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# The Workers' Herald



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"good boys"  
as tools of  
imperialistic  
hypocrisy.  
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Registered at the G.P.O. as a Newspaper. Official Organ of the I.C.U. (Industrial and Commercial Workers' Union of Africa).  
Vol. 5, No. 38. JOHANNESBURG, JANUARY 12, 1927. Price 8d.

## That Higher Status!

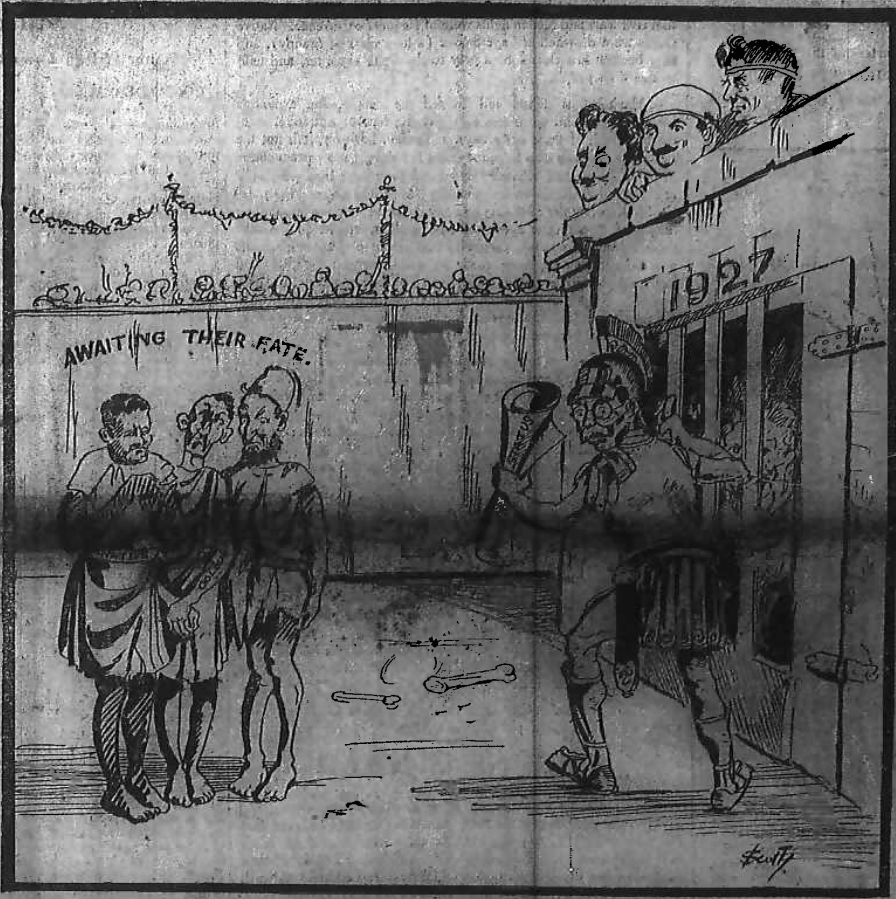
(By Musa.)

Hipl Hipl Hurrah! Our Prime Minister is back from London. White South Africa is rejoicing at the successful outcome. We are told of the mission of its Premier. He has returned from London laden with the spoils of higher Status for South Africa. No more interference from Downing Street and its Imperial Government. White South Africa is master here now, so shouts with gladness Table Mountain's guns. At the head of a triumphant procession our Prime Minister rides from the Docks throughout the streets of Capetown now as a hero. Hossannah to General Hertzog, our new Ksionur, white South Africa raises its voice sky high! The most hated man until but 1924 is now the young favourite of white South Africa. Slim Jannie no longer smits in our national politics. He is as dead as the dodo. God knows whether he will rise again.

The Capetown festivities are now over. Our hero goes to the Cape. He is now equal to the Prince of Wales; as a new railway coach must be built for him for travelling to the Capital. All along the route white South Africa re-echo the praises. But Pretoria gives him millions of praises. Aeroplanes shoot his train into the Capital, here greater glory awaits him. In State coach he rides at the head of thousands of his admirers. As he goes to the Capital, he drinks inspiration at the shrine of President Kruger. Now more guns to herald the coming of our Messiah.

We have now reached the forum. The stage manager is ready. All are anxious to hear of our higher status. Here comes our Hertzog. He delivers the speech. You have been slaves all day. What Botha and Smuts did want to make you slaves of the British Empire. No longer does the Empire exist to-day. We are one with England. We are one with the world. Let us bury the past as a white man. Look to the building up of South Africa as a great country. We have now attained our freedom.

Oh! how good to hear this speech, exclaims Black South Africa. "What is our share in the new South Africa?" "You will see in a few days," says the speaker. "I am glad you had now known that for Segregation and Class Discrimination in white South Africa there is no room for natives, Coloured and Indian workers." God only knows, if I have any time for you any more. What is the South African Labour Party doing to-day? The speaker seems to be back indeed. But there is still hope for the oppressed worker. The I.C.U. must doubt the Nation. The speaker must be a man. Mr. M. must be a man. The policy of the Government must be resilient as a rubber ball. For if we have any more of this kind of thing, it will be the future of ten millions of this sub-continent.



WITHIN A FEW DAYS THE UNION PARLIAMENT OPENS. IT WILL BE A "NATIVE" SESSION. THIS CARTOON DEPICTS THE ACTUAL POSITION.

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The very next day after this wild lie was published, Colonel Goddard, Commissioner of Police, made a direct contradiction to a representative of the "mail" in the sun room. He was a partner of the native who had become a lion tamer. He was as a representative of the Zoo attendance and handed the money. The money was to be used to buy a lion.

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We mention these facts because the "Rand Daily Mail" publishes some of the most misleading and grossly incorrect reports from time to time about the behaviour of Natives on the Rand. We are glad, however, that our contemporary, "The Star," has so ably exposed the incorrectness of these reports, and that Colonel Goddard has assured the public that Natives as a whole, were being treated as a whole. Now we hold a double page, as stand the double page, as stand the "Rand Daily Mail" they are

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(Used by the Industrial and Commercial Workers' Union of Africa, Headquarters, 16, Market Street, Johannesburg.)

### ADVERTISE IN THE

# Workers' Herald

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(Continued in previous column)

## I.C.U. Manifesto

(Continued from page 2)

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It is also for Headquarters of the party has Branch Secretaries of the party and foisted their journal "The Worker" with all its denunciations, falsehoods and messages of death, upon our branches. But we are glad to state that in every case our Branch Secretaries and Provincial Secretaries have returned these circular letters to Headquarters and have relegated the Communist mass of lies and preparations to the only place where such trash belongs.

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(Continued in next column)

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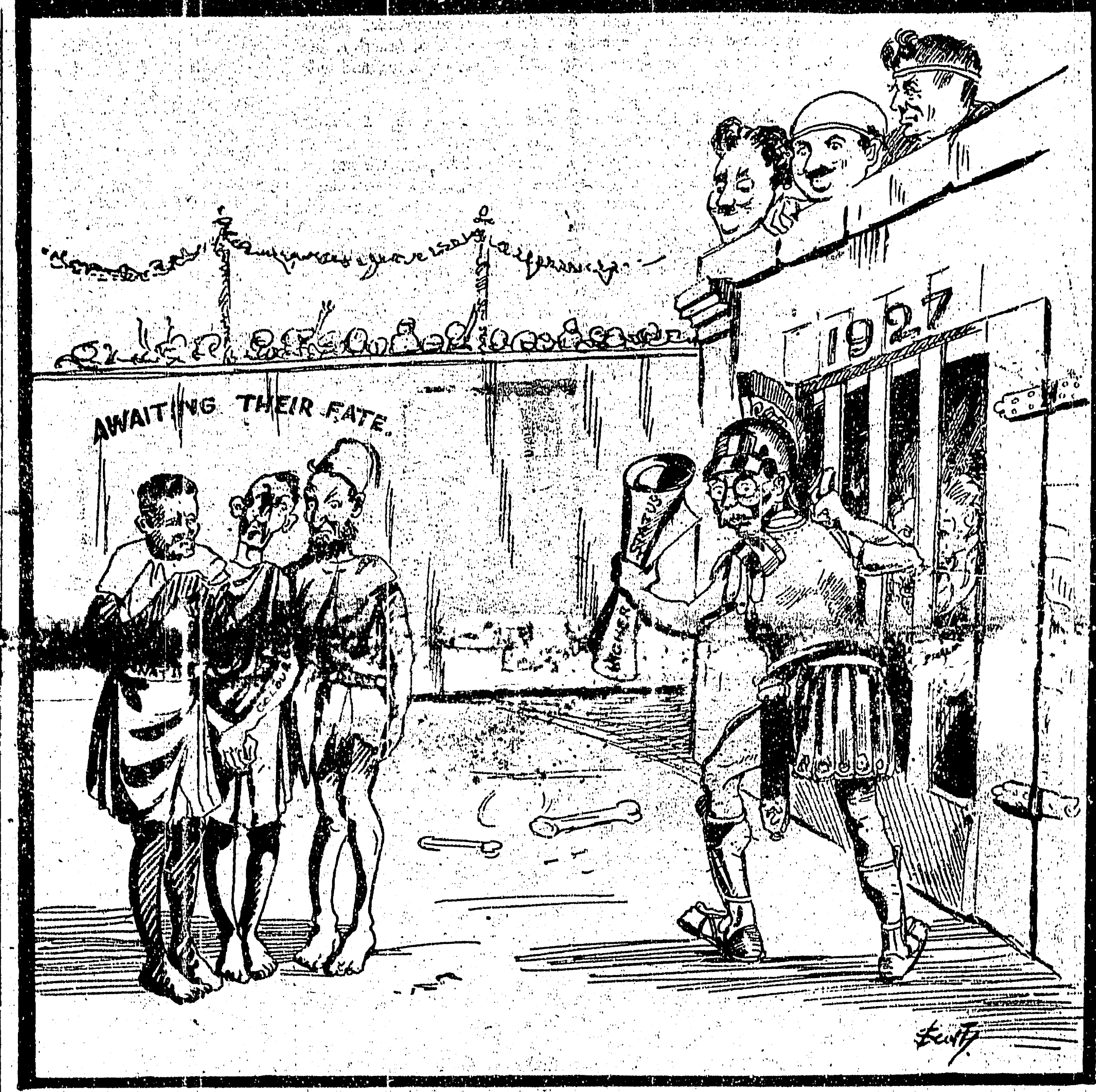
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peace-loving community, will now see what kind of political criminal has endeavoured to enter their ranks. We are also convinced more than ever now that the annual Congress of the I.C.U., which will be held at the usual time during Easter, will fully uphold the National Council.

