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JOHANNESBURG, April 6.

Vol. V. No. 36.

What is Wrong with the Cape?

By MUSA.

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

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

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

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

SEVENTH ANNUAL CONGRESS

AGENDA.

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

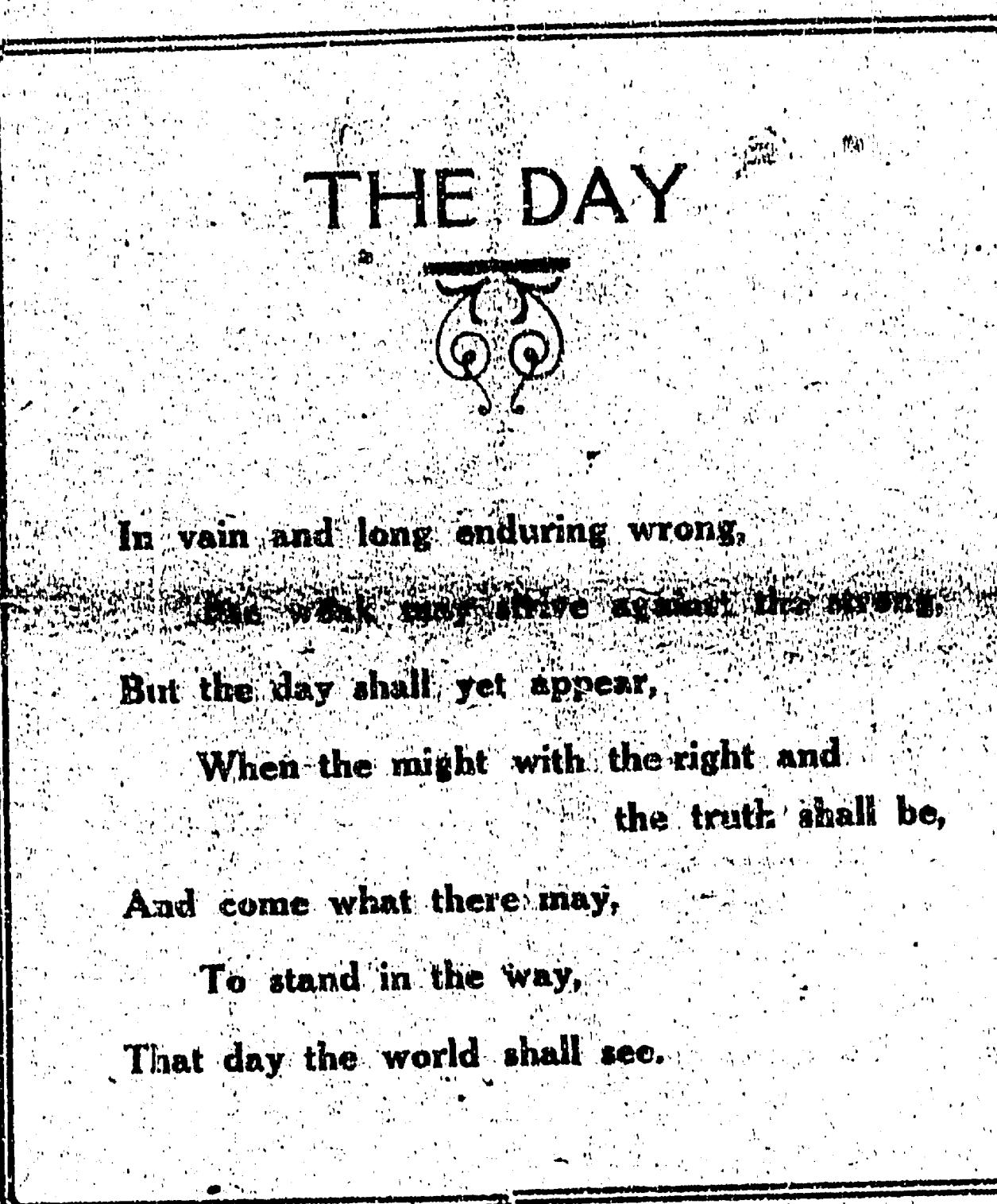
ROBBING THE NATIVE

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



MR. J. G. GUMBS.

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



People for Whom a "Special Bill" Should be Passed

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

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

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

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

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

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

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



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

only grow cotton in large quantities but also manufacture it—the Government is not justified in milicing the Native so heavily, and Ministers must not complain if there is levelling at them a charge of deliberately impoverishing the Native peoples. We cannot conceive how this impost can be justified, for the money is not returned to the Natives, either directly or indirectly. The Government has closed certain avenues of employment to the Native, and at the same time is making it still more difficult for him to live. It is little wonder that the Natives are complaining and growing restless. They are not getting a fair deal—that is the long and the short of it. We have always stood for fair and reasonable protection; but the duty on cotton blankets savours more of robbery of a particular section of the population than protection of an industry.—Cape Mercury.

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SWIFT JUSTICE

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

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

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

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

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

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Pondomise Chieftainship

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

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

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

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The Workers Herald

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EDITORIAL MILL.

Handwriting on the Wall?

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

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

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

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

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

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

THE BOOK SHELF

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

Anthropology, the science of race and the evolution of growth of races, is one of the great subjects the study of which leads to the better understanding one race of another. Language goes far towards that understanding, but there is a language of the soul which is even more important; and by that language of the soul we recognise the dreams and the hidden motives of our fellowmen.

