Native, resident in Rhodesia, has been deported for being in possession of I.C.U. literature, or for being sympathetic towards the movement as a whole.

Now, Rhodesia is a British Colony which derived its name from the late Cecil John Rhodes, and Rhodes's policy was "equal rights to all civilised men south of the Equator." It is therefore a downright shame for the Rhodesian authorities to deport a free man under the much talked of Union Jack, just because he was in sympathy with a genuine and lawful Native trade union.

SICK TO-DAY, WELL TO-MORROW.

If you feel dull and stupid, are bilious and constipated, take a dose of Chamberlain's Tablets before going to bed. They are just what you need, and you will be all right to-morrow. For sale.

The Best Advertising Medium

to reach Non-European

workers is "THE WORKERS

HERALD".

PASS LAWS MUST GO.

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



P. H. BERRANGE, FUNERAL DIRECTOR, EMBALMER & FLORIST. Fresh Cut Flowers. Wreaths and Bouquets made to order at shortest notice. Inspection of Premises invited. Note Address:— 4, 6, & 8, MARKET STREET (OPPOSITE LIBRARY). P.O. Box 63. GERMISTON. Day and Night 'Phone 223.

The WORKERS' HERALD

Weekly African Labour Journal. You obtain something radically different. Don't miss it

The Workers' Herald

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

BUY THE HERALD

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

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

Vol. V. No. 39.

JOHANNESBURG, JULY 15.

Price 3d.

How I Left South Africa

By CLEMENTS KADALIE (National Secretary, I.C.U.)

I am writing these few notes at sea, en route for London, and they are being posted from Madeira Island to catch the June issue of the "Workers' Herald." (Note: These notes arrived here on the morning of the 15th June, after the paper had already been run through the press.—Editor.)

Perhaps the members of the I.C.U. and readers of this journal would like to know from me as to how I left sunny South Africa. As it must be now known, I left Johannesburg for Capetown a sick man. I was compelled to proceed to Capetown to arrange for my passage, which was refused me by the Johannesburg office of the Union-Castle Company, for reason that the steamer leaving on May 13th was fully booked. I had, of course, booked my passage by the previous mail boat, which left on the 13th May, but I missed that boat owing to my illness, but I had thought a transfer to the following boat would be easily effected. This, however, was not the case. Both our Acting Provincial Secretary at Capetown, Comrade R. G. de Norman, and our solicitors, also at Capetown, had failed to arrange for the passage by the "Windsor Castle." The alternative was to sail on May 20th, but this would have made me two weeks late to attend the International Labour Conference at Geneva.

Immediately upon my arrival at Capetown, I got in touch with my solicitors again, who made other efforts to negotiate for my passage, but this was also a failure. As for me, I had made up my mind to sail by the "Windsor Castle," come what may. I therefore decided to approach the high officials of the Union-Castle Company personally. After a phone communication to one of the Managing Directors, an interview was arranged on the afternoon of my second day in Capetown. I knew both the Managing Directors of the Company in my dealings with Capetown dock labourers when I was stationed in the Mother City. After I had emphasised the importance of my mission at Geneva, I was informed that if I cared to take a first-class cabin there would be no objection on the part of the Company. The offer was at once accepted.

Thus as the first African Trade Union leader to proceed to Europe on an important mission, I have been privileged to travel first-class in one of the most luxurious mail steamers. It is quite necessary here that I should publicly tender word of gratitude and thanks to the higher officials of the Union-Castle Company for making it possible for me to enjoy this privilege, as refusal would have badly upset my overseas programme.

It was on Friday afternoon, the 18th May, that I left the shores of South Africa. At 2.15 p.m. on that day nine of us, including J. G. Gumbs, our President; R. G. de Norman, Acting Provincial Secretary (Cape); T.

Workers' Group at the International Labour Conference, Geneva.

(MR. KADALIE is the fourth person from the left in the second row)



W. Keable 'Mote, Provincial Secretary (Free State), and A. J. Phoofo, of the Headquarters Staff, Johannesburg (who specially came down to look after me on the train) left by two cars for the docks. When we arrived at the docks we found many of our members had gathered to see me off. One of the distinguished men to see me off was the Rev. Matshikwa. But there were ladies also. It was a remarkable gathering indeed. The first bell had gone announcing "all visitors ashore." Then the second bell, "all passengers aboard." I began to hurry to get aboard, but the comrades who were working on the ship asked me to remain until the third bell.

Each comrade desires to shake hands wishing me "bon voyage," and the third bell brings me aboard. I.C.U. members are there also, for they have to see that everything is done before these steamers can sail. I buy my "Cape Argus" to find that my farewell message was not published. Just a minute before the gangway was cut off the ship, a messenger runs aboard; he has a parcel for me. It is from Messrs. Hepworths, Ltd., but I am in the dark as to the donor or the contents. I shall know about the parcel later that evening when the captain sends

me my letter, which came through him from Johannesburg. The letter came from an able contributor to the "Workers' Herald" who writes under the nom-de-plume of "Reader," those bright articles that enrich the columns of our journal. Now I know who sends me the parcel containing a beautiful travelling rug.

The great moment had now come; the gangway was off. At the bidding of our President, Comrade J. G. Gumbs, my comrades ashore raise three ringing cheers. I reciprocate by tears that run slowly down my cheeks, and by waving my handkerchief. It was at this moment that passengers aboard and Europeans at the keyside began to realise the importance of the black man sailing that day for Europe. These lusty cheers continued for some time until the ship was a good way off, and we could hardly recognise each other. I still recall how Comrades Mote and Phoofo in particular waved their handkerchiefs as if they had gone mad. Thus the R.M.S. "Windsor Castle" steamed off from the Table Bay docks amidst historical scenes, with the first ambassador of African Trade Unionism on board for Europe.

As soon as I could recognise nobody ashore, I retired to my cabin, and immediately sent for my mail at the Bureau, which was delivered to me. It came from far and wide, including telegrams from our various branches. As my body was far from being strong, owing to the fact that I was just recovering from a severe illness, I retired to bed early after dinner.

The first day I spent on the ship I decided to keep to my cabin. Of course I am not a

stranger to the sea. Three times I had been on board between Port Elizabeth and Durban, and on all occasions we had bad weather. Besides, I was born on the shores of Lake Nyasa, where up to 1914 I used to bathe, swim, and fish in its waters. I had also travelled twice on this mighty lake in steamers. I am therefore not a bad sailor, and so far have not suffered from seasickness on this majestic liner.

The second day at sea is Sunday. After breakfast I was seen on deck in my white flannel trousers and blazer with soft collar to match. I am making friends now. In company of two gentlemen friends we attend Divine service in the large first-class saloon. I join in the excellent singing of Psalms, because you know one has to conform to the spirit of a sailor while at sea.

This is the third day and my health has now greatly improved. I can now stand on my legs as usual, and I am almost fully recovered. I eat well for the first time since I got ill—three meals a day. Many passengers talk, and one of them is from Nyasaland. He and I discuss conditions prevailing there. He is a planter and as such must be an exploiter of my fellow-men. (Good job he could not read your thoughts then, ha, ha, ha.—Editor.) Another passenger from Port Elizabeth donates the sum of £25 towards the I.C.U. Library in Johannesburg. He gives me a letter authorising the purchase of books in London. This gentleman, young in years, is managing director of a large business firm at Port Elizabeth, is of a Christian temperament, and takes pride in our

work. This is encouraging. The captain of the ship talks to me also now and then.

We are nearing the Equator now and it is very hot on board. One can hardly sleep at night. I am assisted by the fan at night in my cabin, which I switch on the whole night. I think of home, so I decide to send a wireless message. I am photographed by the "Cape Times" representative, who is also a passenger to London. One gentleman from the second class, in introducing himself to me on the eighth day, has something very interesting to say. He says his wife overheard other passengers last evening say that I was an agitator, and he would like to know whether that statement was true. Here was my chance to win this man for African Trade Unionism, so I speak to him long and earnestly.

Now comes the second Saturday aboard, and Nature sends us some welcome and refreshing showers. We are nine days away from Capetown now, and we can see no land, but at 5 p.m. we sight a sailing vessel which comes in close to us; presume she must be sailing towards Liberia. Our second Sunday is on us, and I again attend Divine service, which is now held on deck with our captain as the chaplain.

Late in the evening the captain speaks to me again, and this time he tells me that two passengers had complained to him about my presence in the smoking-room, for I was a black man. Deluded souls! May God instil a real Christianlike spirit in the world for if they insist in keeping God's other children down, they are sure to aggravate the racial strife that besets the

world to-day—especially South Africa.

The weather up to Madeira has been exceptionally fine so far, and this has enabled me to see many of the games played every day, including Sunday. I have been a spectator of all kinds of sports. During the evenings I have watched dances, and a fancy dress ball given on the ninth day was a grand affair. When one sees these things one can hardly realise that this was at sea. On the eleventh day I dispatch a wireless message to Geneva and to Amsterdam, reminding them that I was well on the way.

We now break the monotony of seeing the vast ocean, for the twelfth day brings us some change. We now view the Canary and Tenerife Islands, and it takes us from 6 a.m. until 11 p.m. to pass these big islands. How wonderful that the God of the Universe could plant these islands in the ocean! It is the first land we have seen since we left Capetown.

I hope to continue this series of articles on my experiences throughout my journey in Europe and America. I have to catch the ocean mail and must now conclude these notes by reminding all the I.C.U. officials and the rank and file to double their energy in swelling our membership, for:

Out of the darkness of night Africa rolls into light. It is daybreak everywhere.

(To be continued.)

A BLOT ON BRITISH JUSTICE.

We are reliably informed that a Nyasaland Native, resident in Rhodesia, has been deported for being in possession of I.C.U. literature, or for being sympathetic towards the movement as a whole.

Now, Rhodesia is a British Colony which derived its name from the late Cecil John Rhodes, and Rhodes's policy was "equal rights to all civilised men south of the Equator." It is therefore a downright shame for the Rhodesian authorities to deport a free man under the much talked of Union Jack, just because he was in sympathy with a genuine and lawful Native trade union.

SICK TO-DAY, WELL TO-MORROW.

If you feel dull and stupid, are bilious and constipated, take a dose of Chamberlain's Tablets before going to bed. They are just what you need, and you will be all right to-morrow. For sale

The Best Advertising Medium

to reach Non-European

workers is "THE WORKERS

HERALD".

The

Workers



Herald

THE HER
exposes
"good bo
as tools
imperial
hypocri
BUY
THE

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

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

No. 39.

JOHANNESBURG, JULY 15.

Left South Africa

EMENTS KADALIE
al Secretary, I.C.U.)

Writing these few notes
route for London, and
being posted from
island to catch the June
the "Workers' Herald."
these notes arrived here
orning of the 15th June,
paper had already been
gh the press.—Editor.)
s the members of the
d readers of this jour-
l like to know from me
w I left sunny South
As it must be now
left Johannesburg for
a sick man. I was
l to proceed to Cape-
arrange for my pas-
sage which was refused me by
Johannesburg office of the
Castle Company, for rea-
the steamer leaving on
n was fully booked. I
course, booked my pas-
the previous mail boat,
it on the 13th May, but
that boat owing to my
but I had thought a
to the following boat
easily effected. This,
was not the case. Both
ng Provincial Secretary
own, Comrade R. G. de
and our solicitors, also
own, had failed to ar-
r the passage by the
r Castle." The alterna-
to sail on May 20th,

Workers' Group at the International Labour Conference, Geneva.

(MR. KADALIE is the fourth person from the left in the second row)



world to-day—especially
Africa.

The weather up to M
has been exceptionally fi
far, and this has enabled
see many of the games
every day, including Sun
have been a spectator
kinds of sports. During
enings I have watched
and a fancy dress ball gr
the ninth day was a grand
When one sees these thin
can hardly realise that th
at sea. On the eleventh
dispatch a wireless mess
Geneva and to Amsterda
minding them that I was
the way.

We now break the mc
of seeing the vast ocean,
twelfth day brings us
change. We now view th
ary and Teneriffe Islands
takes us from 6 a.m. u
p.m. to pass these big
How wonderful that the
the Universe could plan
islands in the ocean! I
first land we have seen s
left Capetown.

I hope to continue thi
of articles on my exp
throughout my sojourn
Europe and America. I
catch the ocean mail an
now conclude these notes
minding all the I.C.U.
and the rank and file to
their energy in swelling
membership, for:

Out of the darkness of
Africa rolls into light
It is daybreak over the

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

SUIT from 50/- WEDDING DRESSES A SPECIALITY.

— 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, CAPE TOWN.

Established 1914.

M. De Vries

TAILOR,
228, Hanover Street,
CAPE TOWN.

Telephone 4745.

RONTGANGER

BOOT & SHOE REPAIRERS.

REPAIRS NEATLY DONE.

Only Best English Leather used.

4, STUCKERIS STREET,
CAPE TOWN.

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.
CAPE TOWN.

EYEGASSES—For Reading, Sewing, etc., with large American frame complete, from 15/-. With Nickel frame, complete, from 8/6, including Sight Testing Free.

J. HERTZBERG,
Optician and Jeweller,
72, MARKET STREET

Between Simons and Fraser Sts.,
JOHANNESBURG.

The Workers Herald

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

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

EDITORIAL BOARD: Johannesburg.

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

Compensation

The ordinary Native labourer in South Africa is almost totally unprotected in cases of accident while on duty. Under the Native Labour Regulations Act the most a Native labourer can receive for total incapacitation is fifty pounds, and in case of outright death due to accident while in employ the amount is ten pounds. The scale starts from one pound for severe accidents up to fifty pounds for the loss of all limbs. This scale of compensation is not only ridiculous and unjust, but also scandalous in the extreme. When the class of dangerous and heavy work the Native is employed in in this country is compared with the compensation he gets—and in nine cases out of ten he gets no compensation at all except hospital expenses on a very low scale and a small amount of "eye-blind" in the form of a pound or two—then the injustice becomes even more glaring.

Even on the mines, where the class of work done is equal to "asking for death," the same scale operates. On the Witwatersrand Gold Mines, however, some kind of compensation at any rate is given for miners' phthisis. This form of compensation is the highest received on a proportional basis in the Union of South Africa. The average is about equal to the maximum received by ordinary labourers in factories and elsewhere for total incapacitation. This may seem like a feather in the cap of the mine magnate. But it is not. When the Native, from our observation, is given compensation for miners' phthisis he seldom lives to spend the money. In other words, he receives compensation when his fate is actually sealed.

As far as white workers are concerned, the compensation is double, if not treble, the amount offered to Natives for the same cause. Moreover, they are warned, and are at liberty to leave the mines on compensation—when they have reached certain curable stages of the disease. To our knowledge, the Native labourers are not granted these concessions. If the latter are warned to leave the mines after "losing weight," they are not compensated, unless they can prove six or twelve months after leaving the mines that their "losing weights" was the herald of phthisis. So then, the mines need not boast because their compensation for that dreaded malady (phthisis) is higher than that offered for total incapacitation under any industry in the Union of South Africa.

Occasionally a Native in ordinary spheres of industrial labour had taken his case to court in claims for compensation for serious injury. We know of a case in Durban where the Natal Provincial Secretary of the I.C.U. sued, and received, compensation on behalf of a Native labourer under the Workmen's Compensation Act—the very Act that is commonly believed not to embrace Natives. The amount awarded was £97, we believe. It is therefore clear that the only weapon to employ in order to expose the injustice, if not invalidity of certain of these Acts and regulations which now operate against the Natives, is a "test" in the Law Courts. But that means money, and there lies the crux of the question, or, in other words, there is where the I.C.U. comes in.

In view of the fact that the National Council of the I.C.U. will sit at an early date to carry out the resolutions of the last Annual Congress, we think it imperative that this matter receives paramount importance, and that ways and means be immediately sought to blot out this eye-sore, because it is an inhuman stain on the dignity and conscience of a British Dominion. This opinion has the backing of over seven million non-European workers behind it—except, of course, a few "good boys" who enjoy and imbibe "water porridge" somewhere in Johannesburg.

Since writing the above, an interesting judging turning on the rights of Natives to compensation under the Native Labour Regulations Act, of 1911, or the Workmen's Compensation Act, of 1914, was delivered by the Judge President (Mr. Justice Gardiner) in the Supreme Court at Cape Town, last month.

The finding was on an appeal by Alexander Magidiana, an aboriginal Native, against the decision of the magistrate. Magidiana was employed by the Boag Motor Body Works, Ltd., and two of his fingers were cut off by a planing machine belonging to the firm. He claimed compensation under the Workmen's Compensation Act, but the firm contended that his rights to compensation were governed by the Native Labour Regulations Act, and the Act of 1914, therefore, had no application to his case. The magistrate dismissed the application with costs.