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Editor: Sub-Editor: Business Manager:

CLEMENTS KADALIE, H. D. TYAMZASHE,  
National Secretary, Complaints & Research Secretary.

## DUPEES

Ever since European domination of this country the Natives have been used as tools and dupes for the furtherance of the evil aims and the greedy ambitions of a certain class. This exploitation and humbug was not only practised by the military authorities of the day, but also by a certain class of settler. One Native Chief was put up against another, and the people were divided, with the result that civil wars and faction fights were of frequent occurrence. Native Chiefs were drowned in Cape Smoke (a fiery class of brandy), and they became first-class sots, a prey to the white exploiter, and unfit to rule their people.

Having thus duped and divided the people, the exploiters began to rule, and up to this very day the Natives still suffer from the backwash of those early days. To-day, however, it is not the military authorities who have the game in hand; it is a certain clique of political anarchists who now endeavour to enforce their pernicious and suicidal doctrines on an unwilling Native and Coloured population. Knowing their inability to sway the non-European population, they work through the agency of unscrupulous, stupid Native and Coloured dupes, who are taught all the lessons of National Suicide, and induced to pour these forth on non-European political and industrial platforms. Their policy is to TAKE only and not to GIVE or ASK. They place their dupes in the front line, inducing them to violence and disorder, and when the country is ablaze these political murderers will become as extinct as the dodo.

We believe in persistent agitation on constitutional lines, and to show our ability and desire to WORK, like the American Negroes. It is only in this manner that we shall earn the respect and sympathy of the world. Constitutional pressure carries more weight than mob law, and we shall always denounce those human sharks who attempt to lead the peaceful Native community over the precipice. It is our duty as a trade union journal to criticise the bad laws of the Government, and to agitate for better wages and conditions of labour for the non-European workers of this country, but such movements are not among the things we can countenance.

In conclusion, we may just as well inform the country that the I.C.U. is a purely Native and Coloured Industrial Union—a union that will not be dictated to by any other organization or society—and while the I.C.U. is friendly with all existing black and white industrial or political societies, it does not necessarily bind itself to subscribe to all their principles or aspirations. THAT IS THE POSITION. But it is also possible for the I.C.U. to fall out with other organizations; but that will be because such organizations cannot mind their own business.

There is room in this country for all to agree to disagree, but there is no room for duplicity or anarchism.

## THE NEW YEAR

We are again on the threshold of another year; what it will bring to the African is not known, but it is generally believed that this year will settle, to a considerable extent, the fate of the black man in this country. Not until Parliament meets a few days hence shall we know the general attitude that will be adopted towards General Hertzog's Native Bills and Mr. Tielman Roos's Sedition Bill.

The conciliatory attitude of General Hertzog at the recent Imperial Conference, however, gives much hope that even in this country he will be swayed by reason, pure justice and sympathy. We have every reason to hope that he will not influence his party and his Parliament to ride rough-shod over the views, recommendations and feelings of the Native and Coloured communities as expressed at their various Conferences. We have this hope embodied in a recent statement by the "Kerkbode," which says:—

"We can no longer keep up our previous attitude towards the Native, that attitude of being in the position of commanding authority. Our relationship towards the British Empire and towards the other States of the world has been so radically changed that we hardly know ourselves. We are carried on a wave of wonderful national feeling and pleasurable anticipation of freedom to heights which have never arisen in our most fervent dreams. We know what is happening in our hearts at the present moment, and that ought to help us to a certain extent to place ourselves in a position to appreciate the point of view of the Native, for he also has undergone greater sense of national pride. The Natives realise that they are here for a higher vocation. A man with a grievance is a dangerous person, and in most cases he cannot be persuaded. Our own history proves the best example of this."

Although in the past we were very shy to take the Dutch Reformed Church seriously on account of its unfulfilled promises of the 1923 Conference with Natives in Johannesburg, and its subsequent lukewarmness with regards to General Hertzog's Native Bills, our suspicions are diminished by the radiance of the above paragraph, the

spirit of which we hope will be infused into the minds of the rulers of this country. Until those in authority over us can breathe that holy spirit of Christ which commands that we should do unto others as we would they should do unto us, our country will always be an arena of strife and stagnation.

Those who sincerely seek a solution to an amicable settlement of the non-European position in this country are fully aware of the fact that the Natives do not demand something that is unreasonable. They are prepared to give and take, but the essence of the Government's policy must be justice which is pure at the fount, a virtue which General Hertzog's Bills sorely lack.

We repeat that there is every reason to hope that a better spirit will prevail this year in South Africa with its new and elevated status. The new responsibility of General Hertzog and his Government is great, and it will be a national disaster if the powers now vested in them are abused or mishandled.

## I.C.U. MANIFESTO

### Bunting & Co., Political Murderers

South African Communists' Humbug Exposed

COMRADES ALL,—

In view of the pernicious propaganda and shamelessly untruthful statements now being published by the Communist Party, the Headquarters of the I.C.U. has been reluctantly compelled to further clear the atmosphere created, and to enlighten the rank and file as to the true position.

During the past this organization was friendly to all other bodies, political or industrial. It is now evident that the leaders of the Communist Party, perhaps through woeful ignorance, mistook this spirit as overtures to them to "come along." We wish to make it clear in this manifesto that that was not the intention. For the past 18 months, however, it was noticed that the Communist Party was prying deeper and deeper into the internal affairs of this Union. The climax was reached when the Communist Party nominated Comrade A. La Guma (aka General C.U.) as their representative at the I.C.U. Business Conference. Comrade La Guma, without consulting his Head Office, where he was employed as a full-time paid official, accepted the Communist nomination, and he forthwith proceeded to take out a passport for Overseas.

When he put his application before the National Council, which was held at Port Elizabeth on the 16th and 17th December, (after full discussion) it was negatived. Comrade La Guma had previously circulated all National Councillors with regard to his application. This led the Head Office to place on the agenda an item calling for a definite policy to be laid down defining the Union's relation to other political organizations, such as the Communist Party. The outcome of this was that resolutions were put and carried by a 50 per cent. majority restraining all officials of the Union from becoming members of the Communist Party.

The result of this resolution was that all Communist officials had either to resign from their party or from the I.C.U.; three officials, viz., Comrades La Guma (General Secretary), E. J. Khaile (Financial Secretary), and J. Gomas (Provincial Secretary Western Province) refused to do either. They were given ample opportunities to consider their positions, but ultimately compelled the Council to take the only dignified path by expelling them.

A few days after their arrival in Johannesburg the three expelled officials published a misleading and untruthful manifesto in the Communist organ, "The Worker." Since then the Communist Party, with the assistance of the three dismissed officials, have published or caused to be published certain foundationless statements calculated to stampede the rank and file of the I.C.U., and not to defend the expelled officials or to consolidate the position of our

Union. In a recent statement to the press it was said that "Much remains to be disclosed as to the financial and other business reasons behind the action of the National Council." This statement, of course, is mere squealing of puppets who have fallen from grace. The General Secretary himself, and the Financial Secretary, know that the financial department of the Union is conducted on strict business lines, otherwise they could possibly not have held their position in the Union. The annual auditing of the books, which will take place soon, will disclose any discrepancies, and if such do exist, they will jointly be held responsible.

The National Council is accused of betraying the workers, and of handing them over to the "boss" class. That is exactly what the Communist Party are feverishly endeavouring to do. They advocate for a general cessation of work as a protest against the Pass Laws and General Hertzog's Bills, full knowing that they (the Communists) will again leave the workers in the lurch as they did during the 1919 dock strike at Cape Town, and during the 1922 strike when Hull, Lewis and Long had to pay with their lives for the dirty work of these advocates of violence.

From further reports issued by the Communist Party it is sought to stigmatise leading officials of the Union as "reactionary, Bureaucratic and Corrupt Elements." As a matter of fact these terms could fittingly be applied to one of the expelled officials who was inaccessible during the time he held office. Not half a dozen common labourers could say that this man ever paused to greet them or to ask after their welfare.

We are glad to state, however, that the very men who count, the men who have gone to gaol for the cause of the workers, the men who have obtained redress for the workers, are the ones who continue to hold the reins of office. It is these men who stand in the way of Communist infamy, in order to save the workers from the precipice over which they are being pushed. Not one of the expelled officials, except young Gomas (whose youthful career has been ruined by these Communist sharks) know the workers. Time and again they had literally to be kicked out of office in order to compel them to do some outside propaganda work. The Communist Headquarters at the Trades Hall was a more fitting place for these men, who were paid by the workers to look after the work of the organization. No wonder then that the National Council told them that they would either have to serve God or Mammon. THEY HAVE CHOSEN TO SERVE MAMMON, but their squealing proves that the hell in which they have placed themselves has

(Continued on page 1)

I.C.U. MANIFESTO  
PASS LAWS  
MINIMUM WAGE

We reproduce hereunder the I.C.U. Manifesto, which was adopted by the National Council of that Organisation at its historical session held at Port Elizabeth.

The National Council of Industrial and Commercial Workers' Union of (I.C.U.), elected by popular vote at the Conference of the Union in April, 1926, in a session held on the 16th and 17th of that month, at Port Elizabeth, the Province of the Cape, being fully aware that the public of the Union has been liberally poisoned by the press and by speeches made by some members of the Union Cabinet and for no other reason than to public opinion and against this infant Trade Movement of the aborigine land, desires to reiterate its policy as embodied in the Constitution of the Union, while at the same time establish unequivocally its platform henceforth.

### RACIAL TENDENCIES

According to our Constitution this Organisation does not entertain antagonism towards established bodies, political or otherwise, of African or of organised European. In this it is meant that the I.C.U. is not a racialistic organisation, but to the contrary recognises that in human society there are two classes whose interests are opposed to each other, namely, the exploiters and the exploited. What the racial question is a temporal one in South Africa, and this applies to the large, in South Africa, the "talent class" have forgotten racial question to the detriment of our national politics. The only reason for the workers of this country (black and white) divided. The I.C.U. realises that to preach racial war is suicidal to the best interests of the country as a whole and therefore declares, and therefore declares, any apology whatsoever stands for the industrial action of the African who must be organised strong, so that in due time these oppressed peoples should take their rights in the Labour Movement world for the complete overthrow of capitalism and establishment of a South African Commonwealth of all nationalities.

### A MINIMUM WAGE EIGHT-HOUR DAY

Having defined our objective in no uncertain terms, we realise that the present system of social effort should be made to for the African worker

IKEMISI ELI

Last yistombi sika Nkomo...  
Last tumba sitatwa...  
Last tumba sitatwa...  
Last tumba sitatwa...