No anthropologist ever makes hasty generalisations about races, be they black or white. He knows too much of the hidden roots of Man's being. The science of anthropology attracts a steadily increasing number of students all over the world, but especially will it be so in this great country of South Africa, where are many peoples and tribes in different stages of development and under different racial influences. The Department of anthropology in our universities is likely to grow to great dimensions and will be an ever-growing power towards harmony between the intelligent sections of black and white.

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

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

Here are other extracts:

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

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

The new attitude is one of respect rather than pity. This respect means that we honour whatsoever there is of good in the African's life, and that we desire to help him to make that good better, not by sup-

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

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

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

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

After leaving Bloemfontein the National Secretary arrived for Kroonstad, where interviewed the Town Clerk and half of the branch.

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

At Cape Town about hundred natives and coloured people assembled on the Parade and marched to the Town Hall to protest the Native Administration. The procession formed Parliament Street, facing

Where is the Boer?

About three months old Native reported missing. The son was missing. The stances, as explained by Native, were as follows:

On a certain farm in Heidelberg district his youth of about seventeen years was employed as a farm boy. One day the farmer gave this lad a thrashing, the boy was locked in a store-room. Several hours later he returned home to his father in the evening, the old man enquired after his son, however, said the boy had been released, gone home. It is now months since this happened notwithstanding diligent search by the C.I.D. the boy has completely disappeared.

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

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Under any circumstances, however, where is the bo

SHELF

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

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

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

DIALOGUE.

Body: There is no stronger thing than song;

In sun and rain and leafy trees
It warms the timid soul along
On crested wave of melodies:

Body: But leaves the body bare to feed

Its hunger with its very need.

Body: Although the frenzied body writhes,

Yet render up in song your tethers;

Song is the weakling's oaken rod,

His Jacob's ladder dropped from God.

Body: Song is not drink; song is not meat,

Nor strong, thick shoes for naked feet.

Body: Who sings by unseen hands is fed

With honeyed milk and warm, white bread;

His ways in pastures green are led,

And perfumed oil illuminates his head;

His cup with wine is surfeited. And when the last low note is read,

He sings among the lipless dead

With singing stars to crown his head.

—READER.

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I.C.U. National Protests Against Sedition Bill

Demonstrations Throughout Union

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

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

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

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

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

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

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

Where is the Boy?

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

On a certain farm in the Heidelberg district his son, a youth of about seventeen years, was employed as a farm labourer. One day the European farmer gave this lad a thrashing with an ox riem. After the thrashing, the boy was locked in a store-room. Several women, employed on the farm, saw him locked in. When the boy did not return home to his father's hut in the evening, the old man went up to the farmer's house and enquired after his son. The farmer, however, said that the boy had been released, and had gone home. It is now three months since this happened, but notwithstanding diligent search by the C.I.D. the boy has completely disappeared.

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

[So it is not known whether the shot Shott shot Shott shot Shott, and not Shott shot Nott, or Nott shot Shott.—Ed., "W.H."]

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Tactless Police

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

While Mr. C. F. Glass was addressing the gathering a certain constable pushed his way through the crowd and demanded his name and address. Seeing this, many of the Natives booed, with the result that a crowd of curious passers-by soon collected, whereupon the constables started to push about and to blow their whistles. At the same time a gang of Natives in Upper Market Street were chased down the street, round the I.C.U. "Workers' Hall." Hundreds of these Natives ran into the ranks of the mass meeting; at the same time a squad of foot constables suddenly leaped from a passing tram car and started stampeding the Natives. Seeing this, one of the I.C.U. officials went up to the police and assured them that he would successfully alone induce those who were not actually attending the meeting to go away. This was done while a bunch of police stood under the verandah of the Workers' Hall.

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

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

On Saturday night, 26th March, at New Clare, Johannesburg, a shooting affray took place between the police and a Native.

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

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

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

S.A. Natives Betrayed

(By SKOMO)

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

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

Now, under such circumstances, it is difficult to conceive how these black men could be expected to remain true to England and South Africa.

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

The next thing he contemplates is to introduce a whole-Union pass law system and to gag Native free speech by his Sedition Bill.

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

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

In conclusion, let me warn the non-Europeans that there are only two races in this country, viz., White and Black. The white races of the world owe their strength to organisation, and unless the non-whites follow suit and present a united front, they will always remain the bottom dog. It is immaterial how, or under what banner we organise, so long as that organisation leads to one common goal—the goal of freedom and liberty. It is also immaterial who the leaders are, so long as they are truthful and pious men of the black race. The reason why so many of our organisations have come to grief during the past is because we have from time to time elected religious

Is South Africa Following Suit?

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

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

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

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

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

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

The Workers' Herald

It is read by

Those Who Matter

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

(Continued at foot of previous)

The Tower of Babel.

(By R. GWABINI).

One cannot spill enough ink on the situation known as the "Native Problem" if the idea is to "wriggle out" of the position in "some way or other." This is exactly the cause of so many Conferences and resolutions floating in the air these days. Many Native scribes approach this matter with the spirit of Mr. Facing-both-ways; thus they attempt to serve God and Mammon at the same time. They write with one eye on their black brothers and the other on the white tyrant.

I have known one "Resurgam" who flooded "Umteteli's" columns with oceans of nonsense for the last three or four years, and his theme was "The Cult of Race Leadership." His cult ended where it began, because he wrote with the object of pleasing both white and black. His motives might have been tolerable, as one presumes he was striving for peace, but his principles were stupid in the extreme because he left his cult in mid-ocean and embarked upon a wild-goose chase, which he called "Song of Palo," wherein he grossly belittled and insulted several Native tribes. Thus the country is now left to guess as to whether this "Resurgam" person has brains or vacuum in his cranium.