The Judge President said that a "Native labourer" in the terms of the 1911 Act meant a Native employed upon any mine or works or recruited under the Act for labour upon any mine or works. It was admitted that the applicant was on "works" and, therefore, at first sight it would seem as if he fell within the definition of Native labourer and that his rights were governed by the 1911 Act; which incidentally gave a scale of compensation far below that allowed by the later Act. But the definition of employer put another aspect upon the matter.

It showed that the "employer in respect of any native labourer" meant the person to whom such labourer was registered under the 1911 Act. The relative section in that Act must, therefore, be read as if it said "there shall be payable by the person to whom any

labourer is registered under this Act or regulations."

The appeal must be allowed with costs, the magistrate's judgment dismissing the application set aside with costs, and the case remitted to the magistrate for hearing on the merits.

The Height of Folly and Madness

In some parts of the country, especially in the Free State and Natal, farmers are endeavouring to take the law into their own hands and break up legitimate and peaceful meetings of Native organisations, such as the I.C.U. Drastic but foolish resolutions have been passed by a group of Natal farmers providing for the expulsion of all I.C.U. members from their farms. This is, of course, mere folly, and the farmers concerned will only eat up their own mythical animal from the tail end again.

Mr. Tielman Roos, however, has warned the farmers not to take matters in their own hands, as greater powers have been vested in the authorities under the sedition clauses of the Native Administration Bill, and any drastic action on the part of the public would only serve to make it more difficult for the authorities to curb the activities of Native agitators.

Mr. Roos's warning is a wise one, but if he means to make out that leaders of a big trade union like the I.C.U. are agitators who stir up ill-feeling between the white and black races, then he has a long way to go in order to find a court that will uphold that contention, whether the Sedition Bill was enforced or not.

If the sedition clause in the Native Administration Bill is going to be interpreted as meaning the absolute gagging of Native protest against real grievances, or the stoppage of application or demand for a living wage and fair conditions of labour, then the Government has put its head into a veritable horn's nest, because not even the lowest of human creatures will indefinitely submit to such injustice.

The only solution to the economic question—a question which directly gave birth to the I.C.U.—is co-operation and consultation between the Europeans and non-Europeans. Other methods are false and futile and will collapse to the detriment of the inventors of such relics of the dark ages. At the present time the whole of the Native population of South Africa are loyal and do not deserve such treatment from the Government.

The reasonable attitude of I.C.U. officials at the recent Kazerne strike should prove to the Government that they are not dealing with a lot of hotheads, but that they are dealing with men who are anxious to assist both employer and employed. Had the Kazerne Natives listened to the advice of I.C.U. officials no doubt Mr. Glynn would have received a deputation of the men to discuss the matter of their wages, and the whole case might have been amicably settled.

We learn that the I.C.U. still intend to approach Mr. Glynn in an intelligent and friendly manner to see whether representations could be made to the Government for a rise of wages to Natives employed at Kazerne.

Communist Humbug

The Editor, "Workers' Herald."

Sir,—As a careful reader of many newspapers, including yours and the Communist paper of Johannesburg, "The Worker," I was surprised to observe that the Communist Party, who played the role of "Good Samaritan," have now abused the latitude given them at one time by leaders of the I.C.U. The impudence with which they endeavoured to butt into the internal affairs of the I.C.U. wholly warranted the manner in which they were bundled, bag and baggage, neck and crop, from the hospitality of your organisation. Having been given the hand of friendship—in spite of their wild-cat methods—their thick-skulled leaders attempted to "boss" the I.C.U., with the result that almost at every meeting of your Union, where they showed their ugly heads, discord and pandemonium was the order. Their aim obviously was to stampede the Natives into riotous and unconstitutional acts. But their miserable plot was nipped in the bud by men who had a wider outlook and more brains than the political renegades of the Communist Party. These Communists shout themselves hoarse at street corners at Capetown and Johannesburg, telling the Natives what ought to be done to get their grievances redressed. When actual grievances crop up, like the ejection of Natives from the towns under the Urban Areas Act, then the Communists become as extinct as the dodo. In Johannesburg, where the I.C.U. made a noble stand against the ejection of Natives for whom there was no room in the locations, the Communists, led by that political amphisbaena, Sidney Bunting, abused the I.C.U. instead of assisting that Union to contest the injustice of the proclamation and the ejection orders in court. Obviously what

they wanted was revolution and bloodshed (to further their own contemptible ends), but the constitutional methods of the I.C.U., even in the case of Mr. Kadalie's ban, knocked the bottom out of their plot.

At Communist evening schools a handful of misguided and ignorant Native dupes sit nightly listening to the most damnable doctrines imaginable. There the idea is crummed into their heads that their duty on earth is to subvert all that is law and order. Their big boss knows that no matter how inequitable or undemocratic a law may be, so long as it bears the Governor-General's seal, it must be obeyed. But bad laws, we are told, are sometimes broken in order to have them done away with. Will the Communists and their Archduke Bunting kindly start breaking a few of these bad laws as a first instalment of their anarchical programme? I don't think! They love their skins too much! They want those fools who sit in their night schools to do it.—Yours, etc.,

WELLINGTON SIZA.

Baziya, Transkei.

P.S.—I was a resident of Johannesburg last year, so I know what I am talking about.

A DENIAL

Comrade Keable Mote, Provincial Secretary, Free State, has asked us to deny the remarks attributed to him by the European Press to the effect that he reads nothing but Communist literature.

In a short crude note to us, he damns everything Communist, and speaks of a "deliberate misrepresentation and reptile concoction, hallucination of a clique of hired hacks whose policy is to divide and rule the National Council of the I.C.U."

Mr.

"A.F.B.," writing to the "New Leader" about Mr. Kadalie's presence in Europe, says:—

"An interesting visitor to London this week has been Clements Kadalie, secretary of the Native Trade Union organisation in South Africa. The 'Imperialism' Committee of the I.L.P. has for some time been helping his Union in a number of ways, and Kadalie's first action on reaching London was to visit the I.L.P. headquarters at Westminster. He is a splendid-looking man, six feet high and broad, and the smile of his white teeth with the background of his ebony face and hair is dazzling. He speaks perfect English, and one has only to be with him a short time to understand his success in building up the largest Union in South Africa. Kadalie was only in London 24 hours, and left on Tuesday for the I.L.P. Conference at Geneva, which he is attending as an unofficial delegate (because of the unwillingness of the South African Government to decide between the rival claims of the white and coloured Unions), but is returning to this country in July, when he hopes to address meetings throughout the country under the auspices of the I.L.P. In August he will attend the meeting of the I.P.T.U. in Paris, and after studying the Labour Movement on the Continent, visit America. Can the I.P.T.U. perform the difficult task of healing the breach between the South African white and coloured Unions? The effects of the breach are disastrous both in Africa and internationally. The British Labour Movement might also do something. Next year the Commonwealth Labour Conference is to meet in London. I believe that at the last conference two years ago only the white Labour Movement of South Africa was represented. Cannot an effort be made to get representatives from both for the gathering next July?"

TO ADDRESS MANY MEETINGS.

Mr. Clements Kadalie, who is now in London, will embark on an extensive campaign of meetings in London and throughout the Provinces of Great Britain.

"I don't know how many meetings I shall address here," he told our correspondent, "but for the next six weeks I shall be addressing meetings to enlighten the British Labour movement on the conditions which govern Native labour in South Africa. I intend particularly to emphasise the relations existing between the Native worker and the European. We feel that in the past the British Labour movement on the industrial side has taken far too little interest in the subject races which form so large an element in the life of South Africa."

Mr. Kadalie is receiving the co-operation of the I.L.P. in England, and they are drawing up his programme. He told our correspondent that he will go to the Paris International Trade Union Congress, and after that he will tour Belgium, Holland, Germany and Austria, and all of which countries he will hold meetings. He will then go to America for a month's tour and after that will return to South Africa.

"I have just come from Geneva," he said, "and attended the International Labour Office Conference as an unofficial delegate. As a result of my visit I feel that the position of South African native workers will become a matter of international importance. In the past this has been far from the case, but next year it is likely that we shall be officially represented at the International Labour Conference."

Mr. Kadalie, who said the

Mr. Clements Kadalie in London

EDITORIAL BOARD. "WORKERS HERALD"

It must be noted that these three Comrades hold dual positions for the sake of economy.



From Left to Right:
SAM DUNN, Manager, "Workers' Herald," Acting Provincial Secretary, Natal.
CLEMENTS KADALIE, Editor, "Workers' Herald," National Secretary.
H. D. TYAMZASHE, Sub-Editor, "Workers' Herald," Complaints and Research Secy. (Now Acting Editor.)

"A.F.B." writing to the "New Leader" about Mr. Kadalie's presence in Europe, says:—

"An interesting visitor to London this week has been Clements Kadalie, secretary of the Native Trade Union organization in South Africa. The 'Imperialism' Committee of the I.L.P. has for some time been helping his Union in a number of ways, and Kadalie's first action on reaching London was to visit the I.L.P. headquarters at Westminster. He is a splendid-looking man, six feet high and broad, and the smile of his white teeth with the background of his ebony face and hair is dazzling. He speaks perfect English, and one has only to be with him a short time to understand his success in building up the largest Union in South Africa. Kadalie was only in London 24 hours, and left on Tuesday for the I.L.O. Conference at Geneva, which he is attending as an unofficial delegate. (because of the unwillingness of the South African Government to decide between the rival claims of the white and coloured Unions), but is returning to this country in July; when he hopes to address meetings throughout the country under the auspices of the I.L.P. In August he will attend the meeting of the I.F.T.U. in Paris, and after studying the Labour Movement on the Continent, visit America. Can the I.F.T.U. perform the difficult task of healing the breach between the South African white and coloured Unions? The effects of the breach are disastrous both in Africa and internationally. The British Labour Movement might also do something. Next year the Commonwealth Labour Conference is to meet in London. I believe that at the last conference two years ago only the white Labour Movement of South Africa was represented. Cannot an effort be made to get representatives from both for the gathering next July?"

TO ADDRESS MANY MEETINGS.

Mr. Clements Kadalie, who is now in London, will embark on an extensive campaign of meetings in London and throughout the Provinces of Great Britain.

"I don't know how many meetings I shall address here," he told our correspondent, "but for the next six weeks I shall be addressing meetings to enlighten the British Labour movement on the conditions which govern Native labour in South Africa. I intend particularly to emphasise the relations existing between the Native worker and the European. We feel that in the past the British Labour movement on the industrial side has taken far too little interest in the subject races which form so large an element in the life of South Africa."

Mr. Kadalie is receiving the co-operation of the I.L.P. in England, and they are drawing up his programme. He told our correspondent that he will go to the Paris International Trade Union Congress, and after that he will tour Belgium, Holland, Germany and Austria, in all of which countries he will hold meetings. He will then go to America for a month's tour, and after that will return to South Africa.

"I have just come from Geneva," he said. "I attended the International Labour Office Conference as an unofficial delegate. As a result of my visit I hope that the position of South African native workers will become a matter of international importance. In the past this has been far from the case, but next year it is likely that we shall be officially represented at the International Labour Conference." Mr. Kadalie, who said that

the I.C.U. is stronger than any white trade union in South Africa, added: "I came here because I feel that the comrades know very little of our needs and aspirations."

"It will be our fault if we are unrepresented," Mr. Kadalie said in his cable to Headquarters in Johannesburg, and he continued by stating that if the I.C.U. had a larger financial membership it was implied that the Government would appoint a representative from the I.C.U. in future.

There had been an explicit declaration from members of the International Labour Organisation that all races should share equal privileges at Geneva.

Mr. Kadalie stated further in his cable that he believed that his presence at Geneva had brought African labour into the forefront, and internationally had found the I.C.U. many friends.

A CORDIAL WELCOME.

Miss Winifred Holtby, one of the best-known women members of the League of Nations Union, has written from Elgin Avenue, London, to Mr. Clements Kadalie stating how he will be received in England.

The Secretary of the I.C.U. was prevented by illness from sailing on the original date, and writing of this, Miss Holtby states: "We were looking forward to receiving you. The South African International Labour Party sent a party to the boat to receive you, and I was at Waterloo Station to take you to Mr. Fenner Brockway, who has made arrangements for you to meet a number of people who might be useful to you at Geneva."

"Needless to say, we shall be very pleased to do what we can for you when you arrive. There are a number of people here who are already interested in the reports of the I.C.U., and who might be of service to its work, both in London and Geneva. So, if you do find yourself able to come, please let us know, and we will do our best to see that your time is not wasted."

This communication is of added interest in view of the cable just received by the I.C.U.

New Native Journal

We welcome the appearance of a new Bantu journal, "Udibi," in Durban. Our new contemporary is a six-page crown pink sheet folded through in half, and published by Comrade S. Dunn in his capacity as Acting Secretary, I.C.U., African Workers' Club.

The paper is profusely interspersed with photographs of individuals and groups of Abantu. Edited by Mr. A. W. G. Champion at present, the paper's policy will be to "guide the interests of workers." From our point of view our new "Comrade" is more of a social critique than anything else.

We heartily welcome "Udibi," but we have to extend a piece of fatherly and comradely criticism and that is:—"We would like to see 'Udibi' express and expound Trade Union, and not entirely social problems." With this criticism we give our contemporary the blessing it deserves.

A Demand for the Increase of Wages

The Railway workers are dissatisfied entirely with the wages they are now earning. There is a movement afoot here for the increase of wages. I think the Railway workers will not delay in handling this matter through the right channel in order that victory be procured. Action in this matter is badly required sooner or later. My fellow Railway workers will be doing good to themselves in fighting for the advancement of this struggle. The present state of affairs has become most intolerable.

Oh, Africa Awake!

P.O. Box 5211. Telephone 4826.

E. SHEINUK, Cycle Merchant Wholesale and Retail.
 Stockists of New and Second-hand Cycles and Accessories. Tradesmen's Cycles for Hire. Cycles sold on Easy Terms.
 REPAIRS A SPECIALITY.
 136, COMMISSIONER STREET JOHANNESBURG.

The Use of Time

The wheel of time is rolling its ceaseless course and therefore it waits for no man, so that a good start to a day's work or to the hour's work gives us a tremendous feeling of satisfaction and happiness.

Our life is made up of childhood, youth, manhood and old age. Childhood is the time for growing, storing health and for acquiring knowledge, and also for forming habits. Youth is the time for learning (if any chance) a trade or a profession. Manhood is the time for our life's work. Age is the time for rest, when all the powers of the body are enfeebled, shaky and spent. There is time for everything in life, and every duty should be attended to at its proper time, hence the old saying, "A stitch in time saves nine."

Some of our young men are apt to be in a position of a man who, with a long day's work before him, oversleeps himself, and so is late for everything all day. Think what you will, young men, the truth remains, that time and tide waits for no man, therefore, unless you make the best use of your time, you will regret your lost opportunities. Never put off for to-morrow what can be done to-day.

Remember the I.C.U. is there to help those who clamour for help and to put the economic world on a sound footing for you, yet how seldom do you consider this. Picture the time when the countless masses of Africa will unanimously stand together for the complete obliteration of repression in the economic world.

RICHARD TSHABALALA, 16, Market Street, Johannesburg.

[The writer of this "pulling" article is a twenty-year-old member of the I.C.U. who is now employed at Headquarters as a stenographer. No doubt he is a "cornering" man. Fire away, sonny, and lead the masses into bold, but constitutional, fray.—Ed., "W.H."]

Exploiters Exposed by Their Own Kith & Kin

What is now known as so-called I.C.U. agitation has been exposed by Mr. Luscombe, of West Brook, who declared that through the poll tax the Native had to pay probably one-sixth of his net income for the privilege of living here, while the coloured men getting the same pay and doing the same work was exempt. That was a grave injustice, especially seeing the Native was directly taxed without representation in Parliament. In most cases the Native could not pay, and the farmer, to save his servants from gaol, paid the tax. If the Government wanted more money to spend let them tax the farmer direct. If the Natives were goaded for non-payment the taxpayers had to pay for their keep. Mr. Harry Archer, of Ferndale, described the tax as one of the most iniquitous the world knew, and inveighed against taxing the most valuable asset the farmers have. Without the Native they would be nowhere. The way Natives and poor whites were taxed through the Customs, chiefly on cheap blankets, was an everlasting disgrace to our civilisation. Was it impressing the Native with our superiority to single him out like that? Let them be honest and admit that the Native was not being paid adequately for his service rendered to the country. The tax was class legislation of the worst sort, and imposed simply because the Native was a "skepsel" who could not help himself. He saw a great danger ahead, as the minds of the Natives—north, south, east and west—were being greatly disturbed, while formerly they were absolutely complacent and satisfied, bowing to the country's laws. "We have got to see justice meted out to those who are not in a position to have their views voiced in Parliament."