# I.C.U. MANIFESTO

## PASS LAWS TO BE CHALLENGED

### STRUGGLE FOR FREEDOM

#### MINIMUM WAGE FOR AFRICAN WORKERS DEMANDED

We reproduce hereunder the I.C.U. Manifesto, which was adopted by the National Council of that Organisation at its recent historical session held at Port Elizabeth:

The National Council of the Industrial and Commercial Workers' Union of Africa (I.C.U.), elected by popular vote at the Conference of the Organisation in April, 1926, in meeting assembled on the 16th December, 1926, at Port Elizabeth, in the Province of the Cape of Good Hope, being fully aware that the public of the Union has been deliberately poisoned by the capitalist press and by certain speeches made by some members of the Union Cabinet and others, for no other reason than to array public opinion and antagonism against this infant Trade Union Movement of the aboriginals of the land, desires to reiterate in brief its policy as embodied in the Constitution of the Organisation, while at the same time to establish unequivocally its fighting platform henceforth.

#### RACIAL TENDENCY.

According to our Constitution, "this Organisation does not foster antagonism towards other established bodies, political or otherwise, of African peoples, or of organised European labour." In this it is meant that the I.C.U. is not a racialistic organisation, but to the contrary it recognises that in human structure of society there are two classes, whose interests are opposed to each other, namely, the exploiters and the exploited. We realise that the racial question is only a temporal one in South Africa, and this applies to the world at large. In South Africa, the capitalist class have forged this racial question to the forefront of our national politics for no other reason than to keep the workers of this country (white and black) divided. The I.C.U. realises that to preach a racial war is suicidal to the best interests of the country as a whole, and therefore declares, without any apology whatsoever, that it stands for the industrial organisation of the African workers, who must be organised 100% strong, so that in due course these oppressed peoples of Africa should take their rightful place in the Labour Movement of the world for the complete overthrow of capitalism and the establishment of a Socialistic Commonwealth of all nations and races.

#### A MINIMUM WAGE AND EIGHT-HOUR DAY.

Having defined our ultimate objective in no uncertain language, we realise that under the present system of society every effort should be made to acquire for the African worker a living

wage—a wage that will enable the worker to live a civilised and Christian life. In approaching our immediate needs under this system, we are grateful to the Economic and Wage Commission for having accepted the evidence given by the representatives of this Organisation that the low wages paid to the non-European workers were inadequate to enable them to live a civilised standard of life. We declare once more in favour of a minimum wage for the non-European workers of South Africa. We therefore propose to fight for a minimum wage of not less than 5/- per day for all workers in the industries and commerce of this country. For agricultural labourers and those in domestic service, this Organisation pledges itself to fight for a minimum wage of 3/4 per day.

Trade Unionism has developed all round amongst civilised communities of the world, and everywhere it is in evidence that the leaders of Trade Unionism are determined to demand more leisure for the workers. We therefore submit that African workers are also entitled to this leisure and recreation. To deny it to them merely on account of their colour is a gross injustice, and it is therefore the duty of this Organisation to fight for an eight-hour day for the non-European workers of South Africa, including full pay for usual holidays and May Day as obtaining amongst European workers.

#### THE RIGHT OF TRADE UNIONISTS TO ORGANISE.

With the advent of the Nationalist-Labour Government in South Africa, the workers have witnessed a reign of terror, which obtained in the Middle Ages. We strongly denounce the ban which was placed upon the free movements of the National Secretary of this Organisation followed by his prosecution and that of other officials of the I.C.U. We insist on the right of Trade Union officials, whether white or black, to travel throughout the country unmolested. We submit that restrictions of officials of the Union will not in any way obliterate Trade Unionism among the Native workers, but will rather encourage the workers concerned to adopt a militant attitude against this reign of terror. The I.C.U. National Council, therefore takes this opportunity to condemn, in no uncertain voice, the Sedition Bill to be introduced in the next session of the Union Parliament by the Minister of Justice. It is suggested in the Sedition Bill that its object is to prevent Native agitators to stir up strife between white and black, but we submit

that most of our politicians who are in power to-day attained it by the mere fact that they persistently worked on the sentiments of backvelders against other sections of the community. It is within man's memory that those who are in power to-day, just but a few years ago, flooded the country with propaganda work which was detestable to a large section of the community; nevertheless they were not hindered by the Government of the day. In other words, the Government of the day did not venture to introduce Sedition Bills to counteract that insidious propaganda of backveld Nationalists. We therefore declare that the introduction of the Sedition Bill, which is mainly directed against this Organisation, is a cowardly act of the present Government and quite contrary to the spirit of modern democracy. It is therefore the determined resolution of this National Council to devise ways and means to defeat this reactionary Bill of the Government. Towards this end, we welcome the opposition against the Bill by the South African Trade Union Congress and the Labour Party, and we do hope that the former body will put all its weight to influence the latter to vote solidly against the Sedition Bill in Parliament, even if such action resulted in the break up of the reactionary Pact Government.

#### PREMIER'S NATIVE AND COLOURED BILLS.

We need not analyse here the four Bills of the Prime Minister, as this policy was fully discussed at the last Conference of the I.C.U., held in Johannesburg at the beginning of this year. We endorse wholeheartedly the following resolution which was adopted by that Conference, viz.: "This Conference of the I.C.U. is of opinion that the Segregation policy of General Hertzog is designed to perpetuate a caste of white labour aristocracy which should defend the present system of exploitation and keep the African worker in perpetual slavery; besides this, the terrible injustice of political disfranchisement sinks into insignificance. The African worker, considering himself part of the international proletariat, fighting for the workers' freedom, will not tolerate any measure intended to bring about any separation from other workers who are fighting for the same cause. Further, in order to defend the Native workers of Africa against this danger, this Conference pledges the I.C.U. and the African workers as a whole to fight against the segregation proposals and instructs the incoming National Council to prepare industrial action to combat this measure."

The Prime Minister's Bills are a retrograde step and speak ill for our South African statesmanship. As a practical contribution to this burning question, we propose for the extension of the franchise right for all non-European (males) to the other three Provinces of the Union on the existing Cape qualifications, and the enfranchisement of all European females in the Union, based on the Free State and Transvaal qualification obtaining to male voters, that is, over the age of 21 years. With the enfranchisement of European women there can be no question during the present generation that the non-European electors could swamp European electors in South Africa. Nearly every European woman at the age of 21 can read and write one of the official languages, while this cannot be said of the non-European community. Thus it can be argued with every confidence that European electors will be numerically in ascendance for a

generation or more, and consequently the Government of the country will be in their hands. Under these circumstances the National Council of the I.C.U. appeals to all those Europeans who have the welfare of the country at heart to oppose the segregation proposals of the Prime Minister, which tend to divide the people of South Africa into racial groups, and thereby retard the development of South African communities into a united, strong, and peaceful nation, based on brotherhood of mankind. To allow the Prime Minister's proposals to become law, we foresee a great danger in South Africa. We can only avert this catastrophe by according full political, economic, civic and social rights to all citizens who make up the South African nation, irrespective of colour, race or creed.

#### NON-EUROPEAN YOUTHS.

The National Council of the I.C.U. is not blind to the fact that if an illiterate community is granted full political, economic, civic and social rights by the State, such community will not appreciate these rights intelligently in the absence of education. We therefore recommend that the education of African children be transferred from Provincial Councils to the Union Government. In this connection we propose to fight on the following demands for young African workers:—

- (a) Free compulsory secular primary education.
- (b) Admission of African students to higher educational institutions, including Universities.
- (c) Free vocational training.
- (d) All legislation affecting young people to include young Natives and Coloureds.
- (e) A system of apprenticeship for all young non-Europeans employed in industry.
- (f) A minimum wage for young non-European workers, based on the principles of equal pay for equal work.

#### PASS LAWS, ETC.

The National Council of the I.C.U. fully realises that as long as Pass Laws exist in South Africa it is quite impossible to build up a strong Trade Union Movement amongst the African workers. It therefore resolves to organise a National Campaign henceforth with the object of instituting a constitutional fight against the Pass Laws. We recognise the seriousness of such agitation, and as it is desired to bring the question of Pass Laws into the highest courts of this country, and if necessary into the highest court of the British Empire, the National Council of the I.C.U. therefore imposes a national levy of not less than 5/- upon each and every member of this Organisation.

Perhaps never before has the I.C.U. launched such an ambitious programme—a programme which, if backed up by the rank and file of the Organisation, must result in the complete overthrow of these "dog licences," which characterise our race as modern slaves. It is not necessary in this manifesto to remind our members of the evils sustained by the whole race as a result of the operation of the Pass Laws. Owing to these Laws, about 200,000 Native miners are held as slaves on the mines of the Transvaal, and about half of that number in the coalfields of Natal. How impotent these men are to demand better wages and conditions of labour. On South African farms a similar position obtains. In other towns of the Union our womenfolk are also forced to carry those badges of slavery, so that they are unable to move freely in the land of their birth. Which race can tolerate the humiliation of its womenfolk? As it is, the Africans have permitted the humiliation of their womenfolk now for many decades. This humiliation must be stopped and a stop must be made in the twentieth century and not later.

Laws, but African workers must be so organised that we should carry on the struggle against our freedom by challenging all bad bye-laws, regulations and acts of Parliament which interfere with the freedom of the subject. The English workers, about a hundred years ago, when they were confronted with similar obstacles as obtaining among the non-European workers to-day, spent large sums of money in law suits in order to accomplish the freedom of the worker. It is therefore expected that members of the I.C.U. will willingly contribute this national levy.

The Durban Branch members have convinced the National Council that our members as a whole can contribute towards a fund designated for battling for their freedom. THE HOUR FOR FREEDOM HAS STRUCK! Will the African workers throughout South Africa rally to the Great Call? Pay your National Levy Fund to fight Pass Laws at your Branch Office, and this must be done TO-DAY and not to-morrow or next month.

## WORLD WORKERS INTERNATIONAL OR WHITE SUPREMACY?

### Indian Delegate Champions Equality for all Workers

We are grateful to the British Labour Party for supplying us with a booklet containing the report of the first British Commonwealth Labour Conference, held at the House of Commons, London, from July 27th to August 1st, 1925. Delegates came from all parts of the British Empire, and South Africa was represented by Messrs. H. W. Sampson, M.L.A. for Jeppes-town, and W. Wanless.