Now, it is this kind of harangue that makes confusion doubly confounded. The European statesman of South Africa is a makeshift individual who is really out to give the Native anything but justice. True, he pretends to "consult" the Native on proposed legislation, but the majority of those so consulted at the Conferences are political turn-coats and salaried chiefs, who will not, or cannot, present the Native case honestly. These people are to be pitied more than they are to be blamed, because they (I presume) act under the pressure of self-preservation. Despicable as this conduct is, one supposes that they shelter their treachery under the Kaiserian dictum that "Necessity knows no law." At the same time this spirit only retards the emancipation of the black man in this country of oppression, and it reacts on those responsible for its continuance.

General Hertzog's jumbled mass of Native Bills now before Parliament are as complicated as the position was on the Tower of Babel, and he has sadly failed to give even a sensible and workable definition to the terms "Native" and "Coloured." The judiciary who will sit in judgment over certain clauses and sections of the Government's Native Bills will become absolutely bewildered, and lawyers will find the law courts a happy hunting ground of tomfoolery and skylarking, because of the unreasonableness, consume stupidity and confused nature of the proposed legislation. A Government that seeks to create legislation with powers to convert a Native into a Coloured man, and vice-versa, must be lacking in all the virtues that make up sense, and bewitched with all the vices that make for political insanity and ultimate destruction. To be sure, conditions in this country are degenerating into a real Tower of Babel.

General Hertzog's provisions for the Coloured man are shining in their true light now, and we are told that Coloured voters in the Northern Provinces will not be allowed to vote in Parliamentary elections for the same members as are returned by Europeans, like the Coloured voter in the Cape, but will be allotted one special member in addition to the seven returned by the Native voters.

This restriction will operate for seven years. On the expiry of that period the Coloured man will again be placed at the mercy of both Houses of Parliament, and if it pleases these two bodies

Justice in Johannesburg.**I.C.U. at Carolina.**

BACK-DOOR CONFERENCES.
BY THEO. W. RAMONTI,
Branch Secy., Witbank (Tvl.).

On more than one occasion we were reluctantly compelled to lodge strong protest against the one-sided attitude of the Courts of this country. In a previous leading article we said that from the Supreme and Magistrates' Courts down to the constables, the Natives have very little reason to hope that the scales of justice will be held even. To prove that our indictment was not unfounded, we publish the following letter which appeared recently in the "Star," from the pen of Mr. Arthur F. Bulmer, a European resident in Zeerust, Transvaal:

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

Think of the courage of magistrates who fine the owner of an old mule £1 for using it when unfit, and the owner's Native servant £2 for obeying his master. Persons with such a unique sense of justice surely deserve some special recognition.

Although this little note of Mr. Bulmer (whose acquaintance we unfortunately do not enjoy) is slightly sarcastic, yet its significance is far-reaching, and deserves the close attention of the Minister of Justice, who seems to be only concerned with gagging Natives without troubling to enquire into the reason underlying their agitation. Indeed if facts were known, a wave of indignation would sweep the country against the wrongs Europeans were doing the Natives of South Africa. We demand an enquiry into the facts of the case above referred to by this European gentleman.

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

Any Coloured person who cannot see through this maze of humbug deserves to be crucified on the nearest sour apple tree.

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

Only the other day, 4th March, 1927, the Provincial Secretary for the Transvaal, Comrade Thomas Mbeki, left for Carolina, accompanied by the writer, both realising the anti-Mbeki tour of the Northern Transvaal. On arriving at their destination, there was no show of comradeship from the Location inhabitants. Naturally it follows that the people concerned might have been warned against the I.C.U.

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

No sooner was the Provincial Secretary harboured in the Location than there arose tumultuous voices of Swazi proletariat. The Location was crowded to overflowing of this exodus of Swazi proletariat. The rank and file from the districts around had also turned out in true forces.

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

The Town Clerk, who is also the Superintendent of the Location, in trying to fathom the intellectual ability of this Notorious Lion of the North, finally found himself lost in the forest of his own buffoonery. The Provincial Secretary briefly expounded the objects and aims of the I.C.U., and all the while the Town Clerk looked more like a stamped hippopotamus than a human being.

Mr. Kerr emphasises the leading part that South Africa is bound to play in dealing with the colour problems, "which seem likely to be the central theme of international history in the twentieth century." The writer expresses the opinion that the greatest immediate contribution towards a solution of the present colour problems in South Africa will be a land policy and a degree of economic development which will create enough work and opportunity under fair conditions to both races, so that black and white will not have to compete against one another for the same jobs.