Some of our young men are apt to be in a position of a man who, with a long day's work before him, oversleeps himself, and so is late for everything all day. Think what you will, young men, the truth remains, that time and tide waits for no man, therefore, unless you make the best use of your time, you will regret your lost opportunities. Never put off for to-morrow what can be done to-day.

Remember the I.C.U. is there to help those who clamour for help and to put the economic world on a sound footing for you, yet how seldom do you consider this. Picture the time when the countless masses of Africa will unanimously stand together for the complete obliteration of repression in the economic world.

Le Grage Damned

To the Editor of the "Workers' Herald."

Sir,—The President of the Afrikaanse National Bond recently addressed a public meeting in the Pilkington Hall, Johannesburg, and there very vaguely made an attempt to express the policy of the Coloured People, either of the Cape or the Transvaal.

Permit me to comment that I felt proud at the beginning of the Pact Government to learn that a Coloured man was the President of the A.N.B., an organisation other than the African People's Organisation, with one aim as my basis, that he at least will express part of his people's true feeling and grievances in South Africa.

In this our God-given country he reminds us that we have no country. "Breathes there a man with soul so dead, who ne'er to himself hath said (that) this is my own, my native land." By his reasoning the white community must alone be considered and treated with the utmost care, as if here is no Native problem.

It is absurd to depend on one race to work out the other's salvation. The European races exerted energy, invincible determination, fixed their purpose, then death or victory. Why, their sacrificed toil?"

The Coloured People in the Transvaal suffer no voting disease as yet; let us then watch against the grafting and designing of any self-seeker among us, who would capitalize and utilize the innocence of those whom they are professing to uplift.

To the fair-minded, rather let us try and break down the hateful barriers of race and colour prejudice in South Africa.—Yours, etc.,

F. J. SMITH.

LIFE BLOOD MIXTURE. OKA TYSON WEGAZI.

Lomuti unamandhla kakulu. Mayelana negazi elibi uyakulupalisa unike amandhla emitanjenji yegazi. Unosizo kakulu ekuvuvukeni ko mzimba, welapa Unlambo, Kuzozonke izifo zesikumba negazi lomuti unosizo kakulu. Inana lawo:—

Elineane, 3/6. ngqospi 4/6.

Elikulu 6/6. ngqospi 8/.

Sinyo eminye eminingi imiti ye nhlolo ngenhlolo zezifo. Bhala utumele amapepa emiti yetu.

ERNEST TYSON.

Umkemi Wohlanga,

291 and 293, Point Road.

DURBAN.

CROWN PRINTING WORKS

HIGH CLASS PRINTERS.

MEMO. HEADS
 INVOICES
 STATEMENT FORMS
 HAND BILLS
 POSTERS
 NEWSPAPERS
 MAGAZINES &
 All Kinds of Printing.

SPECIAL TERMS TO MEMBERS OF THE I.C.U.

133, Warwick St. DURBAN

ulations." is, the magistrate's judgment with costs, and the case merits.

Madness

ly in the Free State and law into their own hands. The Native organisation resolutions have been for the expulsion of is, of course, mere folly, their own mythical animal

ned the farmers not to powers have been vested of the Native Administration part of the public would authorities to curb the if he means to make out U.U. are agitators who stir races, then he has a long uphold that contention, ot. Administration Bill is going gagging of Native protest application or demand our, then the Government est, because not even the submit to such injustice. estion—a question which eration and consultation ns. Other methods are riment of the inventors of ent time the whole of the and do not deserve such

cialists at the recent Kazerne they are not dealing with men who are anxious Had the Kazerne Natives e doubt Mr. Glynn would discuss the matter of their amicably settled. approach Mr. Glynn in an ether representations could wages to Natives employed

Humbug

wanted was revolution and shed (to further their own nptible ends), but the conational methods of the e, even in the case of Mr. lie's ban, knocked the botout of their plot.

Communist evening schools and of misguided and rant Native dupes sit night-tening to the most damndoctrines imaginable. There dea is drummed into their s that their duty on earth subvert all that is law and e. Their big boss knows no matter how inequitable ndemocratic a law may be, ng as it bears the Governor-al's seal, it must be obey- But had laws, we are told, sometimes broken in order ave them done away with. the Communists and their duke Bunting kindly start king a few of these bad laws a first instalment of their chical programme? I don't ak! They love their skins much! They want those s who sit in their night ools to do it.—Yours, etc.,

WELLINGTON SIZA.

ya, Transkei. .S.—I was a resident of Jo- nesburg last year, so I w what I am talking about.

A DENIAL.

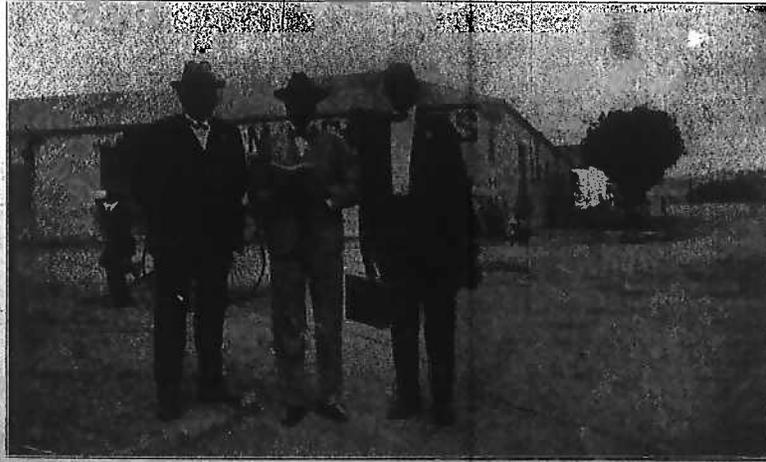
Comrade Keable 'Mote, Pro- vicial Secretary, Free State, s asked us to deny the re- arks attributed to him by the ropean Press to the effect at he reads nothing but Com- nist literature.

In a short crude note to us, he nns everything Communist, d speaks of a "deliberate srepresentation and reptile nfection, hallucination of a que of hired hacks whose icy is to divide and rule the ational Council of the I.C.U."

Mr. Clements Kadalie in London

EDITORIAL BOARD. "WORKERS' HERALD"

It must be noted that these three Comrades hold dual positions for the sake of economy.



From Left to Right: SAM DUNN, Manager, "Workers' Herald." CLEMENTS KADALIE, Editor, "Workers' Herald." H. D. TYAMZASHE, Sub-Editor, "Workers' Herald." Acting Provincial Secretary, National Secretary, Complaints and Research Secy. (Now Acting Editor.)

"A.F.B." writing to the "New Leader" about Mr. Kadalie's presence in Europe, says:—

"An interesting visitor to London this week has been Clements Kadalie, secretary of the Native Trade Union organisation in South Africa. The 'Imperialism' Committee of the I.L.P. has for some time been helping his Union in a number of ways, and Kadalie's first action on reaching London was to visit the I.L.P. headquarters at Westminster. He is a splendid-looking man, six feet high and broad, and the smile of his white teeth with the background of his ebony face and hair is dazzling. He speaks perfect English, and one has only to be with him a short time to understand his success in building up the largest Union in South Africa. Kadalie was only in London 24 hours, and left on Tuesday for the I.L.O. Conference at Geneva, which he is attending as an unofficial delegate (because of the unwillingness of the South African Government to decide between the rival claims of the white and coloured Unions), but is returning to this country in July, when he hopes to address meetings throughout the country under the auspices of the I.L.P. In August he will attend the meeting of the I.F.T.U. in Paris, and after studying the Labour Movement on the Continent, visit America. Can the I.F.T.U. perform the difficult task of healing the breach between the South African white and coloured Unions? The effects of the breach are disastrous both in Africa and internationally. The British Labour Movement might also do something. Next year the Commonwealth Labour Conference is to meet in London. I believe that at the last conference two years ago only the white Labour Movement of South Africa was represented. Cannot an effort be made to get representatives from both for the gathering next July?"

TO ADDRESS MANY MEETINGS.

Mr. Clements Kadalie, who is now in London, will embark on an extensive campaign of meetings in London and throughout the Provinces of Great Britain.

"I don't know how many meetings I shall address here," he told our correspondent, "but for the next six weeks I shall be addressing meetings to enlighten the British Labour movement on the conditions which govern Native labour in South Africa. I intend particularly to emphasise the relations existing between the Native worker and the European. We feel that in the past the British Labour movement on the industrial side has taken far too little interest in the subject races which form so large an element in the life of South Africa."

Mr. Kadalie is receiving the co-operation of the I.L.P. in England, and they are drawing up his programme. He told our correspondent that he will go to the Paris International Trade Union Congress, and after that he will tour Belgium, Holland, Germany and Austria, in all of which countries he will hold meetings. He will then go to America for a month's tour, and after that will return to South Africa.

"I have just come from Geneva," he said. "I attended the International Labour Office Conference as an unofficial delegate. As a result of my visit I hope that the position of South African native workers will become a matter of international importance. In the past this has been far from the case, but next year it is likely that we shall be officially represented at the International Labour Conference."

Mr. Kadalie who said that

the I.C.U. is stronger than any white trade union in South Africa, added: "I came here because I feel that the comrades know very little of our needs and aspirations."

"It will be our fault if we are unrepresented," Mr. Kadalie said in his cable to Headquarters in Johannesburg, and he continued by stating that if the I.C.U. had a larger financial membership it was implied that the Government would appoint a representative from the I.C.U. in future.

There had been an explicit declaration from members of the International Labour Organisation that all races should share equal privileges at Geneva.

Mr. Kadalie stated further, in his cable that he believed that his presence at Geneva had brought African labour into the forefront, and internationally had found the I.C.U. many friends.

A CORDIAL WELCOME.

Miss Winifred Holtby, one of the best-known women members of the League of Nations Union, has written from Elgin Avenue, London, to Mr. Clements Kadalie stating how he will be received in England.

The Secretary of the I.C.U. was prevented by illness from sailing on the original date, and writing of this, Miss Holtby states: "We were looking forward to receiving you. The South African International Labour Party sent a party to the boat to receive you, and I was at Waterloo Station to take you to Mr. Fenner Brockway, who has made arrangements for you to meet a number of people who might be useful to you at Geneva."

Needless to say, we shall be very pleased to do what we can for you when you arrive. There are a number of people here who are already interested in the reports of the I.C.U. and who might be of service to its work, both in London and Geneva. So, if you do find yourself able to come please let us know, and we will do our best to see that your time is not wasted."

This communication is of added interest in view of the cable just received by the I.C.U.

New Native Journal

We welcome the appearance of a new Bantu journal, "Udibi," in Durban. Our new contemporary is a six-page crown pink sheet folded through in half, and published by Comrade S. Dunn in his capacity as Acting Secretary, I.C.U. African Workers' Club.

The paper is profusely interspersed with photographs of individuals and groups of Abantu. Edited by Mr. A. W. G. Champion at present, the paper's policy will be to "guide the interests of workers." From our point of view our new "Comrade" is more of a social critique than anything else.

We heartily welcome "Udibi," but we have to extend a piece of fatherly and comradely criticism and that is:—"We would like to see 'Udibi' express and expound Trade Union, and not entirely social problems." With this criticism we give our contemporary the blessing it deserves.

A Demand for the Increase of Wages

The Railway workers are dissatisfied entirely with the wages they are now earning. There is a movement afoot here for the increase of wages. I think the Railway workers will not delay in handling this matter through the right channel in order that victory be procured. Action in this matter is badly required sooner or later. My fellow Railway workers will be doing good to themselves in fighting for the advancement of this struggle. The present state of affairs has become most intolerable.

Oh, Africa Awake!

P.O. Box 6211 Telephone 4326.

E. SHEINUK, Cycle Merchant
Wholesale and Retail.
Stockists of New and Second-hand Cycles and Accessories. Tradesmen Cycles for Hire. Cycles sent on Easy Terms.
REPAIRS A SPECIALTY.
136, COMMISSIONER STREET JOHANNESBURG.

The Use of Time

The wheel of time is rolling its ceaseless course and therefore it waits for no man, so that a good start to a day's work or to the hour's work gives us a tremendous feeling of satisfaction and happiness.

Our life is made up of childhood, youth, manhood and old age. Childhood is the time for growing, storing health and for acquiring knowledge and also for forming habits. Youth is the time for learning (if any chance) a trade or a profession. Manhood is the time for our life's work. Age is the time for rest, when all the powers of the body are enfeebled, shaky and spent. There is time for everything in life, and every duty should be attended to at its proper time, hence the old saying, "A stitch in time saves nine."

Some of our young men are apt to be in a position of a man who, with a long day's work before him, oversleeps himself, and so is late for everything all day. Think what you will, young men, the truth remains, that time and tide waits for no man, therefore, unless you make the best use of your time, you will regret your lost opportunities. Never put off for to-morrow what can be done to-day.

Remember the I.C.U. is there to help those who clamour for help and to put the economic world on a sound footing for you, yet how seldom do you consider this. Picture the time when the countless masses of Africa will unanimously stand together for the complete obliteration of repression—the economic world.

RICHARD TSHABALALA.
6, Market Street, Johannesburg.
[The writer of this "pulling" article is a twenty-year-old member of the I.C.U. who is now employed at Headquarters as a stenographer. No doubt he is a "comrag" man. Fire away, sonny, and lead the masses in bold, but constitutional, fray—Ed., "W.H."]

Exploiters Exposed by Their Own Kith & Kin

What is now known as so-called I.C.U. agitation has been exposed by Mr. Luscombe, of West Brook, who declared that through the poll tax the Native had to pay probably one-sixth of his net income for the privilege of living here, while the coloured men getting the same pay and doing the same work was exempt. This was a grave injustice, especially seeing the Native was directly taxed without representation in Parliament. In most cases the Native could not pay, and the farmer, to save his servants from gaol, paid the tax. If the Government wanted more money to spend let them tax the farmer direct. If the Natives were gaoled for non-payment the taxpayers had to pay for their keep. Mr. Harry Archer, of Fendale described the tax as one of the most iniquitous the world knew and inveighed against taxing the most valuable asset the farmers have. Without the Native they would be nowhere. The way Natives and poor whites were taxed through the Customs, chiefly on cheap blankets, was an everlasting disgrace to our civilisation. Was it impressing the Native with our superiority to single him out like that? Let them be honest and admit that the Native was not being paid adequately for his service rendered to the country. The tax was class legislation of the worst sort, and imposed simply because the Native was a "skepsel" who could not help himself. He saw a great danger ahead, as the minds of the Natives—north, south, east and west—were being greatly disturbed, while formerly they were absolutely complacent and satisfied, bowing to the country's laws. "We have got to see justice meted out to those who are not in a position to have their views voiced in Parliament."

It is absurd to depend on one race to work out the other's salvation. The European races exerted energy, invincible determination, fixed their purpose, then death or victory. Why, their sacrificed toil?

The Coloured People in the Transvaal suffer no voting disease as yet; let us then watch against the grafting and designing of any self-seeker among us, who would capitalize and utilize the innocence of those whom they are professing to uplift.

To the fair-minded, rather let us try and break down the hateful barriers of race and colour prejudice in South Africa.—Yours, etc.

F. J. SMITH.

LIFE BLOOD MIXTURE.

OKA TYSON WEGAZI.
Lomuti unamandhla kakulu. Mayelana negazi elibi uyakulubalisa unike amandhla emitantinye yegazi. Unisozu kakulu ekuvuvukeni ko mzimba, welapa Umlambo, Kuzozonke izifo zesikumba negazi lomuti unisizo kakulu. Icana lawo:—
Elincane, 3/6, ngeposi 4/6.
Eliluku 6/6, ngeposi 8/-.

Sinayo en inye eminye imiti ye phloho ngenhlobo zezifo Bhala utumcele amapepa emiti yetu.

ERNEST TYSON,
Umkemi Wohlanga,
291 and 293, Point Road, DURBAN.

CROWN PRINTING WORKS

HIGH CLASS PRINTERS.
MEMO HEADS
INVOICES
STATEMENT FORMS
HAND BILLS
POSTERS
NEWSPAPERS
MAGAZINES &
All Kinds of Printing.

SPECIAL TERMS TO MEMBERS OF THE I.C.U.

Advertise in the Workers Herald.