We intend to make use of the report by reproducing extracts from speeches made by our Indian friends who ably championed the cause of coloured labour in the British Empire. On the question of Indian labour in British Colonies, Mr. N. M. Joshi, M.L.A. (India), made this significant declaration, which we hope the leaders of the South African Labour Party will note, please:— "We Asiatics, whom you call coloured people, are very proud of our colour and we shall not enter into international relations with you if you claim superiority for your race. We are willing to enter your movement on terms of equality, but if you claim superiority we are not willing to be international; we shall have a coloured people international, and if we cannot co-operate with you we shall fight you. Therefore, if you want the international spirit to grow amongst the working class all over the world, it is better for you to give up this prejudice, for, as long as you do not, you will not get to our working class. It is really to your benefit. The coloured population of the world is much larger than the white population. The Capitalist Governments of the whole world are keeping down the coloured people. You are going to break that capitalist system and take possession of these Governments, and, then, if the benefits are to be big, you cannot get them by using bayonets against other people. There will be a time when you will be the Governments. What will you do then? You cannot ask the people whom you have put down to join hands with you. Give up this idea of racial superiority if you have got it, so that

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REFITTING AND REPAIR WORKSHOP ONLY.  
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Cor. Wale & Ruitengracht Streets, (Opposite Palace Bioscope) CAPETOWN.

### IKEMISI ELIKULU LAKWA TANDABANTU.

Lelikemisi elikulu liyaziwa kakulu zintloko zesizwe. Unkosi u Solomon ka Dinizulu wakwazulu kade ekona lapa kuleli kemisi, waza wazisa bonke abantu baze ukuti batongo imiti yabo kulona. Ngoba imiti yalo iyelapa ngeqinise. Unkosi u Kama wase ma-Xoseni naye kade ekona kuleli kemisi wazisa, futi ukulunga kwemiti yalo.

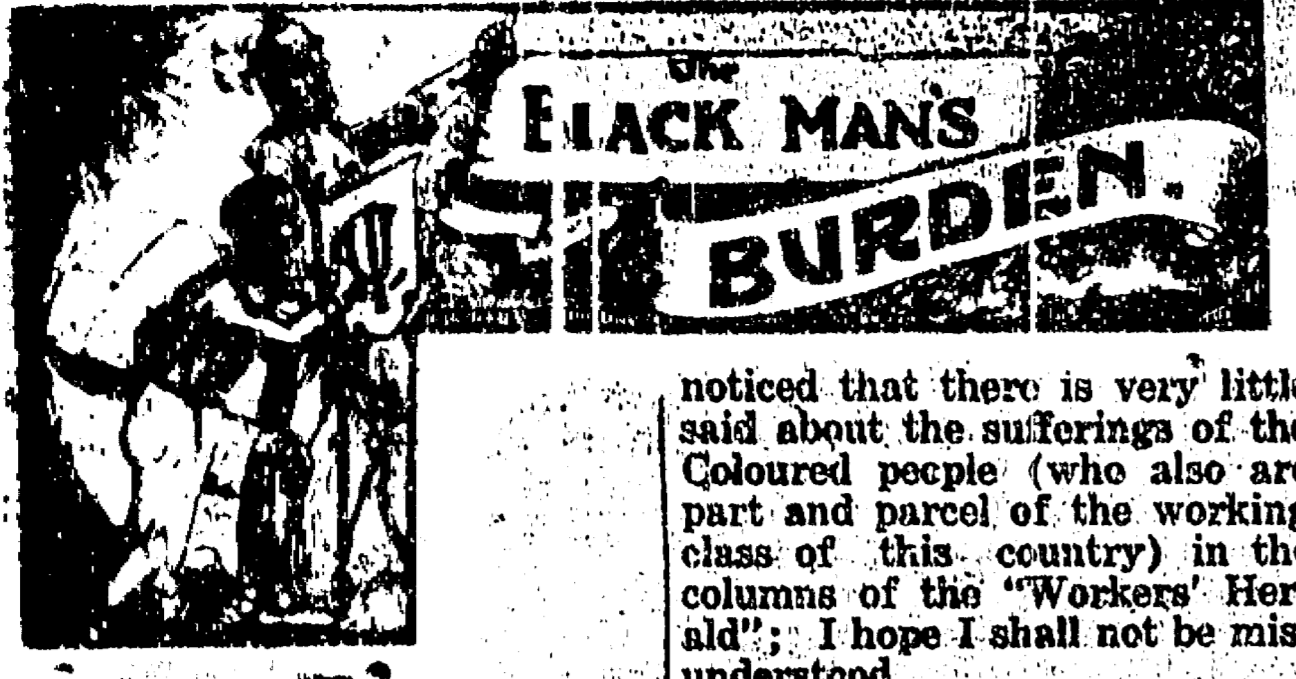
No. 10 Dubulu M'takati Pills. Umutu Wenyongo. Lama philihi abizwa ngokuti wa Dubulu M'takati alunge impela ekukupeni inyongo nokureza isisu. Aneqiniso lokusindisa: Inani 1/6, Nge posi 1/8.  
THE S/LBORNE PHARMACY  
Chemists and Druggists,  
211, COMMISSIONER ST.,  
Cor. End Street,  
JOHANNESBURG.

Lesi vintombe sika Nkosi U Solomon ka Dinizulu kanye Nomanini Krosini u Mr. Herman Hurwitz, M.P.S., London. Lesi vintombe sivatse enyanyaweni wa lesi kemisi.

(Continued on page 13)

Pay up your 5/- National Levy to fight 'DOG LICENCES'—PASS LAWS DON'T HESITATE

infused into the minds of the authority over us can be... hands that we should do... to us, our country will always... a solution to an amicable settlement... this country are fully aware of the... and something that is unreasonable... take, but the essence of the Govern... which is pure at the fount, a vint... orely lack.  
every Africa to hope that a better... with Africa with its new and elevated... of General Hertzog and his Govern... national disaster if the powers now... hshanded.  
**MANIFESTO**  
**Co. Political**  
**Orderers**  
**Communists' Humbug Exposed**  
Union. In a recent statement to the press it was said that "Much remains to be disclosed as to the financial and other business reasons behind the action of the National Council." This statement, of course, is the mere squealing of puppets who have fallen from grace. The General Secretary himself, and the Financial Secretary, know that the financial department of the Union is conducted on strict business lines, otherwise they could possibly not have held their position in the Union. The annual auditing of the books, which will take place soon, will disclose any discrepancies, and if such do exist, they will jointly be held responsible.  
The National Council is accused of betraying the workers, and of handing them over to the "boss" class. That is exactly what the Communist Party are feverishly endeavouring to do. They advocate for a general cessation of work as a protest against the Pass Laws and General Hertzog's Bill. But knowing that they (the Communists) will again leave the workers in the lurch as they did during the 1919 dock strike at Cape Town, and during the 1922 strike when Hull, Lewis and Long had to pay with their lives for the dirty work of these advocates of violence.  
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**Inadequate Travelling Facilities on Railways for Non-Europeans**

A few years back the Natives made strong protest about the bad and inadequate manner in which they were catered for by the Railway Department. As a result of persistent protests the Department set aside two second class compartments for non-Europeans. Considering the number of Natives and Coloured people who now travel second class, it will readily be seen that two compartments were quite insufficient to cope with the situation.

On the 14th of December seven members of the I.C.U. National Council booked their seats from Johannesburg to Port Elizabeth. Due to the inadequacy of the accommodation provided two men had to sleep in one bunk. To be treated in this manner after paying one's fare is rather rough, if not outrageous, and when it is remembered that this particular train had between fifteen and sixteen coaches for Europeans only, the injustice of the Railway Department becomes even more glaring.

Having booked their seats (excursion) to and from Port Elizabeth, the tickets of the I.C.U. members were collected before Swartkops was reached, but when some of these passengers wanted to abandon their outward journey at New Brighton, the conductor refused and the men had to travel right to the Port Elizabeth terminus and then take train back to New Brighton, while others missed the bus that waited for them at North End. There would have been ample excuse had the train not stopped at these stations, but it actually stopped there and picked up local passengers. When questioned on this queer procedure the conductor said that passengers travelling by excursion had to proceed from "point to point" on the outward journey. Surely this is a most idiotic procedure seeing that the passengers were not "breaking" their journey, but were "abandoning" it at the places mentioned.

**The Farm Life of the Workers**

There is no doubt that South African farmers treat their employees exactly like slaves and serfs. My father was a Coloured man, not a Native. Why I say this is because I have

The I.C.U. Brass Band from East London, which has visited all big centres of the Union, is now in Johannesburg, and attracts large crowds daily on the square opposite the Workers' Hall. Messrs. Mzazi and Janela are in charge of the band, and have succeeded in fitting all the "boys" out with brand-new military uniforms.

We regret to announce the death on the 23rd December of John Bokwe, after a very short illness. To Mr. George Bokwe, his brothers and family, we extend our sincerest sympathy.

We have pleasure in announcing the marriage of Miss Victoria Mbelle on the 1st instant, to the Rev. Evelyn Dlepu. The reception was held at the home of the bride, "Langa Villa," Pretoria.

noticed that there is very little said about the sufferings of the Coloured people (who also are part and parcel of the working class of this country) in the columns of the "Workers' Herald"; I hope I shall not be misunderstood.

As far as I know—and I think many will agree with me—both the Native and Coloured workers are treated precisely the same by the Boer farmers. My father was a farm labourer or slave. On the particular farm on which our family lived, my father was allowed to stay there as long as he permitted his wife and children (myself included) to slave from dawn to dusk in the farmer's fields; and you all this without being remunerated.

I can very well recollect that at the time father possessed six donkeys. It was compulsory that these poor animals should be used for ploughing the fields of the "boss," and this to be done gratis. These beasts were so overtaxed with work that they became living and walking skeletons—a pitiable sight to see!

Father had some goats and sheep. The farmer ruled that as long as my father kept his family living on his land, he (the farmer) had to be given four goats and the same number of sheep at the expiration of every month. Of course this was done because the farm "god" had ruled it so.

Another thing which was heart-rending was that the children were not permitted to attend school. Their daily duty was to tend the cattle, sheep and goats of this exploiter, the farmer. My experience derived from working in the rural areas has convinced me that the Coloured worker is robbed, exploited equally as his Native fellow-worker. That is why it is very expedient that they should unify themselves under the banner of the I.C.U., a militant workers' union of the non-Europeans of this "dark continent."

One striking thing which I witnessed whilst I was at Worcester and at Stellenbosch was the diabolical habit of giving the workers six times per day, which makes them forget that they are slaves. The farm worker's wages run from 9d. and 1/- with food supplied, or 2/3 to 2/6 per day with self-supply of food. Commencing work of course from sunrise to sunset. Such are the deplorable conditions under which our fellow-workers and comrades toil on the farms under the iron hand of the Boers, in this supposed to be christian and civilised country.