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

Over 4,000 people had turned out with high anticipation to the sound of the trumpet for eman-

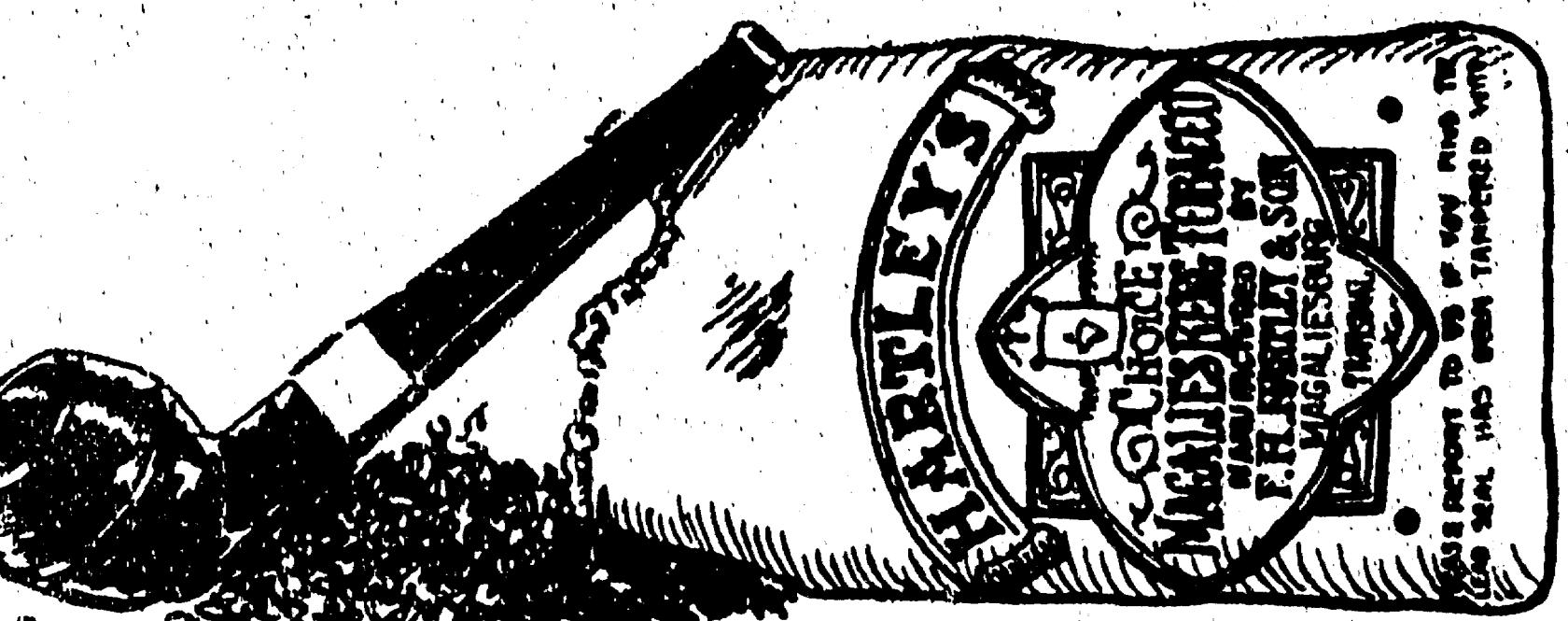
cipation. White people in motor cars from town rose up to the occasion.

The Provincial Secretary in his address paid a high tribute to the chiefs, councillors, and last, but not least, to the rank and file from Swaziland. He went on to say that despite the back-door Conference and notorious propaganda for the good boys, he was, nevertheless, delighted to see the African proletariat rising to the occasion. Yea! the Lion of the North roared amid prolonged and vociferous cheers for nearly six hours, with the slogan: "Man, Adam! Oh! man Adam, by the sweat of thy brow shalt thou eat bread. Rise to the occasion, the toiling masses of Africa, and bid a goodbye to irresponsible convenors of notorious Conferences!"

When that day dawns all Native legislation of the past will be stripped of its humbug, and will stand nude-like—A BIG SCANDAL UNVEILED. Meanwhile, there is not the slightest doubt that General Hertzog's Native Policy will create the bitterest of feelings between the black races of this country; it is an unfortunate and wicked manoeuvre to alienate the aborigines of this country, and to keep the Coloured men wallowing in a fool's paradise.

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

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

Here's Joy!**HARTLEY'S
LEAD SEAL
TOBACCO****Bantu a Fellow Citizen. My Land & Your Bible****ALL INHABITANTS MUST
RISE TOGETHER.**

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

Mr. Kerr emphasises the lead-

ing part that South Africa is bound to play in dealing with the colour problems, "which seem likely to be the central theme of international history in the twentieth century." The writer expresses the opinion that the greatest immediate contribution towards a solution of the present colour problems in South Africa will be a land policy and a degree of economic development which will create enough work and opportunity under fair conditions to both races, so that black and white will not have to compete against one another for the same jobs.

It is characteristic of all uncivilised and heathen communities to receive Christianity with a blare of trumpets and hysterics, and when they have been educated up to the true position they become normal. It is this transition from hysterics to normality that is now being interpreted as atheistic. The Britons were the same, and so were all other nations.

In the oppressed days of the American Negroes, they were hysterically religious, and went so far as to compose many non-sensical, though pathetic, religious songs. "Roll, Jordan, Roll," "My Way is Cloudy," and many other similar melodies, are among the collections of American compositions in the "cotton-field days of the slave master."

The American Negroes know better now, and they give prayer and supplication their proper time, and labour and science their proper time.

The South African Native has also now reached that stage when he renders unto Caesar the things that are Caesar's and unto God the things that are God's. The land belongs by right of birth to the Native, and the Bible is an innovation of the white man. The Native is willing to share both land and Bible with the white man, but the latter has cast away the Bible which contains the basic principles of Christianity, upon which all civilised laws are supposed to be based, and has clung to the Native's land, and he expects the landless and homeless Native to cling to his (the white's) forsaken Bible.

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

WHAT AN IDEA!
CUPA SKOMO.

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

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CAPE TOWN.