133, Warwick St. DURBAN

News of the Capital

By DOUGLAS NGCANA,
Ex Branch Chairman, I.C.U.

It is true that there was a time when Pretoria could really be called the stronghold of the I.C.U. Comrade Thomas Mbeki, to our regret, was then transferred to Johannesburg. This to a great extent created a state of dissatisfaction among the rank and file. Some of our members were of opinion that the Head Office was by this action unfair toward this branch. Even the office had to be closed. Things stagnated. The masses slacked. But if the truth must be spoken as from the 19th June things changed radically. It was on this very day that our Provincial Secretary delivered an address that changed the whole of Pretoria. I may also point out that not only did the Coloured and Native workers attend but there was a good number of interested Indians and also a few white workers. The Provincial Secretary attacked the Bond most vigorously on the grounds that it is the very body that is responsible for the line of demarcation between these two sections of the community.

Our new office has now been opened, and our new Secretary, Comrade George Fredricks, seems to be very busy indeed. The masses seem to view the new arrangements of the Provincial Secretary with high appreciation. The future is very bright as far as the great administrative capital is concerned. The appeal for a million membership before 1928 will no doubt be supported by the African workers of this branch.

WARNING TO NATIVES WHEN SHOPPING.

A correspondent writes as follows:—

"There are certain unscrupulous firms of shopkeepers who are in the habit of cheating Natives in the following manner:—

"A blanket, for instance, valued at say 20/- is offered at 10/-. The Native agrees to buy same at the price quoted, i.e., 10/-, and hands over the money. The unscrupulous storekeeper then says the real price of the blanket is 20/-, and that he (the Native) must bring another 10/- before he can take it (the blanket) away. This is neither fair nor just and is compelling a man to pay more for an article than he intends and also paying more than what he considers the article is worth.

"Another way of cheating is in giving wrong change to people who are uneducated and unable themselves to calculate the amount they should receive after deducting the price of the article.

"The people are advised to deal only with firms of good repute and take possession of the goods before parting with the money; also to have the exact amount of money for an article before purchasing."

[All we can say is that a man who allows himself to be cheated in the manner above described must be a real simpleton.—Ed., "W.H."]

NO "COLOUR BAR" IN COURT.

Edward James Morgan was found guilty recently at the Rand Criminal Sessions of living on the immoral earnings of a woman, and sentenced to 12 months' imprisonment, and warned by Mr. Justice Krause of the indeterminate sentence.

Mr. Riessik (defending) had asked that Natives should be excluded from the Court. The Judge, however, pointed out that this was a public Court, and he could make no distinction of colour.

The Day

To the Editor, "Workers' Herald."

Sir,—May "I, through the medium of your columns, express my unbridled admiration at the nobility of spirit displayed at the Seventh African Labour Conference, by delegates who attended the Congress held at Durban on Friday, the 15th April, 1927.

I have read the report of the Seventh African Labour Conference with great interest, and I am short of a vocabulary of some fat words to congratulate the sons of this Dark Continent for the unique step they have taken to show the Dutch oligarchy that the black man's docility does not spell his stupidity. A cursory glance at the resolutions passed by the Congress is enough to make one believe that the dawn of better times is not far distant, and "Tyam" the reporter, is in our high esteem—Good old "Skomo."

I am not being carried away by flights of imagination and fantasy when I say that in my mind I can picture a time coming within a few ages from now, when a great change will come over the Bantu races. Our salvation, which is in our hands, will be brought about by the brave deeds of the I.C.U.

The black man does not ask for much. All he asks for is justice in this land of his birth. The black workers are the backbone of South African industry, and they are, therefore, entitled to consideration.

The policy of repression introduced by the Dutch oligarchy will, I am afraid, bring about disastrous results to the Capitalist himself. This selfish policy, which tends to keep the black man in poverty, will inevitably re-act on the Capitalist himself. He cannot, under any set of circumstances, keep the black man down in the gutter without keeping himself there too.

The International recognition of the I.C.U., viz., its affiliation to the I.F.T.U. at Amsterdam and its relation with the Independent Labour Party of Great Britain, is undoubtedly what has prompted General Hertzog and his colleagues to steam-roller the iniquitous Sedition Bill.

The Pact Government, which has the reins of power, is so blinded by the stigma of colour prejudice that it cannot see the bad results of the iniquitous laws.

Let us all ask the Almighty to be with our sect, Clements Kadalie, on his way across the stormy seas.

May the sun never set on Mr. Kadalie, who has, on his shoulders, the responsible task of fighting for the emancipation of the African proletariat.—I am, etc.,

"OLD TIMER."

Middledrift (Cape).

IF YOU WANT A PERFECT SUIT

GO TO

Gangram

LIMITED

HIGH-CLASS TAILORS

44 & 46 Queen St.

DURBAN

The Book Shelf

Two important books on the black man and his welfare have appeared within the last two months. These are Lord Olivier's "Anatomy of South African Misery" and Professor Jerome Dowd's "The Negro in American Life." Both of these books I have found on my list of volumes to be added to our library as soon as funds permit. In the meantime I will select a few extracts—from the American book first, as Lord Olivier's book is very much quoted in other papers.

Anything more comprehensive of negro life and origins, its disabilities, hopes and fears, its characteristics, both weak points and strong, than Professor Dowd's book it is hard to imagine. As a reference book it would be even more valuable than as a piece of literature; the canvas is too wide for a high literary finish. Nor does one ask for that; anyone having the interests of the black people at heart and wishing to know every aspect of their life in America will keep this book for its practical uses alone.

"The Negro in America" runs to six hundred crowded pages and is divided into nine parts, clearly classified under such headings as:—Historical Background: The Negro since the Civil War (of America): The Negro in the World War: Negro Migration: The Negro in Literature and Art: Proposed Solutions of Negro Problems: Future of the Negro: Paths of Hope. From this big background I propose to take material for this and two following articles, pending the time when members find the book in the Reading Room.

From the Preface by the author:—

The question of race relationships is one of the greatest of social questions. Throughout history there have been no influences more determinative of the character and direction of human societies than those of racial contact and conflict, of racial fusion, and of inter-change of racial cultures. Not only the greatest exaltations, but also the greatest downward plunges of human societies, have come from racial contacts. The first step in the direction of goodwill and co-operation among the races of the world is that they come to know each other. In the high schools and universities of our country there should be courses offered dealing with the culture and contributions to civilisation of the several great races of the world, especially of the races living under our flag. The study of races and race culture is one of the most broadening and elevating branches of human inquiry, if we are able to lay aside prejudices and seek in each race its genius and its service in the forward march of civilisation.

The Negro in Economic Life:— It is not uncommon for Negro leaders to speak frankly of the weaknesses of their race. William E. Holmes, president of the coloured college at Macon, Georgia, said, at one of the Workers' Conferences at Tuskegee, that "at the present time we furnish a larger number of loafers than any race of people on this continent."

If this evidence were not sufficient to convince one of the Negro's propensity to loaf, additional inquiry would disclose the fact that charity work throughout the South is mostly a matter of relief to people of colour and that an amazing number of them are buried at public expense.

However, when all the facts are taken into consideration, it will not be at all manifest that the Negroes are as lazy and thriftless as a superficial view would lead one to believe. There are a number of facts which would strongly support the theory that the Negroes are constitutionally no more lazy

than any other people. As longshoremen they are unsurpassed for energy and speed, and as workers in fertilizer and tobacco factories or for construction companies they set a pace which men of any other race find it difficult to keep up with. It is a common observation that Negro women as cooks, and Negro men as waiters in private homes, in hotels, and on dining cars work with astonishing snap and dexterity. And, when it comes to cake-walks and dances, no other race can even equal them for spirited action and endurance.

While the Negroes, upon the whole, spend a lot of their time in idleness and vagabondage, they do so from lack of proper stimulus and not from innate apathy. They may not respond as sensitively to stimulation, nor to the same kind of stimulation as the white man, but wherever the conditions are favourable they display both energy and thrift. On Saturday evenings in the cities throughout the South one may see Negroes lined up at the windows of savings banks and building and loan associations, awaiting their turn to deposit.

Non-Political Rights: Quoted from a Negro author, James D. Corrothers:—

"Some separate cars, especially those on the Norfolk and Western road, are as clean and commodious as the coaches reserved for white people. Even a smoking room is provided. But too frequently the separate Negro compartments are without water, poorly ventilated, small and dirty. Coloured men and women are often required to use the same toilet-rooms; and white men, passing through the Negro car, frequently light their cigars and smoke in the presence of coloured women. Usually only half a baggage car is partitioned off for the use of coloured passengers; and over two or three seats of that the train's newsboy will audaciously spread his magazines, papers and candy, and then sit down on half a seat himself, though coloured passengers are compelled to stand. The conductor will coolly occupy two or three additional seats, checking up his accounts, unperturbed by the discomfort of his passengers. More than once I have stood up while conductors sat and more than once I have ridden weary miles without one drop of water. There was plenty of drinking water on the train, but none in the Negro compartment. Once a kind conductor allowed me to go into the white people's car to have a drink.

"White people, however, are not entirely to blame for the bringing about of these conditions in the South. Rowdy Negroes often board the train, full of bad liquor and bent upon a fight. They sit down and drink more whisky, lurch through the car, insult respectable men and women, and make themselves not only nuisances but positively dangerous, lurching and obscenely cursing, with pistol or knife in hand. It is no wonder that white Southern legislators have sought by prohibitive laws to protect their own men and women from such disgusting and dangerous displays of black savagery as this. Nevertheless, it is manifestly unfair to compel decent and intelligent coloured people to be herded in a car with such creatures, unprotected, without human accommodations, and insulted by every ruffian on the train, whether white or black, simply because their faces are dark.

WORTH OF NEGRO TROOPS. Quoted from an American Officer:—

"If I were to join the army again, I should like to serve with coloured troops. They are so cheerful and willing, and they march so well. They are the theatrical effect of the 'dark'." "What a simple lot of fellows are these dark-skinned beasts of ours!

"If I were to go fighting again I should like to serve with them, too; but it must be realised that this is a very different proposition. I should like to have the power to raise a body of Negro troops. They should be picked men, and then picked again. To get non-commissioned officers for a company, those of a battalion would be combed over, and these sergeants and corporals, when chosen, would be under close observation. In fighting qualities the average of the coloured race is not as high as that of the whites; but given the picked men, and their thrice-picked leaders, with officers who understand their weakness and strength, the result would be a body of troops that would shed great glory on their race. . . .

"Men of the South, who face the race question bitterly, and men of the North, who wash your hands of it, remember that races develop slowly! A few years ago these men were slaves in cotton fields. A few years before that they were children in the jungles of Africa. They are children still. The race question is a topic far beyond the scope of this paper; yet, in considering it, let the white citizen remember the lovely traits of his coloured brother. We have so much in power, prestige and development which they have not. We inherit an independent spark, fostered through ages of war and upward groping. Let us hold out our hands and open our hearts to these wonderful boys who move among us, remembering that white and black lie side by side in the fields 'over there.'"

A poem called "Sympathy," by the famous Negro poet, Paul Laurence Tembar, who died in 1906, aged 34. He began life as a lift-boy:

I know why the caged bird beats his wing
Till its blood is red on the cruel bars:
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;
And a pain still throbs in the old, old scars
And they pulse again with a keener sting—
I know why he beats his wing!

I know why the caged bird sings, ah me,
When his wing is bruised and his bosom sore—
When he beats his bars and he would be free;
It is not a carol of joy or glee,
But a prayer that he sends from his heart's deep core,
But a plea that upward to Heaven he flings—
I know why the caged bird sings!

A poem by a Negro poetess, Ethyl Lewis.
THE OPTIMIST.
Never mind, children, be patient awhile,
And carry your load with a nod and a smile,
For out of the hell and the hard of it all,
Time is sure to bring sweetest honey—not gull.

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. Order through your Branch to-day, or direct from Publishers, P.O. Box 1594, Durban. Cloth Edition, 5/3, Post free. Paper Covers, 1/8, Post free.

Out of the hell and the hard of it all,
A bright star shall rise that never shall fall;
A God-fearing race—proud, noble and true,
Giving good for the evil which they always knew . . .
So dry your wet pillow and lift your bowed head
And show to the world that hope is not dead!
Be patient! Wait! See what yet may befall,
Out of the hell and the hard of it all.

Quoted from an article by W. E. Burghardt du Bois:—
"Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of their aristocracy of talent and character? Was there ever a nation on God's fair earth civilised from the bottom upward? Never; it is, ever was, and ever will be from the top downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up to their vantage ground. This is the history of human progress; and the two historic mistakes that have hindered that progress were the thinking, first, that no more could ever rise than the few already risen; or second, that it would better the unrisen to pull the risen down."

"I would not deny, or for a moment seem to deny the paramount necessity of teaching the Negro to work, and to work steadily and skillfully; or to seem to depreciate in the slightest degree the important part industrial schools must play in the accomplishment of these ends, but I do say and insist upon it, that it is industrialism drunk with its vision of success to imagine that its work can be accomplished without providing for the training of broadly cultured men and women to teach its own teachers, and to teach the teachers of the public schools. . . .

"Education ad work are the levers to uplift a people. Work alone will not do it unless inspired by right ideals and guided by intelligence. Education must not only teach work—it must teach life. The Talented Tenth of the Negro race must be made leaders of thought and missionaries of culture among their people. No others can do this work and Negro colleges must train men for it. The Negro race, like all other races, is going to be saved by its exceptional men."

The May number of "Opportunity" is now in the Reading Room. It is a finer production than any South African periodical and is on a level, indeed, with some of the best English cultural magazines. That in itself is a direct encouragement to all of the darker races.

THE TWO POLICIES. Undoubtedly we are increasing the efficiency of the African. But are we directing it aright? There are roughly two policies held by the Europeans in Africa on the Native question to-day: Development and Repression. Both are generally held chiefly as a means to the progress of the European. Perhaps it is natural that the Native sees them from a different angle.

I was present at a Native debate at Cape Town when the opinion was expressed that the only satisfactory solution of the 'Native Question' would be the withdrawal of all white people to the place whence they came. On the other side I have heard extreme white 'Repressionists' seriously suggest that the only salvation of South

Read and Advertise in the WORKERS HERALD.

J. B. & H. GOW, Cheapest and Best for PICTURE FRAMES & PHOTO ENLARGEMENTS.

GRAMOPHONES & SEWING MACHINES REPAIRED.

Skilful Workmanship. Estimates Free. 78, HANOVER STREET, CAPE TOWN.

Africans

In an article in the London "Star" Mr. William J. Clissold, of Bechuanaland, says:—
"When seated comfortably in an express train, have you ever speculated about where you might find yourself if the driver went mad, or the train were derailed? I have experienced such a sensation in Africa when watching a large body of Natives working in the mines or at the docks. These sweating, multitudinous brown beings form the real power that enables white civilization in Africa to take its ease and advance in comparative luxury. But what if, one day, the same power were directed towards destroying, instead of supporting, white civilization? And what guarantee has the white man that it will not? Then the very skill and unity—Europe's magnificent gifts of Africa—will prove instruments of destruction.

It is a thought to appal! For Africa's strength is not her gold or diamonds, or ivory, but her people. We are extraordinarily slow to realize this simple fact. But gradually the worth of the Native is dawning on the minds of many white people, and those who know him best are making the discovery first. The wisest magistrates, teachers and missionaries unite in praising the adaptability and capacity which, given the chance, can turn an African, even in one generation, from a savage to civilised man.

Probably such a phenomenon has never been seen before. I have talked to an African chief who might, but for his colour, have been a member of Parliament or a diplomat. Yet his childhood was spent in herding cattle on the veld. Imagine a Dorsetshire peasant being transformed similarly!

THE TWO POLICIES.

Undoubtedly we are increasing the efficiency of the African. But are we directing it aright? There are roughly two policies held by the Europeans in Africa on the Native question to-day: Development and Repression. Both are generally held chiefly as a means to the progress of the European. Perhaps it is natural that the Native sees them from a different angle.

I was present at a Native debate at Cape Town when the opinion was expressed that the only satisfactory solution of the 'Native Question' would be the withdrawal of all white people to the place whence they came. On the other side I have heard extreme white 'Repressionists' seriously suggest that the only salvation of South

Read and Advertise in the WORKERS HERALD.

J. B. & H. GOW, Cheapest and Best for PICTURE FRAMES & PHOTO ENLARGEMENTS.

GRAMOPHONES & SEWING MACHINES REPAIRED.

Skilful Workmanship. Estimates Free. 78, HANOVER STREET, CAPE TOWN.

Ngolla ho rona u kepe lipampiri tsa mofiana u tlo bale lihlahle tsa rona laofana. Bolela lebitso la pampiri ena ha o ngola.