**JOHANNES DE VILLIERS,**  
(I.C.U. Member No. 2797),  
67 Jordaan Street,  
Capetown.  
1st December, 1926.

Mr. Sam Dunn, of the I.C.U. Office, Durban, took up duties at the I.C.U. Headquarters at Johannesburg as General Secretary vice Mr. James La Guma, on the 10th instant.

During the Christmas holidays in Johannesburg four Natives lost their lives as the result of street fights, and eighty were treated at the General Hospital suffering from divers injuries.

**JUST WHAT YOU NEED.**

Don't suffer for years from a disordered stomach. A few doses of Chamberlain's Tablets will put you right. They are just what you need. For sale by all chemists and storekeepers.

**THE DISMISSED I.C.U. OFFICIALS NATIONAL COUNCIL'S ACTION SUPPORTED I.C.U. Constitutionalists Win The Day**

Below we publish a leading article from the Bloemfontein "Friend" of the 23rd December.

We consider this article almost the most important statement ever made relative to non-European trade unionism, and we hope that it will serve as an eye-opener to Mr. Tielman Roos and his Seditious Bill. We are also entitled to expect now that the majority of well-wishers of this country who represent the people in Parliament will strenuously oppose Mr. Roos' headlong plunge with his contentious Seditious Bill.

**NATIVES AND COMMUNISM.**

Black labour's evolution will follow closely that of White labour. In principle and in main practice, therefore, the approach to both problems should be along similar lines. If the reasonable claims and natural aspirations of the Black industrialist are to be pooh-poohed and neglected by the White man it will be almost inevitable that the Black worker will be forced into the methods of the extremists to his own harm and to the White man's cost. On the other hand, if Black industrial claims are fairly considered and as far as possible met by the White man the Native will be content to follow the methods of organisation and of constitutional agitation adopted by the White trade unionist.

**AN ACTUAL DANGER.**

That the danger referred to is not an imaginary one is shown by what Mr. Clements Kadalie, the National Secretary of the Industrial and Commercial Workers' Union, has just told a representative of "The Star," a précis of which we published yesterday. He stated that a definite and determined attempt had been made within his organisation, which is the principal trade union of the non-European workers, to capture it for Communism. European Communists found certain members of the Commercial Workers' Union easy tools with which to spread Communist propaganda among the rank and file of the Native organisation. Mr. Kadalie points out that these Communists, White and Black, never lost an opportunity of opposing constitutional methods. Their chief aim is to bring about strife and trouble in the country. It is, says Mr. Kadalie, the desire of himself and other leaders of Native industrialists that their efforts towards betterment should be strictly constitutional, and that their Union should be maintained as a "bona fide" labour organisation. This, of course, does not suit the Communists, who will do all they possibly can to stir up mischief between Black and White.

**THE BEST ANTIDOTE.**

In the meantime, it is good to know that the constitutionalists among the Industrial and Commercial Workers' Union have won the day, but it may be taken as certain that the Communists of both races will begin their adroit war as soon as another favourable opportunity offers. It should be the European endeavour to help the non-European worker in his struggle against Communism. The most certain way of rendering this help would be for the Government and Europeans generally to deal sympathetically with all legitimate movements by the non-European workers for the improvement of their conditions of labour. To thwart these reasonable and natural desires will only be helping to push Native constitutionalism and trade unionism into the Communist camp.

Mr. P. D. Mkwambi, an influential and sympathetic member of the I.C.U. and former Provincial Secretary for the Transvaal, writes in the following strain in supporting the action of the I.C.U. National Council at Port Elizabeth in expelling three Communist officials, viz., J. A. La Guma (General Secretary), Eddie J. Khalle (Financial Secretary), and John Gomas (Western Province Provincial Secretary). The letter was addressed to the National Secretary, and we have Mr. Mkwambi's permission to give it publicity:—

"Dear Comrade and Brother, —Although I am not a pivot on which the I.C.U. revolves, yet I am a black man, and as such love my country. I dearly and sincerely congratulate our National Council for the attitude it adopted at the recent Port Elizabeth conference by eliminating Communist officials from the ranks of the I.C.U. By so doing you have averted a grave danger hanging over our organisation.

When I first read the 'cooked' report in the newspapers I was sorely disappointed with you, thinking that you had personally dismissed these three officials. But the official statement which appeared in the 'Star' on the 21st ultimo cleared the atmosphere and entirely changed my attitude, knowing the powers vested in the National Council according to our constitution. The National Council is the 'Cabinet' of the I.C.U. vested with powers to appoint, expel, or prosecute. I therefore think that in this instance the Council, entrusted with the welfare, safety and dignity of the rank and file, has done its duty unflinchingly. It has rescued the organisation from being swallowed up by a clique of political fanatics whose doctrine was detrimental to the welfare and good behaviour of the Native and Coloured communities.

Before the I.C.U. was inaugurated in Johannesburg I was in contact with gentlemen of the Communist Party. I found out later, however, that many of them had high education, and were university graduates, so I decided to shun them because I could not then understand their doctrine. I think Mr. Mbeki acted wisely, although he put his colleagues in the soup. But that is not his fault, it is theirs, because they had the same opportunity as Mr. Mbeki to "come back." Like Mr. Mbeki, we would like our learned friends also to retrace their steps. BUT THEY MUST OBEY THE RULING OF THE NATIONAL COUNCIL."

The following letter has been received by the National Secretary of the I.C.U. from a prominent Native who only a month or two ago vehemently opposed the I.C.U. in Natal:—

Dear Friend,— Best compliments of the season. Old Boy, allow an old comrade of yours to congratulate you on the attainment of your highest ambition in the economic world. You have, no doubt, succeeded in placing the reputation of your organisation in an enviable position, and for that you remain at this very hour the accredited champion of Native rights in South Africa. By your determination and force of character you have conquered the hearts of your enemies, and, as a result, the I.C.U. is regarded as a serious factor under the South African planet. For old time sake, and as a pioneer of this great live movement, accept my simple but sincere compliments. We started together as you are aware, but through your philosophic and scientific strategy you left us in the background. You really deserve a

large credit for the amount of work you have achieved to safeguard the rights of your people in this country. I have no hesitation in asserting that your movement is regarded as the hope of black-man's salvation. It is a question only of time that those who take pleasure in insulting the hope that shines in the corner of every black-man's heart will be brought to book for all their tragical wrongs.

The attitude of your National Council against the left extremist is on the whole to be congratulated, for it would be wrong from every point to surrender to communist doctrines at this early stage of the organisation, however good their platform may be on the surface. My attitude against the policy of your organisation was not due to any radical motives. You must realise, Old Boy, that the success of your movement is partly due to opposition than to anything else. Our opposition, if opposition at all, has done you a lot of good. I am finished with politics, Old Boy. Have done me more harm than good. My ambition now is to settle down to business if possible.

**"Doing His Little Bit"**

The "Star" congratulates a certain employer for "doing his little bit" in the way of "making room" for two European youths in his establishment. The paper states that this kind act of finding employment for unemployed European youths at this particular time of the year is the real spirit of Christmas.

We concur. But HOW did he "make room?" We hope not by dismissing poor Natives, because if that unfortunately be the case then this particular employer has "done his little bit" towards hell!

Mrs. Mejana Tyamzashe, of Makeking, spent her Christmas holidays with her brother-in-law, "H.D.T.", in Johannesburg, and returned to her home on the 29th December.

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**NOTICE.**

The Editor, "Workers' Herald." Sir,—Please publish the following Notice for the information of those concerned:— **NOTICE.** BE IT KNOWN that the Cape Town Branch Office, formerly at 24 Loop Street, Cape Town, is now removed to 22 Hanover Street, Cape Town. All correspondence should therefore be directed to the new address. By order of the Cape Town Branch Executive, Yours, etc., **S. M. STANLEY SILWANA, Secretary, I.C.U.**

**THE BOOK SH**

Our column this month taken from two different writers. Mr. Bertrand Russell in his book, "The Principles of Industrial Civilisation" Mr. R. M. Fox in an article "Towards a Philosophy of Industry," in the "Nineteenth Century," an important monthly review. The interest of these two writers each arrives, by different paths, at the same conclusion; and is, that all work and leisure may be even more useful to the community by perfecting of some portable machine which will increase output (and an income) penny or a shilling or a day.

We will take the quote from Mr. Russell's book "From 'The Prospects of Industrial Civilisation,' by Bertrand Russell. "Capital is not means of production, it is capital, and is so employed when it is but capital consists, money, but of such thing machinery, railways, ships, etc." "It has come to be that the important part of man's life is the economic because this is the part of life which is most important part of his life. But when it is healed and walk on it, he forgets a So it ought to be with the mic part of life; we ought to use it without think of it all day long. bodily needs of all could plied, as a matter of co means of a few hours of labour on the part of ev and woman in the con. But it should be the re hours that would be reg important—hours which be devoted to enjoyment or study; to affection and lands and sunshine in fields.

"The Russian Communist who have attempted to do into months the work of and into a few years the generations, have been u rely upon the slow op ration. But such rapid unstable; if the Russia munist fall, very few converts they have ma they acquired power wi their present faith." T methods which made it make it, under the influ new set of propagand socialism is to achieve success, it must appeal to not to the silly credul makes fools everywhere. tial for the schemes of far too impatient. It is since that has inspired trine of the class war, of tatorship of the Co Party, and generally of opposed to reason."