**Free State A
Determina**

(From Our

We do not know what the actually meant by the axiom "State," when we know practical experience that the Province of Free State, an incontrovertible fact that fighter, Comrade Simon M. of Bloemfontein, was arrested at Zaandron for no port after office hours being closed. He was expected to look for the whereabouts of the Superintendent of Local who had gone golfing, the European hobby. He was arrested and fined by the Magistrate on Monday morning sum of £1. Fancy! Is British blotched with the stigma of colour prejudice it cannot even investigate these troublesome cases of workers?

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

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

Bitten by

Johannesburg Bakers Fine Underpaying Native Employers

Having their own law, white men are now embarrassed at the way the law cuts ways with its double edge.

A judgment of great importance to employers and employees in the baking industry was delivered by Mr. G. A. White in the Magistrate's Court recently, when two Fordsburg bakers were found guilty of contravening the Wages Act.

The accused were Francis Barone (30) and Felice Barone (34), of 17th Street, Vredenburg. The allegations were that accused, being employers of ours at the Turin Bakery, Main Road, Fordsburg, between January 3 and February 1927,

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

Free State Activities and New Determination Amongst Workers

(From Our Own Correspondent)

We do not know what they exactly meant by the axiom "Free State," when we know from practical experience that this is a Province of Free Slaves. It is an incontrovertible fact that one fighter, Comrade Simon M. Elias of Bloemfontein, was recently arrested at Zaandron for not reporting after office hours were being closed. He was expected to look for the whereabouts of the Superintendent of Locations, who had gone golfing, the usual European hobby. He was arrested and fined by the Magistrate on Monday morning the sum of £1. Fancy! Is British justice blotted with the dirty stigma of colour prejudice that it cannot even investigate into these troublesome cases of the workers?

We have extended our sphere even as far as Aliwal North, where Comrades A. J. Nzula, Peter Ngikxi, Christian Matebe and many others are now active. Since then we have opened branches at Reitz. Over 3,000 had assembled to receive baptism of the New Movement. It was a notable and important oration that was delivered by the O.F.S. Acting Provincial Secretary, Mr. T. W. Keable Mote. He was accompanied by Comrades Simon M. Elias (Executive Organising Officer), E. Jameson Mposi (Branch Secretary, Kroonstad), J. K. Nhlapo (Branch Secretary, Reitz), E. K. Nhlapo (Branch Secretary, Bethlehem). The day was spent in high mood.

On the 11th March the National Secretary, Mr. Clements Kadale, was accompanied by Keable Mote through the Eastern portion of this Province. All over we met hosts of workers to see the Messiah of Workers. We passed Ladybrand, Ficksburg, where chiefs from Basutoland gathered to see the National Secretary, and invitations were extended that the I.C.U. be brought to Basutoland to awaken the workers in that dark Territory, where the missionaries have built a Paradise for themselves. It was at Ficksburg station where we were introduced to Mr. James R. Makepe, of Leribe, who I understand is a staunch supporter of the bottom-dog, and this gentleman, we understand, is Chairman of the Basutoland Progressive Association, which gathers for the political and industrial rights of the people.

While on this very journey we went as far as Harrismith to propagate the gospel of Industrial Unionism for the ultimate salvation of workers. To substantiate our statement that this Province is for FREE SLAVES all over the Province, we meet men and women of our birth who, after they have ploughed, are evicted from the farms. This practice

is of daily occurrence in the Kroonstad districts. Whether British justice is blind we are yet to be told.

All the branches, by telegrams received, had big demonstrations for the national agitation carried on by the I.C.U. to protest against the Sedition Bill. At Kroonstad we found Comrade Henderson Binda. The "good boys" were bamboozled at the logic of this promising fighter. The fight was carried highly until the arrival of the National Secretary on his way from Bloemfontein, accompanied by Comrade A. J. Phoofo, of Johannesburg, when a short but impressive interview with the Kroonstad Town Clerk and Treasurer was accorded, and a healthy atmosphere is again restored, but the Acting Provincial Secretary arrives and the battle is waged on for the economic betterment of the workers. He makes up his mind to break the stiff neck of the Kroonstad Municipal authorities, or in other words to challenge every bad regulation in the Free State. He at once appeals for a sane relationship between white and black, but emphatically persists that justice be done to all, irrespective of colour, creed, or religion.

We have to mobilise the forces of the African workers to build New Jerusalem for the people. We find that in this Province, ministers of African Churches, especially in the Kroonstad districts, are not allowed to preach Christianity to the people on the farms. We are made to understand that in some quarters they are dubbed as Kadale's emissaries.

In conclusion, we warn the Fact regime to hasten slowly and do away with the Sedition Bill, because nobody interfered with their movement during their 14 years in the wilderness when they preached secession from the British Empire. We know that they are not sincere when they say that they accept the new status. The truth is that fat salaries force them to adopt diabolical, iniquitous and hypocritical incantations. We warn the Government that unless they drop the Sedition Bill they will be sent back for another 14 years in the wilderness to resuscitate their insidious boomerang propaganda of secession from the British Empire.

Mr. Whitelaw found the accused guilty and fined them £1 on each of the seven counts. They were, in addition, ordered to repay £97 0s. 1d., this being the amount by which it was held, they underpaid the employers concerned.

In giving judgment, Mr. Whitelaw pointed out that the accused were bakers with two European employees, and were, therefore, employers under the Industrial Conciliation Act. An agreement such as that cited by Section 1, sub-section 2 (a) was in force and binding on employers and employees in the baking industry.