Africans' Patience Not Eternal.

Nemesis Coming

In an article in the London "Star" Mr. William J. Clissold, of Bechuanaland, says:—

"When seated comfortably in an express train, have you ever speculated about where you might find yourself if the driver went mad, or the train were derailed? I have experienced such a sensation in Africa when watching a large body of Natives working in the mines or at the docks. These sweating, multitudinous brown beings form the real power that enables white civilization in Africa to take its ease and advance in comparative luxury. But what if, one day, the same power were directed towards destroying, instead of supporting, white civilization? And what guarantee has the white man that it will not? Then the very skill and unity—Europe's magnificent gifts of Africa—will prove instruments of destruction.

It is a thought to appal!

For Africa's strength is not her gold or diamonds, or ivory, but her people. We are extraordinarily slow to realize this simple fact. But gradually the worth of the Native is dawning on the minds of many white people, and those who know him best are making the discovery first. The wisest magistrates, teachers and missionaries unite in praising the adaptability and capacity which, given the chance, can turn an African, even in one generation, from a savage to civilised man.

Probably such a phenomenon has never been seen before. I have talked to an African chief who might, but for his colour, have been a member of Parliament or a diplomat. Yet his childhood was spent in herding cattle on the veld. Imagine a Dorsetshire peasant being transformed similarly!

THE TWO POLICIES.

Undoubtedly we are increasing the efficiency of the African. But are we directing it aright?

There are roughly two policies held by the Europeans in Africa on the Native question to-day: Development and Repression. Both are generally held chiefly as a means to the progress of the European. Perhaps it is natural that the Native sees them from a different angle.

I was present at a Native debate at Cape Town when the opinion was expressed that the only satisfactory solution of the 'Native Question' would be the withdrawal of all white people to the place whence they came. On the other side I have heard extreme white 'Repressionists' seriously suggest that the only salvation of South

Africa lies in the complete segregation of Native Africans in the barren regions of the desert where the Europeans cannot live.

Even the new legislation, which is euphemistically known as 'Differential,' and which gives the Government the right to forbid Natives to engage in skilled trades, is really Repression in disguise.

LORD OLIVIER'S WARNING

And here it is interesting to read the quotation from a South African letter which Lord Olivier prints in his recent volume, 'The Anatomy of African Misery': John Murray:

"The attitude of the colonists is obviously suicidal. They rely solely on machine guns for their supremacy. All the labour of the country is performed by Natives. The whites are degenerating very quickly; they have been morally defeated by the Native's power of suffering, by his tenacity of life, and, lastly but most importantly, by his sense of humour."

The concluding words of Lord Olivier's masterly study are also worth pondering:

"If the attempt to maintain the repressionist and colour bar policy is persisted in, it is not the Natives that in the long run are likely to be defeated. It is not they, but the whites, that have shown the first symptoms of degeneration—a degeneration entirely due to their own perverse social theory. . . The Native remains robust and virile, he can live on much less than the European, he increases faster in numbers. He is at present desirous and disposed to adapt himself to the life of the European community . . . but, although his patience is long, it is not likely to prove eternal in the face of the repressionist policy of which the Colour Bar Law is so outspoken a declaration."

As an example of this 'repressionist' policy, I may instance the refusals of two garage owners to train my extremely intelligent Native servant as a motor mechanic. 'We do not believe in giving the Black the White Man's job.'

THE SOLUTION.

The only solution of this tremendous problem would be to find some overmastering interest which, by appealing to what is common in human nature, would weld Black and White in one absorbing aim. That is really what the League of Nations stands for. Some might call it the 'Religion of Humanity'; I should myself prefer to call it the Religion of

the Divine-in-Man.

Native Africa is eager to welcome such a claim. The African who has not been vitiated by association with what is worst in white civilization agrees with the Psalmist that it is 'the fool' who 'said in his heart, There is no God.' And with this universal instinctive faith goes a tremendous respect for human nature as such. Our modern 'callosity' towards individuality is to the African a sign of degradation.

Only by recovering these two things—faith in the divine and respect for the human—will 'alamity be averted.' Whatever their shortcomings, this at least is the aim of Christian missions.

A RELIC OF LIVINGSTONE.

A few miles away from my own lies the ruin of the house of one who gave his life for Africa—David Livingstone, remembered and revered still by the old men of the Bakwena tribe.

"Why do not more Bakwena men become Christians to-day?" I asked one of them.

"Because of the example of unbelieving white men," was the answer.

I felt ashamed, for I knew it was not only the failures of 'unbelieving' white men, but also those of 'believing' ones like myself, which have done and are doing such cruel harm to Africa to-day. On Livingstone's tomb in Westminster Abbey is inscribed his last message to the world: 'May Heaven's rich blessing descend upon all . . . who shall help to heal this open sore.' He referred, of course, chiefly to slavery as he knew it, practised by Arabs and Natives alike. But though this kind of slavery is practically ended, its spirit lives in modern social conditions all over Africa to-day.

General Hertzog, answering the protest signed by the heads of most South African Christian bodies against the Colour Bar Bill, designated the missionaries as 'a contemptible class of persons who should not be here.' What Africa needs above all to-day is a few more 'contemptibles' of the calibre of David Livingstone."

OA HOHLOLA NA?

Se k'a senya methapo ea metso oa hao ka ho ntsa sehohlola seno se u khathatsang. Reka Chamberlain's Cough Remedy e tla folisa sefuba se bakang se hohola seno. Se rekisoa mavenkeleng ohle.

"Izindaba Zabantu" Placed in the Soup by Political Pope!

FOUNDATIONLESS STATEMENT MADE BY NCWANA WITHDRAWN.

A simple-minded man is a man who cannot mind his own business, with the result that he always puts his head into a hornet's nest.

The Editor of the Marianhill Native paper, "Izindaba Zabantu," has been compelled to publicly withdraw a foundationless statement written by Ncwana in his paper. The article touched on the character of girls who are members of the I.C.U. in Durban. This statement might have landed our fussy contemporary in the Civil Court, and for all we know the matter may still go to the courts unless "Izindaba Zabantu" publishes a clear apology, and not a sort of shy withdrawal.

The withdrawal of this untrue statement was not made voluntarily. The Acting National Secretary of the I.C.U., Comrade A. W. G. Champion, wrote the publishers of "Izindaba Zabantu" a letter on the 7th May in which he demanded a withdrawal of this statement and a public apology. Had they been able to substantiate Ncwana's statements they would have been in a position to ignore Mr. Champion's letter. But they were not, and they have Ncwana to thank for that. Perhaps they now know what importance to attach to his wearisome rigmaroles.

We would not have written on this matter, but we have merely done so to expose Ncwana's irresponsibility, and to show how easily he jumped over the head of "Izindaba Zabantu's" young man.

And, by the way, in a recent issue of the same journal this same political pope asks if he were not an important person, how did it come about that the I.C.U. Congress suspended its business in order to allow its officials to refute a statement he had made in one of the Durban European dailies.

The reply is that he is a political danger to the Native people, therefore it was necessary to repudiate his statements in the same manner as the Christians have set aside a certain time to expose the nefarious exploits of Beelzebub.

KROONSTAD.

Another comrade from Kroonstad sends us a long report with regard to Mr. Champion's recent meeting there. But as the article is written in unprintable English and single-spaced, leaving no room for corrections, we have sent it to a place where it is beyond praying for.

Downfall of White Supremacy in Africa Ex-Kaiser's Views.

France, through her honesty and fairness in dealing with her African colonies, is bringing about a downfall of white supremacy, declares a copyrighted article appearing in Hearst papers, and attributed to the former Kaiser, who is now exiled at Doorn, Holland. African race consciousness and greater liberty and freer development will contribute to the white man's fall, and will, in time, involve the civilized world in racial unrest. The article follows:

"Before the world war Africa was considered by the western powers as just so much space wherein European nations could expend their excess energies in colonial expansion. It was popularly divided into three parts, the one consisting of the wide stretches north of the Sahara and the others made up of the tremendous spaces of the desert, the steppes in the centre and the jungles to the southwest.

"The first, facing Europe across the Mediterranean, was connected with our continent by bonds of civilization more than several thousand years old, while the second, flanked by the Atlantic and Pacific oceans, had been opened to European penetration but recently, and as yet only partly.

"To-day Africa can no longer politically be so easily divided into different parts, for in the west the French colonial power now extends from the Mediterranean to the Gulf of Guinea, and in the east the British have penetrated to the heart of the Sudan. Africa as a whole has been drawn within the realm of world politics.

PAN-AFRICAN MOVE IS SIGNIFICANT.

"Added importance is lent to the Pan-African movement by the fact that it frequently links up with the Pan-Asiatic movement. This connection is fostered by the prevalence of Islam in both continents, and is strengthened by the continuous immigration to Africa from India.

"During the World War it was France who especially invited her colonial peoples to avail themselves of the weapons of European warfare. And at present France is busy militarizing her whole colonial empire.

"In considering the future of the white people, it is appalling to note that in 1924 France's peace strength standing army of 780,000 men contained 220,

000 coloured troops. And she was prepared to put into the field in an emergency not less than 1,600,000 coloured warriors.

"Now, when we consider that North Africa is developing with incredible speed, thanks to the Trans-Sahara railway, the dangers besetting the British African colonial empire, as well as the European continent in general, become glaringly apparent.

"Another vital factor threatening the white man's supremacy in Africa has been the fallacies of French colonial policies.

"On account of her dwindling birth rate, France has abandoned the colour line. More and more, France permits the natives of her colonial possessions to enjoy the rights of full-fledged French citizens.

"France actually favours mixed marriages. Her new citizenship statutes facilitate the naturalization of foreign born. And by the charity of law, not only legitimate children of French mothers are to be considered French citizens, but also all those children born of alien mothers wherever the tricolour flutters in the wind.

"Attention has often been directed to the fate that overtook Rome on account of a far-reaching bastardization. And experience has shown the extreme preference for all things European on the part of the coloured African half-breed. The mulatto always moves on to the European homeland. He is in striking contrast to the Native, who by dint of his natural strength holds on to the African continent.

UNITED STATES WOULD NATURALLY BE INTERESTED.

"France, therefore, as a result of her colonial policies, is well under-way towards peopling the motherland with negroes without making any real progress towards assimilating Africa's people on Africa's own soil.

"In short, the world will face some day the possibility of an Africanized and bastardized France. This should not only line up all the people of Europe against the French colonial policies, but also the United States. Due to its large negro population, America more than any other nation will be exposed to deep political reactions to the French policies in Africa."

Read and
advertise in the
WORKERS HERALD.

B. & H. GOW,
Cheapest and Best for
**PIRE FRAMES & PHOTO
ENLARGEMENTS.**

**PHONOPHONES & SEWING
MACHINES REPAIRED.**

Efficient Workmanship.

Estimates Free.

**HANOVER STREET,
CAPETOWN.**

S. F. RICHARDS Chemist

273, Berea Road - Durban, Natal

**NO. 2. MAUTLOA KA TA BA
KE MOHLOEKISI OA MADI.**

Moriana ona u hlatsoa madi a sahloekang, u phecola lihloba, le ho hlohlonahla ha letlalo, Theko ke 2/3 ka poso.

Bakeng sa Mathopa, ho ruruha, matetsetso, ho sehoa le maqeba khelohela haaka u sebelise No. 21 eleng sehlare se hulung bohloko, se pheko la ele ka nnete. Theko ke 2/- le 4/- ka poso.

Na u ikutloa u khathetse kapo u tepeletse?

Yuale ntsa nyo oko meleng oa hao ka sa rona sa nyooko, yuala bo tle bo tsebe ho theohela hantle. U tla ikutloa u phetse mele u hlasimolohile ube yualo ka Tsephe. Theko ke 3/- ka poso.

Ngolla ho rona u kope lipampiri tsa meriana u tlo bale lihlahle sa rona kaofela. Bolela lebitso-a pampiri ena ha o ngola.

**NO. 2. USIVE NGE NDABA
UMHLAMBULI WE GAZI.**

Eliyeza likauleza ngokususa konke ukuncola egazini, linyanga ikupu nokurauzela komzimba. Ixabiso yi 2/3 nge posi.

Amatumba, ukudumba, Izivubeko, ukusikwa na manxeba, pambukela kuti usebenzise U No. 21, otsala intlungu ingumpilisi Ixabiso 2/- ne 4/- nge posi.

**UZIVA UNGO DINIWE NO BU-
TAKATAKA KUSINA?**

Ke susa inyongo emzimbeni nge letu lenyongo, ukuze ke uzive ungokululeki leyo, ufane ne Sipulingbokwe. Ixabiso. 3/- nge posi.

Bala ucele amapepa am amayeza, ufunde wonke am-ayeza etu.

Kankanya elipepa xeshikwoni u o da amayeza etu.

BOOKS! BOOKS! BOOKS!

THE WORKERS HERALD,
IMVO.
NEGRO WORLD,
DAYS OF SLAVERY,
DREAMS AND THEIR MEANINGS,
LUCKY FORTUNE TELLING BOOK,
TOASTS AND SPEECHES,
HOW TO SPEAK CORRECTLY.
LOVERS LETTER WRITER,
GENTLEMENS LETTER WRITER.
ENGLISH DICTIONARIES,
PUBLIC SPEAKING,
HOW TO CONDUCT MEETINGS,
HOW TO COOK CORRECTLY,
HOW TO SUCCEED IN BUSINESS.
CORRECT BOOK KEEPING.

Native Books and School Books,
Photographs of Famous Negro Boxers,
The Book of Luck.

What you dont see write for price list to:

JACK BARNARD'S
WELL KNOWN BOOK SHOP.

170, COMMISSIONER STREET, JOHANNESBURG.

ISAZISO

Kwabangamalungu e I.C.U.
Uma uzwa kushisa eqolo, kuze kube buhlungu esinyeni; noma uzwa kuqaqamba emitanjeni yo, kuzalal, ne nzinso zako zinga se benzi kahle zibuhlungu, noma uqumba uncama into eshisayo. Leku kusho ukuti igazi lako selonakala lingenwa umzimba embi kuhle u bize lembiza eye-lapa ukushisa kwe qolo nesinye esibuhlungu NO HHA & 77a Price 7/6 nge post.

Futi uma wake watola isifo esitile kulezi ezingabizwayo: kuhle utole imbiza egeqayo egijima nyago yonke imitambo yokuzala le mbiza ikipa konke ukugcola oku sesinyeni umuntu abuye atole inzalo kahle nje engahlupekanga nansi i NO AAB & 112, price 7/6 nge post.

Uma uhlala ukatazwa isinye noma isinye sako sehlula o don-tela kuhle ubize u AI (umti wesinye esehlula izinyanga) nansi i NO mbbe yawo No. AI CC. price 5/6 nge post.

Uma uzwa unesifubaesinepika, nosi noma usizwa sihlaba, noma uti lapo ugwinayo kube buhlungu kuhle ubize u nombe JJB price 7/6.

Uma unesifuba somoya kuti uma lipendula sibe buhlungu ngikweluleka ukuba ubize u No. u JJA, price 7/6 nge post.

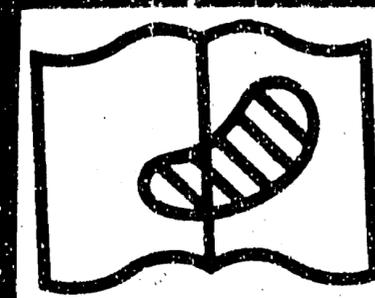
Uma umzimba wako uvama izi londa nokuqubuka nezinduna nobuse obulufipa umti obugeza bube mhlope biza u NOB & B, price 5/6 nge post.

Uma uhla ukatazwa inyongo isigewele izibindi ingapeli isigewele wo wonke umzimba biza u No. LI & N, price 4/6 nge post.

Uma unomntwana ekatazwa ubuhlungu enqamkile, enezibhobo, ene pika, e kefuzela ekohlala noma ehlala ehlanza kuhle ubize U NO. 4 & B, price 5/6 nge post; uma egula kakulu epelelwa amandhla umntwana ehla elele umzimba wake utambile ku gewele imbi esiswini kuhle ubize u No. 5 & B, price 5/6 nge post.

Uma umntwana ezibinya e nezilo zimhlupa njalo esiswini ku ngahluhle ubize u No. 6 and B, price 2/6 nge post; noma impi umti unga utola uma utumela imali nge postal order ku

THE HERBS DEPT.,
37, Queen Street,
DURBAN, NATAL.
e hoteli kwa Dube etekwini.