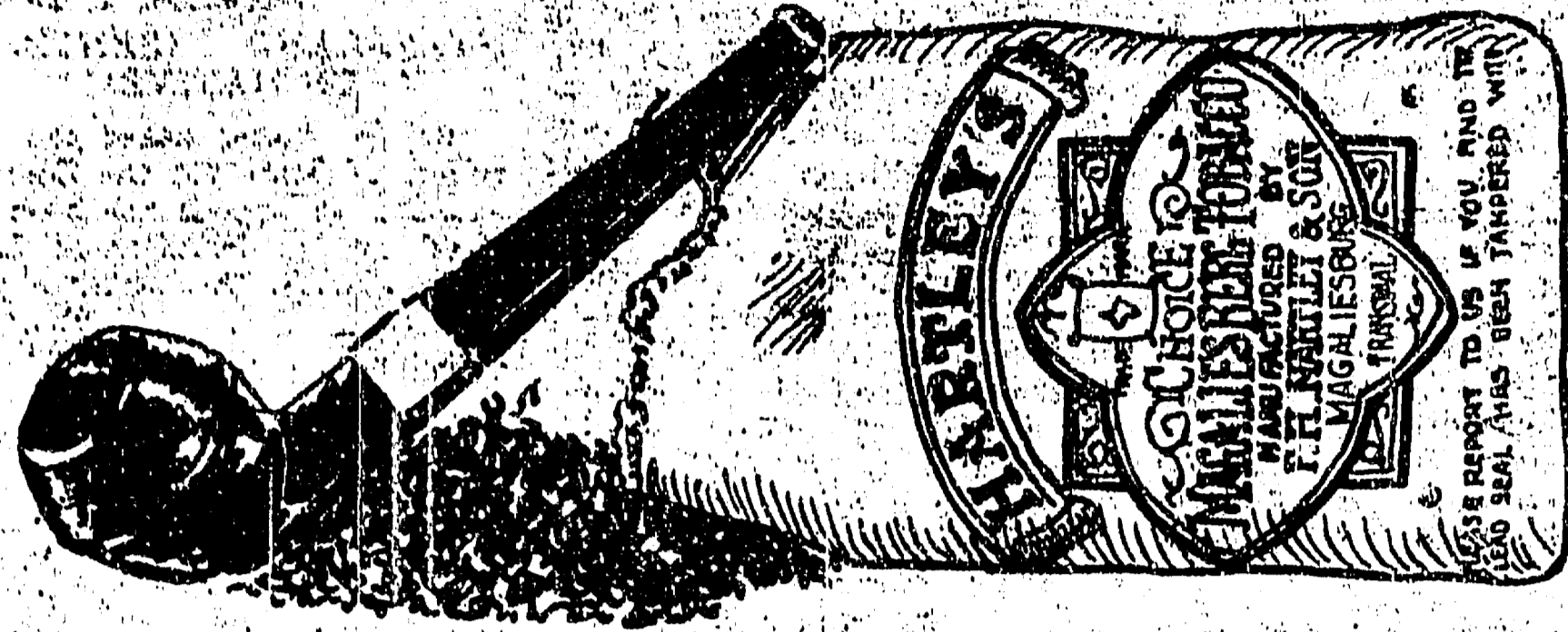
"Mr. Bertrand Russell was a temporary conve

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### Makhoa Mererong ea Baahi

HILANG COMMUNIST PARTY E JELE MASOKO.

... ka nakonyana ba hloka lokolo le likereke. Ba kenya litchere, le baboleli li kerereke, ha ba se ba phetile hoo, ba qala joale honna ba romella Mose hore ba thusoe ka baruti le litchere, ho bane baahi, ba se ba sokolohile. Ka mora moo ha batla mavenkele, mo ba lumeli ba ka rekang liaparo tsa Sontaga ha ba tsoanetse ho ea Kereke. Ba lumeli ba ba bangata, ba mavenkele ba atisa mavenkele a bona. Me le bona ba batla likereke tsa makhoa ho thusa mosebetsing. Ha ho se ho le

joalo, a nyala, makhoa ao, baetsa motse joale. Ke moo he ho hlokeheng lekhotla la linyeho tsa ba hlokiheng ho lefa melato ea Levenkele, ke ha ho tla be ho latoe Mastrata, leena a hloka batlatsi, ke ha holla latoa mapolesa. Bo-katiba-kokoro bana, joalo ka ha e le mokhoa bona e-re ha balatlele motho, ebe ha ntsa ba luletse ho mathisa lehlahkoreng la pere, ke moo holleng ha hlahisa ho se utloane he lebatho. Ka makhoa o joalo ntoatso ba teng. Polaelo tsa e ba teng, marena a nyatsa tsebetso ea Lekhoa. Hobane a ne a khekhelele feela hore a lumele hore

batho ba utsoitseng le ba nang le melato-levenkeleng ba khannoe ke mapolesa ho balsa khotla. Ngongoreho ea ba teng; ke moo ho ile ha ba teng Masole. Ha hlahisa mofereferere, ntoatso ea ba teng, baahi ba suteletsoa morao ke masole a-na, ho re ba tle ba etsetse marena a bona tula ea ho hahla. Lefatse lena lanna la hapeha joalo he. Pali e-na e re ruta hore e fela lekhoa le e-na le mano a ho jella motho lijo tsa hae a ntsa a mosebelle. Ho bane o kene lefatsetse lena ka khotso, joale hase a le kahare, e se e le eena moeletsi ho tsa batho le marena a runa.

Re bone ka nakonyana e fofang le mohlolo mafatseng. Bona e ba bonkelle e ba lekhoa le hlahisa joalo, ka moeletsi lere ho marena, ba romelle batho Limaeneng ba tla fufana chelete e ngata, empa a ntsa a re "shoiti!" ho se joalo. E kaba makhohleng a baahi feela, le sunye hloho e be moeletsi qetellong u fumane ho re ha ho sale lekhotla le le teng, e se e le mofereferere. Ke ka sekhotli le, makhohleng re seng re sena matse, lefatse, meraka, esita le o-na marena a runa a se a ntsa a khantsetsi oi ka hore mafatse a o-ba leng ho e-na a tla ba ka tlas'a muso oa kopano. Ke hore boena ba bona bo ea tselisoa. Ka jeno ha ba se ba re lalekantse mehopollo re se re bitsoa "Ba arohanteng le ba ha bona" (detrilled). O re lahlehisa, ka hore fapanya le Baetelli ba Makhotla a-runa. Tabu e-na re sa tsoa e bona haufinyama ka pitso ea Lekhotla la Sechaba la I.C.U. mane Port Elizabeth, ha holla be ho fapanya ka puo, e be ke moo ba bang ba lahisoang mosebetsi ea bona holim'a ha bane ba itsoarahantse le mosebetsi ea Lekhotla la ba basoci, lebitsoang Communist Party. Banna bao ho utloahala hore e-ne hile e le litho tsa Lekhotla leo, me ba bile ba khethuoe hore e be ba Komiti ea Lekhotla leo. Ho utloahala hore e-ka Mongoli ea hlahlamang mongoli oa Sechaba, Monghali Clements, Kadalie, o na a kopa tumello ea ho ba sio mosebetsing oa hae ka noko e ka bang khoeli tse tharo. Joale ha ba se ba batla lebaka le moatsang hore a kope holiday eo ha fumanoa hore moeka o rongoe ke li-Communist Party mose Conferenseng ea bona motseng oa Berlin. Ke ha mothaka oa I.C.U. o e hana taba eo. Ha b ase ba ntsa ba e goqa, ba eletsana hore ho se ka ha hloho e ba Moetelli-pele oa I.C.U. ea bang setho sa Communist Party, hobane e ka hoja batho bao ba se' ba ikakhetse haholo har'a lekhotla la I.C.U. Ke moo banna bana, General Secretary, Financial Secretary le Mongoli oa setsa sa Western Colony oa Kapa, ba hanang taba eo, ba bile ba re ho molemo hore ba tlohele I.C.U. ho e-na le Communist Party. Ke ha ho tla etdoq geto ea hore bohle ba e leng ba lekhotla leo ba ntsuoe.

e hlileng e leng lona la basebeta, ke Communist Party. Ho bontsahala hore ene o se e le taba e reriloang pele mane lehaheng la bona Rjasik Street, Johannesburg. Ba hlalitsitse report ea bona leselinyong la bona lebitsoang "The Workers" me report eo e hile e hlahisa litaba ka moea o ratang ho fapanya sechaba le baetelli-pele ba Lekhotla la I.C.U. Hape bane ba mpa ba rata hore ba habo mohlomane Russia ba bale tse ba li etsang mona South Africa. Kajeno ba chele linti ka lebaka la Lekhotla lena. Tsabang baneng ba batho. Lentsoe la mosotho lere; "mara-helele-motho a tsoa kotsi" hlokomelang Baahi, Tsoqetsep li re arohantse le bahaba runa.

### Tsa Freyi Stata

Mohatisi, Ke kopa ho bea melanyana e-na. Koranteng eahao. Oho bahlanakana ba hese na re ntsa joang? Na tselo hore e bone na? kapa Na ke rona fela mona thaka tsame re-ntaeng re le lefifing le letso na? Hleka ke rona feela mona South Afrika ba a tsebang hore kopano kapa Company kapa Union ke eng? Hleka ruri ke ntho e ka etsahalang hore eona etsoanetse feela hore e be ea Boromoshana? Kapa boikbantso, boikhothomoso bo senang le tsebonzana ea letho ea kamoo motho a tsoanetseng ho phela ka teng mona. lefatsetse na? hobane ruri re tsoanetse ho leka ka matla ho ikopanya, me re bontsane re bone ka makhoa oo re tsoanetseng ho itokolla ka teng matsohong a ba livhaba. Bana ba lonya ba babe ho tloha khaele hoisa ka jeno. Ka nete kere haele ha re ne re ka kopanang hammoho khotleng lena le sena leipontse mosebetsing ea lona e mengata ea lona ruri kere ho no hore tsielo ho thuso e-pontseng le tokoloho na. Khopolong ea ka kere ho jane batho bane ba kaha khopolo e-na ba lumela ho joia ka £1 e le 3/- ka khoeli hobane ruri ke bona chelete e-na ea 2/- eea liela

### LEBAKA LE PHEKO EA LEFU LA MALA.

Hoja ho fetu tekano, ho petoha ha makhoa oa mele on motho, Litholoana tse sa butsoang hantle, le metsi a sa hloekang, ke lintho tse ling tse bakang bohloko ba mala. Moriana oa Chamberlain Colic le Diarrhoea, O alafa liphio tsena e leng tsona tse bakang mafu ao. E rekisoa ke Likemisi le Maventeke ohle.

hobane ha re hla-oloa ke litaba ba taumaisi ba yara mosebetsi, o mohlolo oa ho shebana le litaba le ho bala koleke so hae fumaneh. O bone joale ba phallela hona mane 2/- eo esajong motho a ntsa mohlangoane ha a joia e ba e me joale. O re na joale makhoo a tla e-ketsoa neng chelets, mo joale u hloka kerella ea hore u loletse hore kaho tse hapiang ka monkhoane.

Hape ke makala hare ha re ne re sitoa ho eisoa hore e-sita le motho a ile ho kopa khomo ho morena o tsoanetse hore a hlahise ka makhoo a hae kaofela. Joale rona rere ha re sa hlae ka makhoo a rona ohle, retla e fumana joang na? Bana beso, ba ratehang haholo rona ba ba-cha re tsoanetse ho kena khotleng la ma Afrika re kene ka hohle ka magoto a mabelli leka matsoho, re loaneng re thusaneng neng e-na hammoho. Re beng bakhotosa ka ofela. I.C.U. ke senatlu, ke moathusi, ke eona e ntsa sechaba sena sa Afrika, mona bo thateng bo boholo me Bana beso le se ke la hloho le ipelaetsa. Oho le hlopieng hore ha hothoe I.C.U. ho boleloa rona sechaba ruri. Thuto e-no khale Champion are rura eona a sale piane Mangaung me na ke khotsoe ka mehla, feela ruri ke, soabela hobane le eona koranta e-na ea rona oho liea ka mokhoa o makatsang.