Hail! the dawn now fast appearing,

Breaks the sun through blood-red sky;

Greeting brothers! Africa our Homeland,

Let your banners upward fly!



MR. M. E. G. JOHNSON
Junior Vice-President of the
I.C.U. since 1925.

OBITUARY.

WILLIE MORRIS.

We regret to record the sudden death of Willie Morris, formerly pianist at Goldberg's Bioscope. On Sunday last poor Willie breathed his last. Of a quiet disposition, Morris's demise is a great loss to the musical world among the coloured community of Johannesburg.

To the sorrowing relatives we tender our heartfelt condolence in their sad and irreparable loss.

UNDER TWO ACTS.

The accused, who pleaded not guilty, were defended by Mr. R. F. MacWilliam, K.C., with him Mr. O. Rathouse (instructed by Mr. G. Trevor). Mr. Backeberg conducted the prosecution.

The point at issue was whether the accused, who had been convicted on March 18 for contravening the Industrial Conciliation Act on the ground that this Act applied, could now be prosecuted under the Wages Act. The Crown urged that the accused were governed by and could be prosecuted under both Acts, while the defence contended that the agreement in dispute was between only such employers and employees as were governed by the Industrial Conciliation Act, and, therefore, did not include natives.

Mr. Whitelaw found the accused guilty and fined them £1 on each of the seven counts. They were, in addition, ordered to repay £97 0s. 1d., this being the amount by which it was held, they underpaid the employers concerned.

In giving judgment, Mr. Whitelaw pointed out that the accused were bakers with two European employees, and were, therefore, employers under the Industrial Conciliation Act. An agreement such as that cited by Section 1, sub-section 2 (a) was in force and binding on employers and employees in the baking industry.

INTERVIEW OF THE LEGISLATURE.

It had been argued for the defense that by reason of Section 1, sub-section 2 (a) of the Wage Act the determination under that Act could not apply to them, and that employers and employees were there used disjunctively, and that for "and" one might read "or."

"On such an interpretation, however," the magistrate proceeded, "the Wage Act will not have the effect that the Legislature intended, for while the employer with one European and several natives engaged in the same work would fall under the Wage Act, the employer with two European employees and several natives would not fall under the Wage Act. I find, therefore, that the words 'employers and employees' are here used strictly in conjunction so that the one cannot be considered without the other. The meaning 'employer and his employees who are covered, etc.' is the proper interpretation. The accused, therefore, obtain no exemption."

(7) Failed to exhibit in their establishment a weekly time-table showing the days and hours during which the employees were required to work.

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

Great American Negro Boxers.

A Terrific Fight to a Finish.

Jack Johnson was still champion of the world in the year 1913, "lord of all he surveyed"; but treading hard on his heels were those two other great Negro fighters, Sam Langford and Joe Jeannette. These three black boxers were "the big noise" in the pugilistic world of that day. It is of the great battle between the two last mentioned—Langford and Jeannette—which took place at Luna Park, Paris, on Saturday, December 20th, 1913, that I am going to write. That other great black boxer, Sam McVey, had at the time of which I am going to write slipped back in the running for the championship, by reason of five successive defeats at the hands of Langford, and the winner of a contest between Jeannette and Langford would necessarily be the logical contender for Johnson's title, despite the fact that Gunboat Smith, the European champion, was coming to the front and had had a points decision over Langford.

Jeannette came out at the start of the 18th round to jab and get away to cross wicked little rights to his man's jaw, and to slip and duck and dance away from Sam's heavy swings. The latter was always boring in and swinging with both hands for head and body, and one of his punches looked to be worth two of Joe's. Then Joe missed with a left for the face; Langford, close in, shot a right to his man's chin and followed it up with a left hook to the same spot.

Down went Joe and, unable to stop himself, down also went Sam across his rival. Jeannette sat up after a few seconds and looked about him, but his glassy eyes betrayed the fact that his wits were wandering. At the count of "nine" he somehow or other managed to get to his feet with his back to the ropes in his own corner, and a shower of water from a sponge, wielded by one of his seconds, falling upon the back of his head and spine pulled him somewhat together. In the excitement of the moment this unfair interference passed without comment from the referee. Langford measured his practically helpless opponent and smashed home left and right once more to the jaw. Down went Joe again and took the count of "nine." Once more he struggled up, but his legs refused to carry him, and he fell for a third time.

Clutching frantically at the ropes, he managed once more to "beat the count." Langford stepped forward and set himself for a knock-out punch, and then "Clang!" went the gong. Jeannette was saved.

To the amazement of everyone present, including Langford, no doubt, Jeannette came out of his corner for the 14th round as if there was nothing wrong with him. He led with his left and whipped his right across to the shorter man's chin; he shot a couple more lefts to Sam's face and then ran into a clinch. Langford was plainly puzzled. What sort of a man was this who took punishment enough to settle the accounts of any three ordinary men, and then come back as if he had merely been flicked with a feather duster? Sam pulled himself together and set himself for another wallop that should settle the hash of this impudent fellow for good.

But as he bunched those great shoulder muscles, and settled himself comfortably for one tremendous smash, Jeannette was away out of distance, and then again like a great brown panther, to rip and jolt wicked hooks and jabs into Langford's face and body. Langford was actually being out-boxed, and out-fought by a man who a couple of minutes before had looked to be "beaten to the wide." But Sam was a general, and he may have regarded this great effort by Jeannette as being but a last dying flicker. He may have been holding back until this burst of energy petered out and left Joe at his mercy.