Africans' Patience Not Eternal

Nemesis Coming

In an article in the London "Star" Mr. William J. Clissold, of Buchananland, says:—
 "When seated comfortably in an express train, have you ever speculated about where you might find yourself if the driver went mad, or the train were derailed? I have experienced such a sensation in Africa when watching a large body of Natives working in the mines or at the docks. These sweating, multitudinous brown beings form the real power that enables white civilization in Africa to take its ease and advance in comparative luxury. But what if, one day, the same power were directed towards destroying, instead of supporting, white civilization? And what guarantee has the white man that it will not? Then the very skill and unity—Europe's magnificent gifts of Africa—will prove instruments of destruction.

It is a thought to appal! For Africa's strength is not her gold or diamonds, or ivory, but her people. We are extraordinarily slow to realize this simple fact. But gradually the worth of the Native is dawning on the minds of many white people, and those who know him best are making the discovery first. The wisest magistrates, teachers and missionaries unite in praising the adaptability and capacity which, given the chance, can turn an African, even in one generation, from a savage to civilized man.

Probably such a phenomenon has never been seen before. I have talked to an African chief who might, but for his colour, have been a member of Parliament or a diplomat. Yet his childhood was spent in herding cattle on the veld. Imagine a Dorsetshire peasant being transformed similarly!

THE TWO POLICIES.

Undoubtedly we are increasing the efficiency of the African. But are we directing it aright? There are roughly two policies held by the Europeans in Africa on the Native question to-day: Development and Repression. Both are generally held chiefly as a means to the progress of the European. Perhaps it is natural that the Native sees them from a different angle.

I was present at a Native debate at Cape Town when the opinion was expressed that the only satisfactory solution of the 'Native Question' would be the withdrawal of all white people to the place whence they came. On the other side I have heard extreme white 'Repressionists' seriously suggest that the only salvation of South

Africa lies in the complete segregation of Native Africans in the barren regions of the desert where the Europeans cannot live. Even the new legislation, which is euphemistically known as 'Differential', and which gives the Government the right to forbid Natives to engage in skilled trades, is really Repression in disguise.

LORD OLIVIER'S WARNING

And here it is interesting to read the quotation from a South African letter which Lord Olivier prints in his recent volume, 'The Anatomy of African Misery': John Murray:

'The attitude of the colonists is obviously suicidal. They rely solely on machine guns for their supremacy. All the labour of the country is performed by Natives. The whites are degenerating very quickly; they have been morally defeated by the Native's power of suffering, by his tenacity of life, and, lastly but most importantly, by his sense of humour.'

The concluding words of Lord Olivier's masterly study are also worth pondering:

'If the attempt to maintain the repressionist and colour bar policy is persisted in, it is not the Natives that in the long run are likely to be defeated. It is not they, but the whites, that have shown the first symptoms of degeneration—a degeneration entirely due to their own perverse social theory. . . The Native remains robust and virile, he can live on much less than the European, he increases faster in numbers. He is at present desirous and disposed to adapt himself to the life of the European community but, although his patience is long, it is not likely to prove eternal in the face of the repressionist policy of which the Colour Bar Law is so outspoken a declaration.'

As an example of this 'repressionist' policy, I may instance the refusals of two garage owners to train my extremely intelligent Native servant as a motor mechanic. 'We do not believe in giving the Black the White Man's job.'

THE SOLUTION.

The only solution of this tremendous problem would be to find some overmastering interest which, by appealing to what is common in human nature, would weld Black and White in one absorbing aim. That is really what the League of Nations stands for. Some might call it the 'Religion of Humanity'; I should myself prefer to call it the Religion of

the Divine-in-Man.

Native Africa is eager to welcome such a claim. The African who has not been vitiated by association with what is worst in white civilization agrees with the Psalmist that it is 'the fool who 'said in his heart, There is no God.' And with this universal instinctive faith goes a tremendous respect for human nature as such. Our modern callousness towards individuality is to the African a sign of degradation.

Only by recovering these two things—faith in the divine and respect for the human—will calamity be averted. Whatever their shortcomings, this at least is the aim of Christian missions.

A RELIC OF LIVINGSTONE.

A few miles away from my own lies the ruin of the house of one who gave his life for Africa—David Livingstone, remembered and revered still by the old men of the Bakwena tribe.

'Why do not more Bakwena men become Christians to-day?' I asked one of them.

'Because of the, example of unbelieving white men,' was the answer.

I felt ashamed, for I knew it was not only the failures of 'unbelieving' white men, but also those of 'believing' ones like myself, which have done and are doing such cruel harm to Africa to-day. On Livingstone's tomb in Westminster Abbey is inscribed his last message to the world: 'May Heaven's rich blessing descend upon all . . . who shall help to heal this open sore.' He referred, of course, chiefly to slavery as he knew it, practised by Arabs and Natives alike. But though this kind of slavery is practically ended, its spirit lives in modern social conditions all over Africa to-day.

General Hertzog, answering the protest signed by the heads of most South African Christian bodies against the Colour Bar Bill, designated the missionaries as 'a contemptible class of persons who should not be here.' What Africa needs above all to-day is a few more 'contemptibles' of the calibre of David Livingstone.'

O'A HOHLOLA NA?

Se ka senya methapo ea metsotse a hao ka ntsa sehohloa seno se u khathatsang. Reka Cham-berlain's Cough Remedy tla fofaisa sefuba se bakang se hohola seno. Sé rekisoa mavenkeleng ohle.

"Izindaba Zabantu" Placed in the Soup by Political Pope!

FOUNDATIONLESS STATEMENT MADE BY NCWANA WITHDRAWN.

A simple-minded man is a man who cannot mind his own business, with the result that he always puts his head into a hornet's nest.

The Editor of the Marianhill Native paper, "Izindaba Zabantu," has been compelled to publicly withdraw a foundationless statement written by Newana in his paper. The article touched on the character of girls who are members of the I.C.U. in Durban. This statement might have landed our fussy contemporary in the Civil Court, and for all we know the matter may still go to the courts unless "Izindaba Zabantu" publishes a clear apology, and not a sort of shy withdrawal.

The withdrawal of this untrue statement was not made voluntarily. The Acting National Secretary of the I.C.U., Comrade A. W. G. Champion, wrote the publishers of "Izindaba Zabantu" a letter on the 7th May in which he demanded a withdrawal of this statement and a public apology. Had they been able to substantiate Newana's statements they would have been in a position to ignore Mr. Champion's letter. But they were not, and they have Newana to thank for that. Perhaps they now know what importance to attach to his wearisome rignaroles.

We would not have written on this matter, but we have merely done so to expose Newana's irresponsibility, and to show how easily he jumped over the head of "Izindaba Zabantu's" young man.

And, by the way, in a recent issue of the same journal this same political pope asks if he were not an important person, how did it come about that the I.C.U. Congress suspended its business in order to allow its officials to refute a statement he had made in one of the Durban European rallies.

The reply is that he is a political danger to the Native people, therefore it was necessary to repudiate his statements in the same manner as the Christians have set aside a certain time to expose the nefarious exploits of Heelzebub.

KROONSTAD.

Another comrade from Kroonstad sends us a long report with regard to Mr. Champion's recent meeting there. But as the article is written in unprintable English and single-spaced, leaving no room for corrections, we have sent it to a place where it is beyond praying for.

Downfall of White Supremacy in Africa Ex-Kaiser's Views.

France, through her honesty and fairness in dealing with her African colonies, is bringing about a downfall of white supremacy, declares a copyrighted article appearing in Hearst papers, and attributed to the former Kaiser, who is now exiled at Doorn, Holland. African race consciousness and greater liberty and freer development will contribute to the white man's fall, and will, in time, involve the civilized world in racial unrest. The article follows:

"Before the world war Africa was considered by the western powers as just so much space wherein European nations could expend their excess energies in colonial expansion. It was popularly divided into three parts, the one consisting of the wide stretches north of the Sahara and the others made up of the tremendous spaces of the desert, the steppes in the centre and the jungles to the south-west.

"The first, facing Europe across the Mediterranean, was connected with our continent by bonds of civilization more than several thousand years old, while the second, flanked by the Atlantic and Pacific oceans, had been opened to European penetration but recently, and as yet only partly.

"To-day Africa can no longer politically be so easily divided into different parts, for in the west the French colonial power now extends from the Mediterranean to the Gulf of Guinea, and in the east the British have penetrated to the heart of the Sudan. Africa as a whole has been drawn within the realm of world politics.

PAN-AFRICAN MOVEMENT IS SIGNIFICANT.

"Added importance is lent to the Pan-African movement by the fact that it frequently links up with the Pan-Asiatic movement. This connection is fostered by the prevalence of Islam in both continents, and is strengthened by the continuous immigration to Africa from India.

"During the World War it was France who especially invited her colonial peoples to avail themselves of the weapons of European warfare. And at present France is busy militarizing her whole colonial empire.

"In considering the future of the white people, it is appalling to note that in 1924 France's peace strength standing army of 780,000 men contained 220,

000 coloured troops. And she was prepared to put into the field in an emergency not less than 1,600,000 coloured warriors.

"Now, when we consider that North Africa is developing with incredible speed, thanks to the Trans-Sahara railway, the dangers besetting the British African colonial empire, as well as the European continent in general, become glaringly apparent.

"Another vital factor threatening the white man's supremacy in Africa has been the fallacies of French colonial policies.

"On account of her dwindling birth rate, France has abandoned the colour line. More and more, France permits the natives of her colonial possessions to enjoy the rights of full-fledged French citizens.

"France actually favours mixed marriages. Her new citizenship statutes facilitate the naturalization of foreign born. And by the charity of law, not only legitimate children of French mothers are to be considered French citizens, but also all those children born of alien mothers wherever the tricolour flutters in the wind.

"Attention has often been directed to the fate that overtook Rome on account of a far-reaching bastardization. And experience has shown the extreme preference for all things European on the part of the coloured African half-breed. The mulatto always moves on to the European homeland. He is in striking contrast to the Native, who by dint of his natural strength holds on to the African continent.

UNITED STATES WOULD NATURALLY BE INTERESTED.

"France, therefore, as a result of her colonial policies, is well under-way towards peopling the motherland with negroes without making any real progress towards assimilating Africa's people on Africa's own soil.

"In short, the world will face some day the possibility of an Africanized and bastardized France. This should not only line up all the people of Europe against the French colonial policies, but also the United States. Due to its large negro population, America more than any other nation will be exposed to deep political reactions to the French policies in Africa."

S. F. RICHARDS Chemist

273, Berea Road - Durban, Natal

NO. 2. MAUTLOA KA TA BAKE MOHLOEKISI OA MADI.

Moriang ona u hlatsoa madi a sahloekang, u phekoa lihlopha, le ho hlolohona ha letlalo. Thak' ke 2/3 ka poso.

Bakeng sa Mathopa, ho ruruha, matetsetso, ho sehoa, le maqeba kholohela haaka u sebetelise No. 21 elong sehlahle se hulang bohloko, se pheko la ele ka nnete. Thako ke 2/- le 4/- ka poso.

Na u ikotloa u khathetsele kapo u tepelotse?

Yuale ntsa nyo cko meleng o hao ka sa rona sa nyooko, yuala bo tlo bo tsebe ho theohela hantle. U tla khulosa u pheise mele u hlalimohlele ube yuala ka Isephe. Thako ke 3/- ka poso.

Ngolla ho rona u kope lipampiri tsa meriana u tlo bale lihlahle sa rona kaofela. Bolela lebitso a pampiri ena ha o ngola.

NO. 2. USIVE NGE NDABA UMHLLAMBUI NE GAZI.

Rhlyeza likauleza ngokususana konke ukunokola egaz' ninyanga ikupu nekurazela komzimba. Ixabiso yi 2/3 nge poso.

Amatumba, ukudoba, Izivubeko, ukusikwa na manxeba, pambakela kuti usebenzisa U No. 21, gqal, intlungu ingumpilisi. Ixabiso 2/- ne 4/- nge poso.

UZIVA UNGO DINIWE NO BITAKATAKA KUSINA?

Ke usisa inyane omzimbeni nge letu leonyong, ukuzo ke uzive ng' kululeki k'nyafane ne Spigulockwe. Ixabiso 3/- nge poso.

Hala tsele amapepa am amayeza, ufunde wonke amayeza etu.

Kan'anya elipena xeshukeredi u o da amayeza etu.

BOOKS! BOOKS! BOOKS!

THE WORKERS' HERALD, IMVO.

- NEGRO WORLD,
- DAYS OF SLAVERY,
- DREAMS AND THEIR MEANINGS,
- LUCKY FORTUNE TELLING BOOK,
- TOASTS AND SPEECHES,
- HOW TO SPEAK CORRECTLY,
- LOVERS LETTER WRITER,
- GENTLEMENS LETTER WRITER,
- ENGLISH DICTIONARIES,
- PUBLIC SPEAKING,
- HOW TO CONDUCT MEETINGS,
- HOW TO COOK CORRECTLY,
- HOW TO SUCCEED IN BUSINESS,
- CORRECT BOOK KEEPING.

Native Books and School Books, Photographs of Famous Negro Boxers. The Book of I. K.

What you don't see write for price list to:

JACK BARNARD'S
WELL KNOWN BOOK SHOP.

170, COMMISSIONERS STREET, JOHANNESBURG.

ISAZISO

Kwabangamalungu e I.C.U. Uma uzwa kushisa eqolo, kuze kube buhlungu esinyeni; noma uzwa kuqaqamba emitanjeni yo, kuzalal, ne nzinzo zako zinga se benzi kahle zibuhlungu, noma uqumba uncamo into eshisayo. Leku kusho ukuti igazi lako selonakala-lingenwa umzimba ombi kuhle u bize lembiza eyela ukushisa kwe qolo nesinye esibuhlungu NO HHA & 77a Price 7/6 nge post.

Futi uma wake watola isifo esitile kulezi zingabizwayo: le utole imbiza egeqayo egijima nyago yonke imitambo yokuzala se mbiza ikopa konke ukogcola oku sesinyeni umuntu abuye atole inzalo kahle nje engahlopekanga nansi INO AAB & 112, price 7/6 nge post.

Uma uhlahla ukatazwa isinye noma isinye sako sehuloh o don'tela kuhle biza u Ai (umti wésinye osehlela izinyanga) nansi INombhe yawo No. AI CC, price 5/6 nge post.

Uma uzwa unesifulekanepekisa, nosi noma usazwa shibala, noma uti lapo ugqwinyayo kube buhlungu kuhle ubize u nombhe JJB price 7/6.

Uma unesifuba somoya kuti uma lipendula sibe buhlungu ngikweluleka ukuba jubize u No. u JJA, price 7/6 nge post.

Uma umzimba wako uvama izi londa nokububuka nezinduna nqube ubulufuna umti obugeza kube mhlope biza u NOB & B, price 5/6 nge post.

Uma uhlla ukatazwa inyongo isigwele izibindi ingapeli isigwele wo wonke umzimba biza u No. LI & N, price 4/6 nge post.

Uma unomntwana ekatazwa ubuhlungu enqamkile, enezihlobo, ene pika, e kefuzela ekholahlala noma ehlahla ehlanza, ubize u NO. 4 & B, price 5/6 nge post uma egula bakulu epelelwa amandhla umntwana ehlahla elele umzimba/wake utambile ku gwele imbi esiswini kuhle ubize u No. 5 & B, price 5/6 nge post.

Uma umptwana ezibinya e nezilo zimhluha njalo esiswini ku ngahlule ubize u No. 6 and B, price 2/6 nge post, noma impi-umti unga utala uma utumela imali nge postal order ku

THE HERBS DEPT., 37, Queen Street, DURBAN, NATAL.

Taba tsa Lokeshene la Kroonstad

(E. Jameson 'Mposi). Mongoli oa legala I.C.U.

Batho ba bangata ba tla hlophala moferefero oa Kroonstad o kileng oa 'na oa hlaha mase-

Tsa Heidelberg

Mona Heidelberg ntoa ea loana gare ga ma I.C.U. le bo ralipolisa e sale yoale ka Office

I.C.U. Motseng oa Makelekella

(KE RAMANKA)

Motseng oa Makelekella ka Sondaha 19/6/27 re ne re etsetse ke banna ba Lekhotla la "Kea u bona Lekhaoa" (I.C.U.) ho tla

Baheso Tsohang Ho mongoli oa pampiri ea basebetsi:—Ke bona e ka kajeno I.C.U. ha e na molomo oa

Ho mongoli oa no o emetsoe ke agente ea Bloemfontein Mr. Harris Moshemane e mosesanyane.

Oalona, C. M. SEHLABO. Johannesburg.