Keletso engoe ke e-na, hojane batho ba e letsoa kahore ba lefe chelete e-na ea likhoeli ka selimo, kapa ho lefuoe chelete e ka letanang liemo tseo tse boleloang tekoteng eo, e be hofelle.

(Hare lumellane le eona moo, hobane ha o se o lefite o tla lebala hore o sa ntsane o tsoere tekete eo. Hape o ka e lahla hobane o tla e boloka hole.—Ed., "W.H.")

### MPONENG KE HO ITHORISA

Moriana ea Chamberlain's Colic le Diarrhoea ha i kakase ho ho kalo, hore e iponahatse ho batho. Tseliso ea Likemisi e lekane, hobane ke Meriana e tsebatlang nahole Mahang kaofela a tseba theko ea eona. Ke Meriana e sebelisitsoeng ka Lilimo tse Mashome a mane. Lebitso la o-na letsebahala hang feela. E Rekisoa ke Likemisi le Maventeke ka o fela.

### FUNDANI NISEBENZA.

Sifundisa ngesu lokubhalelana kusukela kwabusiqalayo isi Ngisi kuye phezu. Tumela isitembu sendibilishi ucele iphepha lencuzelo: The S.A. Correspondence College, P.O. Box 390, Pietermaritzburg.

The organ the C make issue der K the D Africa of bot cussio nosp the tv Band your it mitte Do Ke the sug suggest who is ferred dately. suggest place b in Paris On the ceal se able. the fact his Dur move no (which is Hertzog's passed the sembly. v port of a minister Church, hypoclay to have o dog's unc and cr- When nat

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

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# Inhlaba Mlasi Yomanyano

## Lwabasebenzi (I.C.U.)

Iquraru elongameleyo lo manyano lwabasebenzi (I.C.U.) alanyalwa ngokomteto yi ngqungqutela ye manyano ngo April 1926, belhlangene e Bhayi ngombha ka Dingana kwemiyo, lite bakwawalase indlela uzazi jikelele olahlekiwe ngayo ngamapapa - ndaba ongzowa nkulu nazi nteto ezenziwa ngaba nzib' mxaga bo mbuso ezisingi-mbo kuku gxeke noku nyelisa olu manyano olulona luyo ntsika ku mlisa nomntjona we lizwe, azimisele ulwaneka ngosokubala eyona njongo neyona ndlela ezimisele ukulwa ngayo imiteto esidizezeleyo.

### ICAPAZA LO BUZWE.

Ngokwesiseko solumanyano lwetu, Aluzimisele mpela uku dala iucuku kwezinye imanyano zabantu belilizwe lase Afrika, kwa nakwi manyano zabasebenzi abamhlope, ngoku qwalasela into yokuba zintlantlu mbini ezikoyo, nga bacinezeli nabacinezweyo. Akusentsuku zatyalwa ku pele ukuxwitana ngobuzwe kweli lizwe, nakulo lonke elimiweyo. Abasicinezweyo bayitata ngenyawe ezine ntsente into yo buzwe, kangangokuba nabesebenzi abamhlope sebesijongele pan-nti. Ukuqawula izigcawu masitshayeke ngelithi elumananyo aluhleli nakanci. nane kwinto yokumanya bonke abasebenzi mbandezelweni. Ukuze ukuqwela liseke u- mbuso oyakuti wonke ubani adle incindi no busi.

### OWONA MVUZ' UPANTSI NE YURE EZISIBHOZO.

Njengoko umzi sesiwu pakele injongo zetu singa-singa capazela kwinto yokuba lifikile ixesha lokuba sime nge nyawo ukulwela imivuzo. kuze nati kambe kesi be sizwe esipucukileyo. Ne komishoni yo mbuso eyasekelwa ukapicota indlela ye mivuzo yazi vana kinto sakuyaneke pambi ko mbuso. Saye singakupuma de unsebenzi omnyama ahlawulwe umvuzo onge nga pantsi kwe sheleni ezintlanu ukuzo esemapasini azuze isheleni ezintatu ezine peni ezine. Yinile mayinga tintelwa inqubela yetu ngenxa ye bala.

### ILUNGELO LO MANYANO UKUMANYANA ABASEBENZI.

Oko wa sekwayo umbuso ka Tsalitoro nama diagusha izinto zaba mnyumnyezi. Nenkokeli zetu za fakwa nase zi ntolongweni. Yiyo lonto sixatisele kwinto yo kuba masake ingxikela yo manyano ukuze scyise. Iqumru lo manyano elongameleyo liziva linyanzelekile ukuyicasa yonke imiteto engadawo esinezela abantwana bokuzalwa. Kuko nemitwana engcolileyo eeyiqingqiwe ezakupu nyeswa kwipalamente ezayo. Yinto yo bubhedungu ne ntwala bulung-

isa, ukuba umbuso utate inyatelo elibi ngale ndlela. Ewe yinile, madoda, impi ka Tsalitoro izimisele ukusicudisa.

### IMITETO YE NKUL'MBUSO YABAMNYAMA NABE BALA.

Umzi wo qonda ukuba kuko imiteto emine u Tsalitoro azimisele ukuyipumeza kwi palamente ezayo. Yake betuni ya xoxwa kakulu kwinqungqutela yo nyaka opelileyo. Saza sapumeza izigqibo ezibukali zokuyicasa kanobomi. Yaza i Komfa yafika na kumgangato wokuba lento kufuneka i Qumru'elo ngameleyo liyilwe nge ndlela zonke. Kuse bala ukuba nene-nene lemi teto iyakusibhubhisa mpela tina sizwe esimnyama. Isisimanga into yokutyolwa ngobu tyakala kanti uninzi lwama gtagxa asesebumyameni nawe.

### ABANTWANA ABANTSUNDU

Iqumru lo manyano lwabasebenzi elongameleyo liyi picote kanobom into yo kucinezelwa nokujinjwa imfundo kwabantwana abamnyama. Ngako oko lizimisele ukuba lwela lama lungelo:—

- (a) Imfundo ye sisa ezikolweni.
- (b) Ukuba ama Afrika angatintelwa kwizi kolo ezikulu.
- (c) Nempfundiso ye sisa yo pumlo.
- (d) Abantwana abamnyama bafumane nabo lomalungelo afunyanwa ngabamhlope.
- (e) Imfundiso yokucwela ku bo bonke abantwana.
- (f) Abantwana abasebenzayo ukuba bahlawulwe imivuzo eyiyiyo.

### AMAPASI.

Iqumru lesizwe elongameleyo lo manyano lwabasebenzi, lona ligqobholike kwi nto yokuba solange sisatwala amapasi asisoze sibe ngabantu abahlonitshwe zezinye izizwe, kunjalo nje ngale pasi ndini banokuwutintela nomsebenzi wetu. Madoda, kululani ibhatyi yizani siwu tshabalalise mpela lomteto wa mapasi. Ngako oko sincipendi nge sheleni ezintlanu indoda inye ukuze siwu xevule emteweni. Amapasi asenze izinja kwizwe lokuzalwa kwetu. Ngenxa ye pasi amawaka-waka abazalwane betu bangama koboka emigodini. Uninzi lufa njenge mpukane. Olumanyano lwabasebenzi seluyo yiile ipasi e Natala. Ukuba ke inokwenzeka lonto e Natala kwala nina ukuba siwulne ngako konke esinako. XX Abangaka ngeni emanyanweni maba ngene, siwutshabalalise konke lomteto, sixelise impi yase Tekweni eseyirwulwe wona yawu yisa. Malungu yiyani konobhala benu bamsebe ni banike ezisheleni zintlanu aifu nekayo. Masime ngenyawo madoda aiwulwe lomteto.



SAM DUNN (Acting Gen. Sec., I.C.U. Headquarters)

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### Are We Downhearted? No!

The National Secretary of the I.C.U., Mr. Clements. Kadalle, left on the 7th inst. for Bethlehem and Harrismith to address meetings of the I.C.U. Mr. Sam Dunn, the newly elected General Secretary, meets Mr. Kadalle en route, and these two officials will return to Head Office after expounding the decided policy of the Union. This step has been found imperative in view of recent Communist encroachment on the work of the I.C.U.

Comrade Dunn is a most hard-working Comrade, and the workers should congratulate themselves in getting the services of such an efficient official. ON WITH THE MARCH! AND NEVER MIND SLACKERS, WHO ARE MISLED BY COMMUNIST HUMBUGS.

STYLE, FIT AND WORKMANSHIP GUARANTEED.

**A. Gabier**  
 (Late Tailor to J. H. Langford,

## Abagxotiweyo Kwi I.C.U.

Balesi, njengokuba senivile mhlambu ukuba gaxotwe onobhala abotatu kwi Qumru elikulu elalase Bhai ngomhla we 16 ne 17 ka Desemba. Kekaloku ke kuyimfanelo yetu ukuba alyicaze imbangi yoku gxotwa kwa-bo.

Kute ngenyanga ka Novemba unobhala-jikelele, Mn. J. A. La Guma, wacela i holide ye nyannga ezintatu. Kute kusenjalo kwavakala okokuba yena u La Guma lowo uzakaba sisitunywa pesheya e Berlin so Ntlok'ayivutwa (Communists). Ngesosizatu ke i Ofisi Enkulu e Rautini yafaka indawo kwi pepa ieng-xoxo (agenda) eti makunga biko nobhala we I.C.U. ozakuba lilungu lo Ntlok'ayivutwa. Kekaloku ke kufikiwe e Bhai kwa xoxwa lendawo ye holide ka La Guma kuqala woyiswa u La Guma nge voti.