But it did not die away, and half-way through the round Sam woke up to the fact that he had better get busy in earnest or lose the honours of the round. He steadied Jeannette with a couple of hard lefts to the face, and then got close to wallop away at the body, and the gong clanged

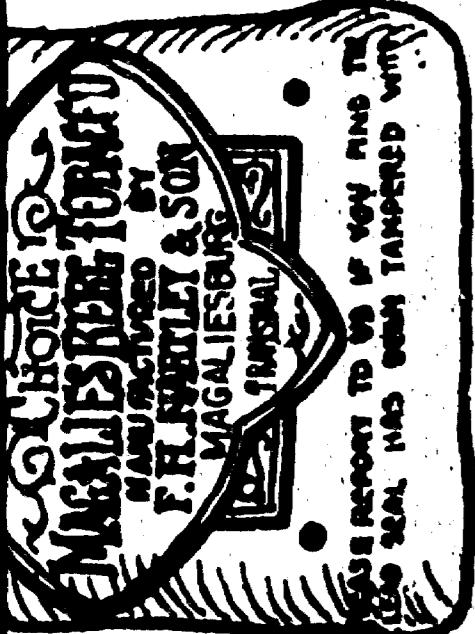
with the honours of the session equally divided.

Jeannette actually had the better of the exchanges in the fifteenth round. He led with the left repeatedly, and managed to steer clear of any really dangerous counters for a while. Towards the end of the round, Langford got in close and again found Joe's body with both hands. Joe cast caution to the winds, as the 16th round opened. He smashed away at Langford with right and left, and appeared to have utterly forgotten that the Nova Scotia Negro had ever been famed for his punching power. Langford was evidently bidding his time and waiting for a real opening through which he could put a full power delivery. Presently the chance arrived, and as Jeannette swung a right to the jaw, missed, and partly overbalanced, Sam stepped in and lifted a whole-hearted smash with the left to Joe's jaw. It was a terrible blow, but this bronze figure of steel and whalebone merely wobbled and tottered on his feet for a second or two, and then went on fighting. Both men appeared to be strong when they came up for the 17th round, but Joe's strength was more apparent than real. He still led with the left, and stepped around in lively fashion, but when Sam got in close it was plain to see who was actually the stronger man. Sam was fighting well within himself, and Joe was fighting "on his nerve" only. Jeannette's iron will was fighting desperately, frantically, making the kind of effort that a badly used-up runner makes when he rounds the last bend, enters the straight, and sees the fluttering white tape in the distance.

The eighteenth round saw Langford getting in to close quarters with his funny, squatting run. And when he got to the right distance he whaled away like a human trip-hammer. However, Jeannette endured such a hammering around the waist line and still kept his feet must for ever be a mystery.

Joe opened the 19th round with a succession of right upper-cuts, and for a while actually out-boxed Sam. Then the "sawed-off one" got busy again on the body, and Joe had to take another lacing about the abdomen and ribs. But Jeannette again got away to long-range, and plied his left to Langford's face with such speed and precision that he took the round by a shade.

At the end of this 19th round there were loud cries of "Nul-nul!" ("A draw, draw!") from different parts of the house, but those who shouted had lost sight of the damage that Langford had been doing at close quarters. Possibly these cries spurred Langford to put out all that he had in him, to spend lavishly all that little bit of reserve that he had stored in the "bank" of physical energy. Joe started off in this last round with several straight lefts, and a couple of right upper-cuts to the fact. Then Sam cut loose. A fearful left hook split Jeannette's lips, and sent him staggering. Sam was after him like a bull-terrier, and with a left and right to the face sent him into the ropes. Langford went right after him and launched another terrible right swing for the jaw, and Jeannette, badly shaken though he was, managed to duck under it and to come up in a clinch. Langford fought himself free with a volley of short-arm punches to the body, and again sent Jeannette staggering on to the ropes. Joe looked to be pretty well "all in," and Langford was fighting like a demon. The last ounce was winning. Then came the final "bell." Monsieur Reichel, the referee, seized Sam's right hand and raised it to signify in dumb show that Langford was the winner. Whatever he said as he did so was lost in the mighty roar of applause. And so ended one of the greatest heavy-weight battles of modern times.



CARTLEY'S AD SEAL D BACCO

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

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CAPE TOWN.

Le Re:

Thuto e nyenyan e koda
Ea nang le thuto e kholo e-ka
ngona.

Metsi a khale a nts'a a masha.
I.C.U. ka-tela likobo tsa hoa.
Ts'epahala joaleka ha o qalile,
Mesebetsi ea hau e boulele,
Ke moe lira li talimeng;
Hobane o moholo; o abalele,
Ntsoe la hoa; ha eba la hoa.

Na le lefe Lekhotla le klieng
la ikanelka ka melao seka
I.C.U.?
Hobaneng ha le et-satsoa
mahanetere?
Ba ts'ohileng, ba eletoeng?
Le re: li ts'ohileng uens tas-
malipotso.

Ea bohiale kea ithutang ka
mehla.
Se ipheng sebaka hoba
"Tieho e tsoula tahieho."
Hoba Phuthi e tsoula hosasa e
anyese
Meso e tsoula mesonaa.

Tsolo-pele ea motho e
motso e
Ngotsoe phatleng ea hae.
Ka tiung ea Parliament Cape-
Town
E khanya joaleka letsatsi ha
le chaba.
Ho thata ho thiba metsi a
phallang;
Ho bonolo ho thiba mobholi o
kopotsang;
Hona le o ts'ikhonyang.