Strike Kazerne—Meputso.

Banna ba makholo a mane, Kazerne, Johannesburg, ba entsa "strike" ka baka la meputso.

Empa ka tsatsi le latelang ba tsoha ba sa ee mosebetsing, ke horeba entsa stracke. Phirimanteng eno ho ile ha boela ha 'ea

SEHLARE SE PHETHEHI-LENG.

Sehlare saefuba sa tsaoeng le lihlahre tse ling sa sefuba ka hobane ha se na letho le kotsi;

Batho ba ne ba le bangata hobilo ho ena le Baruti ba baholo ba teng. Hoa ema Mr. Gaba

le hoja ba ne ba e me ka maoto Bo-ramosoen, Molauli oa Sekepe a felisa ntho eo, hobane Sepeng

adalie o re e ka hoja tsepe e le teng ea hore Sechaba se setso se romele "Muelli oa sena ka

Morena Hlohonolofatsa Afrika Nkosi sikelela Afrika.

God bless Africa. Mongoli Oa Sechaba Mose-

Joalo ka ha ba bali ba Leselinyana lena ba tseba hore Mr.

Ho tlohang ha hae mona Afrika o kile a batla a fumana khathatso Sekepeng, ho bane ho

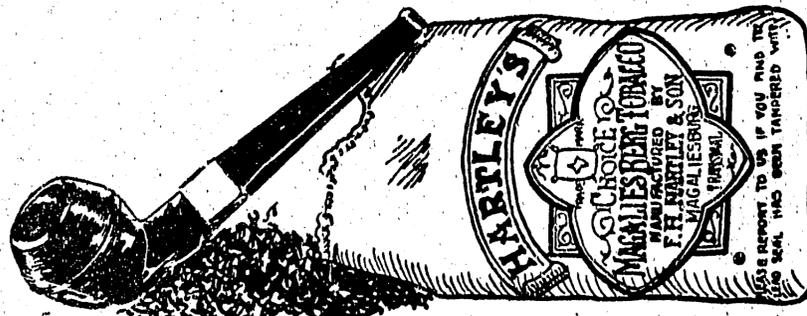
Ho tlohang ha hae mona Afrika o kile a batla a fumana khathatso Sekepeng, ho bane ho

Hartley's

LEAD SEAL

TRANVAAL

TOBACCO



Quality NEVER BETTER!

High-class Photographs at very moderate prices are to be obtained at the CROWN STUDIO.

A cordial invitation is extended to all Native Patrons to come and inspect our work.

FURNISHED BEDS TO LET.

THE CROWN STUDIO.

140, QUEEN STREET.

DURBAN.

BRYAN GABRIEL, Proprietor.

Izitonbe ezipambili ngamanani afanele zinokufunyanwa e CROWN STUDIO ngamanani

IMRHEDE ELUNGISIWEYO YOKUQASHISA.

Lapa ku:—

THE CROWN STUDIO,

140, QUEEN STREET,

DURBAN.

BRYAN GABRIEL, 'Umnikazi.'

Hertzog Says Native Affairs are "Sub Heads"

All the time the Natives thought their department was of paramount importance in the affairs of the country generally.

When important, iniquitous Bills are contemplated then the Government knows that Native Affairs are important factors and it then culls for the obliteration of party spirit.

Unkomo Zake No Mali Zake E Ze. REITZ.

Kwati ngenyanga ka May ngedhlula ngisiya e Doropeni ngafumana amadoda mabili

Akwenzi luto no Koko bakiti u Tshaka wapila kahle katulo

Kwaba nje ku Moses kubantwana bakwa Israel ekupumeni kwabo abangenanga bonke

Nantsi enye indaba kusule amadodana lapa e Reitz aye

Umpati womuzi, u Town Clerk wayengayumi kodwa baneng

When important, iniquitous Bills are contemplated then the Government knows that Native Affairs are important factors and it then culls for the obliteration of party spirit.

Yim U Mr. Mali Yake & Nkomo Zake. REITZ, O.F.S.

Ke ona fela o kgonang kapa sebolai, gopipitlolo kapa

Thokomelang gore g kgomareltsoeng mo lebotlolo

EO Se BOLELOANG KE LOUIS

Mongoli omong o ngolla Louis k mentisi ka go khalufa lithoba sefutha

LO

Unobhala Wesizwe Pesheya

Njengokuba abalesi belipepa besazi u Mr. Kadalie use Ngilani ngoku ngenicimbi ye I.C.U.

Enkile e Ngilani, waputunya e Waterloo Station ngamane e Labour Party, ne nekezi elitanda kakulu ubulungu,

Uti u Kadalie itemba likona ngoku lokokuba u Kulumtome wase Mzantsi Afrika wonyanzelwa

Kule nyanga na wezayo u Kadalie woba mentshaganiso ezininzi e Ngilani Belgium, Holland, Germany, Austria, emveni

Ikemesi

Umahlaba

No. 1. IPILISI ZODIDI. Ezipi zimbini ziluka inyanga, ngokungakali

SIBHALEDI

Kwa FLE

Ekuhlenganwen P.O. B

KEMISE

Senepang-lefu, moren SENEPAN

Lipilisi lena litokile kabong khatatso tsa Sebete lena, dintshe

RE NGOLENG

Ha FLEMING

Tsa FI

P.O. Bo

Inkulumo ka Bennett Ncwana ku "Ndaba Zabantu" Ihoxisiwe

Umuntu o egniniininin in in Umuntu one ngqondo. elula ngu muntu ongenako uku wulungisa umsebenzi wake, ngokokuba isigcimo uze azifake esidhlekani seminyovu.

Umhleli wepepa labantu wase Marianhill, "Izindaba Zabantu," ushiywe esigcimo ngenkulumo, nokungata, nokungazi luto kuka Bennett Ncwana, waze wapawisa utolini wacindezeleka ukuba axolise inkulumo engenasusa ebhalwe in Ncwana epepeni lake. Lenkulumo ipatelele esimilweni samantombazana anga malungu e I.C.U. e Tekwini. Lenkulumo ngakube ize yafinyelela emtata ndaba ngenye indhlehla, ngase kwenzeka ukuba ize ifike kona ezinkundhleni ngapandhle kokuba u "Izindaba Zabantu" anyatelise emapepeni ngokusobala uku xolisa kwake, angafane abonise sengati ukupa izi thloni.

Sengati ukuxolisa ngale nkulumo akwenziwanga nje ngoku sitandela. Sizwa ukuba Unobhala Opateloyi Omkulu we I.C.U., u Mzalwane A. W. G. Champion, wabhalela kuba cindzeli be pepa "Izindaba Zabantu" incwadi ngomhla we 7 ku June ati kubona kuhle baxolise ngale nkulumo, baxolise esi dhlalagani. Uma bebe nako ukufakazela inkulumo ka Ncwana ngakube bayenze ize incwadi ka Mr. Champion. Kodwa ababanga nako, futi ababongu u Ncwana nguloko. Mhlaube manje sebeyi bazi ubukulu benkatatzo ezo patelela enkulumeni yake, u Ncwana lowo.

Ngakuba asizange sibhale ngale ndaba, nto nje sitande ukuba siveze ukungabi nacala kuka Ncwana, nokubonisa indhlehla akwelo ngayo u "Izindaba Zabantu" sengati lihasi lake.

Nango mpela nje kusigaba esi sanduku puma saleli pepa u "Izindaba Zabantu," yena lo ngqongqoshe wezindaba ezingena mva uyabuzwa ukuba uma bekuqo yena umuntu omkulu kuze kwenzeka kanjani ukuba i I.C.U. iyeke umsebenzi wayo pansu iwubekela ukuba izipati zayo zipikisane nenkulumo ayenzile epepeni labelungu lase Tekwini?

Impendulo ilona yokuba uyingozi lomfo ngase zindabeni labantu abanyama njalo ke befufanele ukupikisana inkulumo yake, ngendhlehla efanayo nje ngama Krestu agcine esinye isikati bahlakaze izenzo ezimbi zika Beelzebub!

Inkulumo ka Ncwana ihoxisiwa ngale ndhlehla ngu "Izindaba Zabantu" — "Siyahoxisa. — Epepeni lomhla ka May 3 saveza indaba ka Mr. S. M. Bennett Ncwana yokuti "Wenzi u Miss Makanya." Amanye amazwi aleyoncwadi kubonakala sengati awokuhlambalaza izimfundiso ze I.C.U., sengati sezake zonakalisa izingane zabantu zamantombazane e Tekwini. Ke tina njengoba singatandi ukulimaza izinhliziyi zabanye abantu anga baphatanga kahle lamazwi siyawahoxisa epepeni. Nati ngokwazi kwetu siyabona ukuti aiko nto engafakazwa enjalo.

Siyaxolisa - ke mziwakwetu ngokuhlakaza incwadi enjalo epepeni letu."



\$50 AMA SHUMI ASIHLANU OPONDWE.

Imali engingayi nika umuntu ongame abeke Isici ku lo muti wami oti OKALETANG ukuti awuba lungele abadala naba ncane abesi fazana nama dodu eku kipeeni INYONGO. Ubiza kupela nyanga ezimhlope zokwazi nezimnyama. Uze futi unonywe OPUTUMA (nurses) aba pati bezi guii bokwazi ezi Bhedhlehla. OKALETANG waziwa ngokuti umuzi wezi mpofana, nezi hlupeki, nezi ntandane. Kuyi qiniso ukuti noma imupi umuzi we ndoda noma we muntu onomu qondo ukuba lo MUTI unga yeiki ukuba kona. Ingapela yonke kodwa lo aku dingeki.

Ziningi ke ezinye izinhlobo ze ngxube-vange ezi dwe ngoku hlaakanipa oku yusa isiguli sesi muka. Zihlolele Mzalwane, kala ngikuzwe. INGANE, TULAYO IFELE EMBHELEKWEZI. Kuyisi kati sako kona manje ukuba uzi misele ngeqiniso ungi bhalele ucele izeluleko neza ngoma zani zazi ncwadi ezi bhalwe nge ndhlehla yoku lekelela noma ubani ngapandhle kwe mali.

Ngobu fakazi nama qiniso ozowa tola ngiyazi uzo ngi bhalela. Ke futi ngingasho ukuti lindela, bhala namuhla utole iseluleko ngokuse gazini lako ukuze ube nokuba ne mali ehleziko. Kuko konke ukwenza kwako, unga kohliwa aba Peki bezi mbhiza zegazi ezaziwa ngokuti oMHLANZANGAZI NO 2 DOUBLE STRENGTH. Bo VUKA VUKA NDODA imiti enika inzalo ku TULASIZWE umuti ongashayiko pantsi kwaba zi NYUMBHA besi fazana. Ingo muso akuyo eyako. Engadhliliyo kubekwelwa ezidhlako.

INDODA YAMADODA

Ngu G. S. MAPUMULO.

Mhleli. Aungipe indawana kwelako ke ngiti kancane lapa kwetu kuvele isahlakazi sendaba, impela tina bantu siseni moya omubi, nen-zondo, nomona nokungentembanji. Kodwa kade babe kuluma abakholi bakiti ngomhla ka 27th May, 1927, uma bhalane omkulu walapa kwetu, u Mr. L. H. Mjo wazisa wonke umuntu ukuti kuhle wonke umuntu osebenza lapa ekaya atate i Tikiti le I.C.U. Sati mhlaube uyantela. Kute ngomgqibelo 28th wavuku hlanya umfo wase maroseni wati bonke abanama Tikiti maba vele obala, kwa vela 43 out of 500. Kute kusenjalo kwasuka induna enkulu namapolisa ayo a poseka ku Compound Manager. Kute kuse njalo babe befikile Wol bazitela ko ka Mjo. Ite lapa iManager isiti akaboshwe bakuzana bodwa. Au! Bakiti sihhe isibindi emhlabeni.

Ngomsombululo nge 30th base lifakile ku General Manager, loku yase i beke amapolisa agade ama I.C.U. futi bekuti um kuzwakala ukuti umntu ungum I.C.U. abese xoshwa izinduna zamakula ngoba pela le Factory ipetwe yiwona.

Lapo selingene icala ehovisi iti i General Manager, Mjo, ngikwembe kangaka nje kanti ungum I.C.U.? Ati u Mr. Mjo mina nkosi bengingazi ukuti uyayizonda ngoba wena uyi member ye Labour Party. Po kungaba kanjani ukuba umntu angabi yona I.C.U. Kuvela i Compound Manager iti, ngiqinisile ngiti u Champion akakwazi loku futi

anwayo incwadi yokujoyinisa abantu bam. Lapo u Mr. Mjo wakupa itikiti lake wati ngaleli Tikiti nginamandhla okujoyinisa noba ubani. Bate uba babone ukuti bala uqinisile basebenti ca, Mjo akuko cala kuloko kufana ne Labour Party yabamhlope.

Zehla izihlati konduna Nkulu namapoyisa. Manje u Mr. Mjo uyole ukukutala pakati kwenkopolu. Impela bakiti umntu ofundisiweyo uludondolo loku simelela. Manje lapa ekaya sisebenza nconywa pansu kwama kula ngesizatu sika Mr. Mjo, futi ziyajoina, ngitsho emsebenzini ungase uzwe umntu eti usupelele wetu? Bese ngikohlwa ukuti bavuswe yini.

Impela bakiti abantu bavaalelwe onabhalane nezinduna ezinkopolo kuhle benze esika Mjo. Mapoyisa, kahleni ngezangile, nangoku neenza izikundhla. Tatani unyawo luka Mr. Mjo, niiba tyele abelungu ukuti nabo bayi Labour Party. Musani ukwesaba ngaloko ca. Kopa lensizwa yenza isimanga ngoba kute ukuba abone umlungu ukuti UMjo use joimisa zona lezi zinduna ezazimangalele wa esetanda ukuzi kipa inyimbazana: Mamo u Mjo ungalokota ubaxoshe wabona umlungu ukuti ha ngatsha. Manje use umlungu waqo wezi ngqola.

Tetelela Mhleli ngokwelula. Coronation Brick & Tile Co., P.O. Umgeni, Natal. [Hamba, nto ka Mjo, uyindoda. O Mjo sibaziyo e Koloni ngama Ngwevu, amabandla ka Tshangisa, ka Skomo, ka Zulu. Mhleli, W.H.]

Erase Heidelberg

Ngu L. A. MAZIBUKO, Branch Secy.

Lapa kuleli abelungu bemi ngezinyawo ukuhlola ukuba i I.C.U. iyi bandhla eli qimileyo nokuba aliqinanga. Soloku kwezwakala ukutshisa kwezi ndaba ze Nhlanguiso yonyaka eya ihlangene e Tekwini site sibuya kona safumana kushisa kuleli, abase mapulazini buya xoshwa, buya boshwa, ngamanga ngezindhlehla eziningi, badhlehliwa izimlali namabele, abazisebenzeleyo, amacala awa sapeli. Ingingi lawo siya wanqoba, amanye ayasehlula ngoba abanye abelungu aba vumi ukwenza izivumelwano ezibhaliweyo, kanti benzela ukuba ati nxa u mntu esesebenze waqeda isikati sake umlungu abese uya mxosha noba abese uya mngangalela, ati wala ukusebenza isikati sake, asika peli; umntu eze kiti sifake icala kwesweleke ubufakazi ngoba i Kontraki yabo ingu bhalwanga limlahle umntu icala a boshwe. Uma efika icaya afumane amasimu ake ese dhlive.

Ingingi lamacala abo abanezi vumelwano ezi bhaliweyo siya wa ngoba e nkantolo yakwa Komishinala. Amabala amacala esize sa wanqoba sesicite izimlali zokuwasa pambi kwe Mantshi.

Elinye lawo umlungu idhliwe onke amabele abe fanele ukuwaba ngoba kwafumaniseka ukuti uqeshile abantu ngezahluke kanti uzakubuye atande ukuba umntu asebenze. Wala um I.C.U., umlungu wa mbambisa wayiswa ngapambili. Wafika wa hluleka umlungu kwabonakala ukuti wenza isivumelwano sezahluke. Wapuma pambili um I.C.U. Manje use melwe ukukuhlala i demeshe yokumfaka e jele ngeze.

Omnye uzi tatelele ukudhla komntu kanti umntu ukutshengezwe waya kummangala umntu wenela ukubuya nenwadi ye gqweta, umlungu wabiza ama pooyisa. Wati umntu untyontye amabele ake. Wabanjwa um I.C.U. ecaleni i kwafumaniswa ukuba amabele ngawo muntu maka myeke awavune, wapuna pambi um I.C.U. Umlungu usebunye wawa hafula amabele sesimelwe ukuti awabuyise ese bhekwe icala eli nokumfaka engozini ye "Land Act."