Lipindle i Qumru langena kwindawo yesibini eti makunga biko nobhala we I.C.U. kwintlanganiso zo Ntlok'ayivutwa, yaze ke yapama pambili lendawo nge voti ecibozo ku voti ezine, kwabonakala ke ngoku onobhala abane u La Guma, Khaile, Gomas noka Mbeki mabaketo pakati kwe I.C.U. no Ntlok'ayivutwa. Endaweni yokuba batobele umteto we Qumru elikulu, basuke bapuma bobane, baze ke bazigxota ngokwabo ngalondlela. Ekubeni bepumile i Qumru lawuquba umsebenzi lawugqiba. Kusile ngomhla we 18 ne 19 kwabako intlanganiso ezinkulu e New Brighton nase Korsten

apo impi le igxotiweyo izame ukwenza ingxushunguochu apumelela kodwa. Bifakile e Rautini sabona ingxelo ibubonaki emapupeni angazi ke nokuba ifakwe ngubani na. I Ofisi Enkulu ye I.C.U. iyilungise kwa oko lonto yakupa eyona ngxelo ene nyaniso. Kwi holo enkulu ye I.C.U. e Rautini kwabako intlanganiso enkulu ngomhla we 26 ku Desemba nalapo lomadodana kunye nabelungu babo be Communist Party, o Bunting ne Sachs bazame ukupazamisa, hai bo, batsho pantsi.

Niyabona ke mzi wakowetu i Ntlok'ayivutwa sibacacac ngenxa yokuba baahumayela isitruki pakati kwabantu, kwaye befuna uku laula umhlango wabat-sundu ngenjongo yokubayelisa eliweni, ukuze ke xa nilapo banishiye kweika Satana isihogo. Namhlanje anisana mhlaba umlung weza njengo mhlobo kanti ngalolonke ixesha uzimisele ukuni hiuta lizwe lenu anishiye ne Bhaible yake. Lumkani ke. Xhasani i Qumru le I.C.U. nibacite ababulali pakati kwenu.

Sinovuyo olukulu ukuti oka Mbeki usibonile isiposo ake waze wabhala incwadi ecela uxolo esithi akazange abe lilungu lo Ntlok'ayivutwa, kwaye ke engayi qondanga kakuhle ingxoxo pezu kwalomcimbi e Bhai. Hai betu, uxolewe kwa oko wangeniwa emsebenzini wake kwakona. Kwabanjalo ke madoda ukugxotwa ko Ntlok'ayivutwa pakati kwetu.

### Inteto

Akayike impela into bakuti emhlabeni enga nika umuntu isitunzi pambi kwabantu kanye nezizwe njengoba umuntu abonozimpande eziyi zinto ezizimile azenzela zona nagxiye ngazo okumeni kwake. Kuyinte emnandi impela ukuba umuntu abebente abizwa ngaye emhlabeni pakati kwesizwe. Mihle imisebenzi etiyenzeka pakati kwesizwe ibe nezibonakaliso ifezeke. Mayelana noku quba kwe I.C.U. e Tekwini, ngentshumayelo yaye pakati kwe sizwe ngiti imisebenzi yale Nhlanganiso nginga yifanisa kanye nomlimela obukade uhlwanyelwe sengati imbhwu seyite mfo-o-o. Inxa umuntu ekangela kungati bekwafanelo ukuba kumile kahle impela lokukudhla.

Kukona manje imizamo emikulu kabi ezanywa yi I.C.U. kona paktati impela e Tekwini mayelana nezindhlela zamabhezini amakulu. Abaningi bakamisa imilomo inxa bezwa umuntu ebatyena ubukulu bomzila namuhla nje kona lapa e Natali esupete abomvu amatiki we I.C.U. Beku fanelo ikule impela i I.C.U. inxa kuya njengeba uzwa abantu beguluma ngomlomo futi nekubona umeya osukona pakati kwendhlwemnyama, Sengati kwe teka inganekwana esesi-bhalweni esiyingewelo, imisebenzi ka Mesi nebatyena bakwa Isaalisa

yenyanaga ku mnikazi wendhlu. Futi lapo kuyaku qutshwa kom izindaba zonke rezisebenzi ezingama lungu. Zinkulu lesindaba madoda bekungayintocindle impela lonke uhlanga elumnyama pakati kwesizwe zakiti luyi hlohloleme indaba enjenu. Vukanima Afrika koni linxise izizwe nizibumbe nibo munye nikuluma swilinye kumbhe nginga hlonipeka pakati kwesizwe, nibe ne Situnzi. Sihlangene siyakuma sahlukene siyawa.

### Bareng

Bareng: Bare motseng on 2 Location boroko leha gontse bosale bogolo le bocoa yago tsamaea "lipico." Ao! Afrika a No. 2 Location kaitse bo bolu bo apesa "makatana" ha motha a thocoe olare keretelecece romelan "baali" lipicong kaitse motheo oa lefatse le one otalinyegile. Re tshubeng go gon kalinko.

Bake: Bomora le Baralia moncho mo No. 2 Location cogang. Kaitse ha lossa cogee loa ema ka linao lo tla aga le lupile "Tomo" (bridle) yaaka pitse lo hetolaa yaaka nana ke ba lihaba. Loa reng ka "majomo" a lehatahe ya Afrika (mafumagatsana) flowers of the land of Africa (young ladies) gaba na nako ea go nna mo matlungu abutali haese go coga esale gale

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I.C.U. Annual C The Seventh of the Industrial and Social Workers' Union will open in the Africaners' Club, 11, Leopold Durban, on Friday, 1927.

A session of the Council will precede on the 13th and 14th. In view of the extensive Native legislation in the country, all are requested to send strong debaters and can read the political. All delegates have their own bedding.

### NATIONAL SECRETARY TOUR.

On Wednesday, March Mr. Clements National Secretary of the Cape branches. where he went, he is trusted among the No. Although mat Cape are not what so - no doubt due to taxation levies of the ment - yet the rank as seen as ever, and ers of the Sedition Bill bad laws can expect protests from all p Union.

From the Cape the Secretary proceeded burg to open an there, and en route at various stations of the Union and leaders from Basuto motto in 1927 must lion members in cou year. Workers, de Agitate! Agitate! non-European worke a trade unionist!

### WAGES AT BLOEM

As a result of repr made by the I.C.U. of the non-European w Bloemfontein in the ing industry in the

### FUNDA APA I.C.U.

Baninsi abantu abacinga ukuti ba gqibile xa barole 2/- imali yoku ngena kwi I.C.U. Akunjalo he nusalwane. Imali ye I.C.U. zi 2/- yokungena kunye ne sikisipeni ngazo zonk' iveki. Abafazi yi 1/- yokungena ne tiki ngazo zonk' iveki. Umteto uti unatu ongasemva netikiti lake izikalazo zake azina kupulapulwa ngu Nobhala.

Kwakona abanye bayadikisa uku ngena de babe senkatarweni, baqale ke ngoku ukubalekela kwi I.C.U. Masi baxelele ke ukuba lonto ayisokuba needa luto, kuba u Nobhala akazamkeli izikulo zorantu oti engena nje kanti urakufaka izikalo kw'ingelo xesha. Indoda e'umkileyo ilumkel' igazi ngoku ingekhehli. **BAAS OP KE!**

Bati: U. A. J. Cook Unobhala Omkulu womanyano lwabasebenzi e Englani woti ukupola kwesipitipiti eso sabo eze nganeno ukuzaku vusele la abasebenzi beli. Yiza ntloko ayivutwa ndini. Abamntsicelayo kanti kukona edliza intaba.

### UMTSHATO OMHLE.

Sibe nomtshato omhle kakulu apa e Rautini ngo mhla we sihlanu ku January, 1927. Wawu ngumtshato omkulu kakulu upe-twe ngu Tshangisa, u H. D. Tyamzashie yena, e tshatisa um-ninawe wake into ka Folisa. u Milton wase Korsten, ne ntombi ka Dhladhla, u Nellie, wakwa Zulu, e Mzumba,

Ngolwesi Hlanu u Mr. no Mrs. Folisa bebe lundwendwe ka Mr. no Mrs. Clements Kadalie.

Impi le ikwele nge Cawa ekuseni ukusinga e Tekweni apo asebenza kona u Mgoma lowo. Vimba ngapambili Dhlamini.

### INTLUNGU ESISWINI.

Akuko mfuneko ukuba ubulawe zintlungu esiswini. Iyeza lika Chamberlain lentlungu esiswini nelesisu sezazi alizange lingapilisi. Lifune namhlanje, kuba ixesha alisokubako xa se-wupetwe sisisu apa. Litengiswa zikemisi nevelile zonke.

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5, HANS STREET,  
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Impungu yakwabe e'Gibite kwasuka iziyalu, kodwa kasange abonamandhla u'Fare okuwue-ima inxa usuwokelwe. Sengati ke nanamhla kusavuke yona indabendala. Iziyalu ezisukile lapa seloke yamisa igantsha layo lapa e'Tekwini i I.C.U. ziningi kabi akakuko lapo inga petwe kona emlonyeni indaba ye I.C.U. Ezinhlanganisweni zaye nga Isitunzi Sesizwe.

pandhle e Cartwright's Flats nase Hall ye I.C.U. intshumayolo yabakulumi bayo iyavuta ingumli. Omhlope indhlisa imhlati kuti ontsundu imhlongezelise izinyombhexi. Abajoyinako betata abomvu balingisa izintaka zithontela esibuyeni. Namuhla amalungu e I.C.U. asebaletwa ezinkulungwaneni eziningi. Wena muntu enga pandhle kawu beni lute. Umfoka Champion (Secretary) usezama ukuba i I.C.U. lapa e Tekwini itonge eyayo indawe eyakuba lifa labantsundu be I.C.U. Umuzi wezi-sebenzi zabantsundu lapo bayaku hlala kona ngoku kululeka nangeka jabula kuuga telwa mall

go e go beretela ba lekane ba bone. Babance ba lala nangen baitse matlo aba tsali gance hela ka veke. Thaloganyo ha reng moselong seo ma-afri poloko ea gago emo mabogong a gago. Yaanong oa reng o lirang mo Afrika ka go lira phetago mo maemo ao mo go one a botshelo (economic condition).

Bareng: Bare lo liloe ke neta-hameko me bontse lo bilioa ke nako haestamela ka mosho bare qoketla othola obana. Nako ea go tshameka nece yagago ya tsho keng mo-Afrika (what is your watchword?) Bareng bareri ba evangeli bare are aneng banna le nasali bare qololegileng mofataheng yabo tsa leloa ya rona.

[Go ka ba molomo gaku ou koala secuana hela, gompiono, o senya ka go tsenya "chami" mo polelong ya gago.—Ed. W.H.]

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area, the Wage Board issued a proclamation in the Government Gazette no persons affected or affected by investigations of that an opportunity afforded them in terms of Five (1) of the Act, representations, either in writing, on any matter referred to by the inquiry.

The proclamation warns employers, on substantial penalty, dismissal or victimisation of any employee for giving information on matters referred to in the Act. Any employee will also be liable for damages as can be seen from the action of the employer.

This is good news for all members, and it should be the duty of every member to join the I.C.U. so that they may reap the benefit of the award when granted.