Kule nyanga e dhlule imali ebuyele kuma I.C.U. se ipangwe ngabelungu ingakel £16 10s. Abantu aba fumene amalungelo abo emu pulazini 8.

Ibandhla le I.C.U. lenze intshukumo enkulu lapa e Heidelberg. Umlungu usebonile ukuti ukulula ukuginyela umntu ngobugqili bokummangala ngamanga, manje sebenzume izwi emihlanganweni yabo ukuba um I.C.U. angabe esafumana indawo yokwaka, ati no ngesiyo um I.C.U. ati uma eqeshwa ngumlungu angavunyelwa ukuba atole i Contract e sainwe ngu Komishinala.

Mina ngiti ngamanga, Zulu, i I.C.U. a ilele iyazi nceda ngokwayo ngoba i hlanguene ukuhlanguka ku ngamandhla. Ama I.C.U. lapa emi ngezinyawo ukuba kati kufika isikati sokulima babe be kona a sebe citekela ezweni lama I.C.U., sobona ukuba lamabhuwa a cita ama I.C.U. osala e zimela yini. Alele ubutongo aya ngoba abantu bengena ndawo aba noku balekela kuyo. Kanti ashaye pansu, nonyaka kuno nyala. Bulekela i Office yako um I.C.U. u kipe imali yoku tenga umhlabu. Isigwaca esihle ngesi shoshayo.

(Mhleli umsebenzi wako nsizwa yakiti, siya bongu. — Mhleli, W.H.)

Intshukomo ye I.C.U. Kwelase

FILAYISTATA.

Kute ngomhla we shumi kule nyanga nda hambela kweli gama lingentla ndiya kuvula isebe eli bandla lingentla ndi hambalanto ku Alposi ekute sasu kufika kona sa xelwa ngabantu ukuba amandodwa alapa azinkokeli zibandla le kongolo azimisele ukuba chase ukuba ninga fumani malungu apa. Ke kute ngokuba besisazi into esipete yona asoyika nto suzimisele ukuba asisayi kuzikataza ngabantu esingacasananga nabo ngokuba tina ma I.C.U. asicasanga namanye amabandla kude kuti ele kongolo ngokuba sisazi ukuba lilungile lona ngokwalo ngapandle kwabantu abalipetyo. Hayi ke betu kute kusakusa nre cawa ngomhla weshumi elinesitoba nge ntsimbi ezibini 2 p.m. sayi: wala intlangiso uje ngesi kelo suza susizwa ngumfundisi oxabisekileyo weli gama lingentla.

Isititi sokuqala yaba yinto ka Gaba eyatsho koma ukuciza ngokutatwa kwelilizwe lakowetu, ekute emvakaywo kwatata undengentongo. Mr. Ephraim Jameson Mposi, unobhala wase Kroomstad otewawo nxa aziponi ngoxayokuba babesebe ngxamile uku joina abantu waze wati yena yonke into ndiyazi ukuba ukona oyena ndiyi nkela kuye ke ndiyatamba ukuba nite namamele kakuhle kuye niyakukoliswa ke ndizaku biza u mhlekazi H. K. Binda, nguyeke ozaku qubale ngwelo ke ekuteke kwelituba kwasuka umhlekezazi H. K. Binda, wenza intshumayelo emandi kakulu ezazela abantu ngolu manyano ekute waceza abantu ukuba bati abo bakoiweyo bajoina bati abane mbuzo babuze ekute asakutsho, kou, yeka, abo bezimisele uku boxa bemangenyawo bepumbanisa imibuzo. Hayi into ka Binda yabazolela ukuba pendula ekute kwavale umbuzo omayela ne Bloomfontein waze u oka Binda wacela oka Gaba kuba oka Gaba ube nolwazi kakulu nge nqubo yase Bloomfontein, waze wawu pendula u mbuzo umhlekezazi, lase eli nene laceda ukuba kuniawe nqubo ye I.C.U. ku Mr. Gaba waze oka Gaba wapambanisa naye ngowake umbuzo ngo kuba elinene ibilineneli xabisekileyo elingumfundisi we cawe exabiseki leyo ngo mbuzo oti ke mfundisi ngawu ndi pe ukuba bangapina abantu abangene ezulwini ngenxa yentshumayelo yako. Lite elinene, ewe ndi ngakunika mna abantu aba beke ezulwini watike u Gaba ndincedele mfundisi uke usilikwe incwadi evela ku Tixo ezulwini abantu bakifike ezulwini. Ndi nosizi lokuti ubawo wetu, aka bankanawo umlomo woku pendula lombuzo into esike yakula kukuhleka kwabantu besiti imali yetu itshone kuni bantu be kongolo kundala nistizi nizakusitolela kubelungu ke ngoko bayeko naba busi ceba njengokuba nani kudala nisi ceba ekute kanjalo u Mr. Gaba wabekisa kwelinye lala manene emibuzo wati, ke wena mhlobo wam ngowu ndinceda ngulento wena uye ndlu yekesi apa ke bangapina abantu abancendileyo kuma lungu ako ekongolo ukuba nawo abe nazo ikesi ekute kweli tuba kwasuka u Mr. Binda wati Gaba, mna andi hambi nawe kweli kulombuzo kuba ndisititina ma I.C.U. akuto nto singoti fane sibe sizikataza ngoku buza imibuzo kuba imisebenzi yetu iya nginwa lilizwe ke ngoko ndiya ku cela ukuba ungenzi imibuzo wena bayeke bazi kolive. Ke kute kweli tuba yavulwa intlanganiso nge ngoma yesiawe "Nkosi Sikelela i Afrika."

Ndiya bulela mhlekazi Owako Wenene HENDERSON BINDA, Organising Officer, I.C.U. Kroomstad, O.F.S.

Do not buy from those firms who do not advertise in this journal.

The "Workers' Herald" is the best advertising medium for Native Business.

Eze I.C.U. e Natal

Ngu I. Maxwell Ndaba.

Kubuhlungu ukukuluma iqiniso kunamanga, kungako ke nje kusengati abantu bonke abafunele ukwetenjwa abetenjwa. Angakuti ukuba ngibone ukuti oka Champion katanawa ngani, ngoba wazikolisa kulinna bantu abetenjwe ngumhlaba, ngoba pela yena kade engaziwa muntu kwati ukufika nokuvela kwake wakuluma iqiniso leli elimuncu. Ningakohlwa ukuti iqiniso elifani namanga ngoba wona akanansi sekelo neze.

Kuke kwati kuleli lakiti e Natal e Tekwini kwabakona izitombi ezibekwe ezindaweni ezitile lapa umkandhlu unamandhla okuba uzibonele nokuba ucebanga ngazo, lapa abaningi bakuluma ngazo, izitombe lezo behleka ngoku ngazi ukuti zisho ukuti ni betokoziswa nje ukuzwa ukuti lo ngubani ozonda i I.C.U. bakohlwa ukuti lezi zitombe ziyakuluma kumauntu bawocabanga ngazo nxa ezibuka; ngiti ke mina zabe ziti, "Wonke wenonsunda zibheke ngoba uwenawo ngobo lwako oyisita sako."

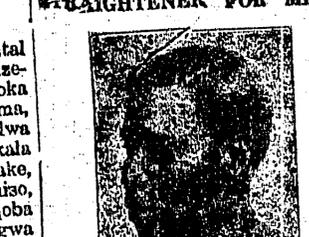
I.C.U. yona yenze i Natal yonke yahlakoma yayilangazela i I.C.U. ngenxa yoba oka Champion wati nxa ekuluma, wanga kuluma ngomhlobo, kodwa wezza okwati kwabonakala kwaba isitelo soklomo wake, ngoba wabe ekuluma iqiniso, kanti amanga ayingasozwe angoba luto ngoba abe eseko alingwa kwangavela luto, kusasa njalo lapela itemba zehla izihlati.

Ukuba iqiniso limuncu kuze kube sobala un kubani ngesizatu sokuba i Sedition Bill yayi ngasozwe yadhluliswa kutiwe ilungile nxa kwaku qondwe iqiniso. Ngisho ngokuvimbela iqiniso lokuti makungashiwo ukuti kukona umgoqo pakiti kwezizwe ezimnyama nezimhlope engati iti izolo bekupaswe i Colour Bar Bill. Ilapo ke kukombisa kona ukuti iqiniso libuhlungu kona kunamanga.

oku lapa kukona kona i Head Office yalapa esigodini nase Natal, isihlakaze o mabhalane (Branch Secretaries) kuyo yonke indawo basa hlakazwa kuze kube namhlanje okukombisa ukuti iNatal yonke iqonde ukusebenza umsebenzi obonakalayo, ngoba kuba mnanidi kakulu ukubona amakhehla nezalukazi nezintombi nezinsizwa zase Natal zipuma emakaya zize ukujoyina e I.C.U. zizimisele ukuba zibe nesihlahla sokubalekela lapa zifcwe isihlambi semvula (izinkatato).

Siti pambili wen'oka Champion siyatokoza ukuboa uzosilunguza lapa kusengati siyapupa nxa sibona amazwi ako ukuti ngelinye ilanga umntu onsundu uyohlala ekululekile siyabona ke ukuti inkululeko isise mnyango ngoba namapasi ezindibilishi eTekwini apelle, nokukatazwa ngapasi okungatiti ubulahlekile ungazi lapa uyakona. Ayibuyez i Afrika.

THE VERY BEST HAIR STRAIGHTENER FOR MEN.



"RAP-I-DOL" will straighten the crimpiest kind of hair in 30 minutes, not only for one day, or one week, but for 30 to 60 days. PRICE 7/6. Obtainable in Johannesburg at: SIVE BROS. & KARNOVSKY, LTD., Chemist, c/o Kerk and Fraser Streets. LENNON'S, LTD., Chemist, 57a, Pritchard Street. Or direct from the Manufacturers "RAP-I-DOL," P.O. Box 6823, JOHANNESBURG.

Phone 4517
Ed. R. Mngadi,
BEEF, MUTTON, LAMB, PORK, BACON, SAUSAGES & BUTTER.
QUALITY THE HIGHEST, PRICES THE LOWEST.
Country Orders Receive Our Prompt Attention.
Salls 109 & 110 NATIVE MARKET

ISIKXUKU.
Eisifo esi kauleza entsaneni. Kauleza ukuhlanguka langozi odla ngoku fika ehusuku njengesela, xa ikemisti zivaliwe. Lumka ke ngoko ngenca i Chamberlain's Cough Remedy. Ha lina ngozi; liya kauleza uku nyanga isifo. Li funyanwa e kemistini zonko.

Do not buy from those firms who do not advertise in this journal.
The "Workers' Herald" is the best advertising medium for Native Business.

Every I.C.U. Member must pay Levy to fight these Dog Licences
South Office Freedom must DO IT NOW.
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. 40.

I.C.U. National Secretary tells the World the Truth

STATEMENT TO BRITISH TRADE UNION CONGRESS.

In view of the historic importance of the statement we reproduce hereunder, made by the I.C.U. National Secretary to the British Trade Union Congress General Council, we hope that our readers, and the members of the I.C.U. in particular, will peruse it very carefully.

On the eve of his departure from this country, Comrade Kadane stated publicly that he was going to "tell the world the truth," and we are satisfied that he is fulfilling his duties in the interests of the non-European workers of South Africa.

In sending you a brief account of the statement we reproduce in South Africa, I would like in the first instance to inform you that my Organisation, the Industrial and Commercial Workers' Union of Africa, is commonly known as the I.C.U. and is a registered body in the Union of South Africa.

Viewing the position known in England and Europe generally, I shall be returning to London towards the end of the month and I am making arrangements for an extensive speaking tour throughout the United Kingdom with a view to informing the British Labour Movement about the position of the South African Native Workers and their status in the Labour Movement there.

To be able to understand the Trade Union Movement in South Africa at present, we must mention the part played by the South African Industrial Federation, of which the late Mr. Archie Crawford was General Secretary and the moving figure for many years. The South African Industrial Federation succeeded in co-ordinating the various small Unions that existed in the Witwatersrand area, and in other Provinces, but its membership did not exceed 30,000, and many Unions were not affiliated to it. The Federation did not admit black workers as members and through its influence the industrial Colour Bar existed in the mines of the Witwatersrand and the Transvaal generally. In the Cape Province we had another organisation known as the Cape Federation of Labour Unions, and owing to the nature of employment here there was no Colour Bar in its constitution. The reason for this is quite obvious. In the Cape Province, particularly in Capetown, where the Cape Federation of Labour Unions is functioning we have a population known as the "Cape Coloured," whom should describe as being of mixed race. These people number a little over half a million. The large percentage of them live in Capetown, and here they are employed in the cabinet, building, carpentry, plumbing, painting industries, etc., and in these industries they are in the major-

* * *
 Kuke kwati kuleli lakiti e Natal e Tekwini kwabakona izitombi ezibekwe ezindaweni ezitize lapo umkandhlu unamandhla okuba uzibonele nokuba ubange ngazo, lapo abanangi bakuluma ngazo, izitombe lezo behleka ngoku ngazi ukuti zisho ukuti ni betokoziswa nje ukuzwa ukuti lo ngubani ozonda i I.C.U. bakoahlwa ukuti lezi zitombe ziyakuluma kumuntu ozocabanga ngazo nxa ezibuka; engiti ke mina zabe ziti, "Wonke wen'onsundu zibheke ngoba uwena ugobo lwako oyisita sako."
 * * *

I.C.U. yona yenze i Natal yonke yahlokoma yayilangazelela i I.C.U. ngenxa yoba oka Champion wati nxa ekuluma, wanga kuluma ngomlomo, kodwa weza okwati kwabonakala kwaba isitelo somlomo wake, ngoba wabe ekuluma iqiniso, kanti amanga ayingasoze anqoba luto ngoba abe eseke alingwa kwangavela luto, kusasa njalo lapela itemba zehla izihlati.
 * * *

Ukuba iqiniso limuncu kuze kube sobala nakubani ngesizatu sokuba i Sediton Bill yayi ngasoze yadhuliswa kutiwe ilungile nxa kwaku qondwe iqiniso. Ngisho ngokuvimbela iqiniso lokuti makungashiwo ukuti kukona umgoqo pakiti kwezizwe ezimnyama nezimhlope engati iti izolo bekupaswe i Colour Bar Bill. Ilapo ke kukombisa kona ukuti iqiniso libuhlungu kona kunamanga.
 * * *

I I.C.U. igatya las'etekwini

pion siyatokoza ukuboa uzosilunguza lapa kusengati siyapupa nxa sibona amazwi ako ukuti ngelinye ilanga umuntu onsundu uyohlala ekululekile siyabona ke ukuti inkululeko isise mnyango ngoba namapasi ezindibilishi eTekwini apelle, nokukatazwa ngapasi okungatiti ubulahlekile ungazi lapo uyakona. Ayibuye i Africa.

THE VERY BEST HAIR STRAIGHTENER FOR MEN.



"RAP-I-DOL" will straighten the crimpiest kind of hair in 30 minutes, not only for one day, or one week, but for 30 to 60 days. PRICE 7/6. PRICE 7/6. Obtainable in Johannesburg at: SIVE BROS. & KARNOVSKY, LTD., Chemist, c/o Kerk and Fraser Streets. LENNON'S, LTD., Chemist, 57a, Pritchard Street. Or direct from the Manufacturers "RAP-I-DOL," P.O. Box 6323, JOHANNESBURG.

obala, kwa vela 43 out of 50 Kute kusenjalo kwasuka Indu enkulu namapolisa ayo a pose ku Compound Manager. Ku kuse njalo base befikile. W bazitela ko ka Mjo. Ite la iManager isiti akaboshwe bak zana bodwa. Aul Bakiti si isibindi emhlabeni.

Ngomsombululo nge 30th ba lifakile ku General Manager loku yayise i beke amapoli agade ama I.C.U. futi beku um kuzwakala ukuti um ungum I.C.U. abese xoshi izinduna zamakula ngoba pela Factory ipetwe yiwona.

Lapo selingene icala ehovisi i General Manager, Mjo, ngikv tembe kangaka nje kanti ungu I.C.U.? Ati u Mr. Mjo mi nkosi bengingazi ukuti uya zonda ngoba wena uyi membe ye Labour Party. Po kunga kanjani ukuba umntu angu yona I.C.U. Kuvela i Compound Manager iti, ngiqinisele ngiti. Champion akakwazi loku f

Phon

Ed. R.

BEEF, MUTTON, LAMB

QUALITY THE HIGH

Country Orders Rece

Salls 109 & 1