Seofe lee seofe se setle ha se
fumnoe
Ka bonolo kapa ka tepeilo,
Jesus Mor'a Molilo a thakhisoa
Bareng sa bactsalib;

Mali ha hae re lofela;
Mali a senang molato.

"Tse bonoang li e ntsoe ka tse
se bonoeng."

Sebalatali se bona ke sekhuk-
huni.

Ngoan'a sa lleng o shoela-

tharing.

Mo-o-akhatia ha tsiekise.

Motho o tia phela ka mosu-

futo os phata.

Ea ha hoisa lefeng.

Jouleka ha General Hertzog.

A fumane litsoanelo tsa

bahabo.

Le Mr. Clements Kadalie o tla

Li fumana joale.

Peiso e kholo South Africa.

Ntoe o kholo e ca t's'abha

(Native Problem).

Ke masies-sieane-mahloka-le-

belo;

Se-mphete-ke-o-fete South

Africa

E motso le e mososo.

Tielman Roos ke Mote Free

State.

Simon Elias ke agente ea bona

Nonyana e haha ka masiba a

e nge.

Ho tloha Pam piri ea March 18/27

li sa tla)

Ke Emmanuel E. Lithebe.

Abantu.

Sike sabona nonkosikazi Fan-
Tsotsobe (obe yintombi ka
Andrew Ross wase Bhai)
hambela apa e ofisini. U
impinga lo usahambe enda-
yake apa e Rautini.

into ka Poho, ixura etkudu
apa e Rautini libuyile livea
ela ngasentha apo belisebenza
na. Hayi, u Buti Arvey
angeleka kakuhle, asszi ke
oku soba naganani na isisu
soba kambe i wayini valapa
ebisa okanye idumbisa nge-
dele ingummangaliso.

U Mrs. A. R. Mapanya (in-
sikazi ebekekileyo ka Mr. A.
Mapanya, Umhleli we popa
steteli waBantu) usati grada
ayeni lake e Mafeking esukela
kuhlane ka yise, u Mr. Samp-
ton, itithala endala yase Mafe-
king. Singa Inkosi ingamvusa
akona u bawo wetu lovo.

Ba Tsebang.

Batho batsebang kapa batse-
sitsoeng kannete, kamoo oka
kulang hohloko bamasapo, ho
nyetseha, Mororopa, Kamelha
belisa Chamberlain's Pain
Palm. Phehella, hau se fetang
ona. Uka sefumana Mabenke-
ing le li Kemesing tsophile.

-77 MIXTURE-

MERIANA O LOKILENG GO FETISA.

MERIANA KAOFELA EA MALL.

Ke ona fela o lgonang go alafa maloetse a mali le go a, kumola ka melli ge o a ntsha mo mothong, maloetse a yoleka lithaba sefatiegong sa motho le mo mimeleng oa motho sekaku le molikoane tlhogong le matshoenyego a mang a mangata ou koafela ga ona a baloeng ke go se tlhoeke go mali, gomme koafela a khona fela ke moriana oa Freed ea 77 oo ele ona o tschyong ka kumotse ka mali o fa felisa.

Tlhogomelang gore go oa le moriana oa mofuta o le mong fela ka lefatshe lotte, ke o motho a ka o rekang kemising ea LOUIS FREED tlhogomelang leina mo pampiring e e WEILLIGH STREETS, JOHANNESBURG." Ge motho bonye tse o bua a ka lumelang le go tseba gore ke ona moriana oa mneta o o ka mo thusung. Mabotolo a moriana ona a fetana ka bogolo, go teng la 4/6 le a la 12/6 motho a sa lefela poso ge moriana o poselio go ene.

Bao bo phelang ka Matshoenyego a Botihoko ba Romele ka Potaho.

GOBANE TIEGO E TSOALA TATLHEGO

MONGOLI OMONG O NGOLLA LOUIS FREED ARE:

Ka thayelo nthomele botolo ongoe gape ea moriana ona 77, go ele nna moriana o no o setso o nkafale, empa ka batela motsolle oka ea kgathtsoeng mo lebotolong lelong le lelong la moriana ona 77 ge motho a le reka. Ka ntle go leina LOUIS FREED motho o tla bona ka address ea "Corner MARSHALL and VON

ka bogolo, go teng la 4/6 le a la 12/6 motho a sa lefela poso ge moriana o poselio go ene.

EO Se BOLELOANG KE BATHO KA MERIANA EA LOUIS FREED.

Mongoli omong o ngolla Louis Freed are:- Ko ide ka luka meriana ele mentai ka go ikalafa lithaba sefatiegong, empa meriana seo ka woka e ile si sitos ke go ga senyogol go liche ete li le lietsi ka go reka meti seo seo, eooa ke oletschake motoatle omong ouke gore ge leco moriana ona 77, kajelo ka iphumus kele ea rorisang ga matlata magoto moriana ona ona 77, gobane 4/6 ka poso ke ona.

JIM BALOI.

Germiston Location.

Kemisi e kgolo eo e lirang Meriana ea Batho ba Batsho koalele.

LOUIS FREED,

"Ezase Tekwini Nasezweni."

Ngu Kadebona.

By N. J. MCUNU.

Ngi zwa ngaba siki bebunda, bat i "Branch" ye I.C.U. isiza galwa kona le kvelama bhunu e GREYTOWN, ngapambi kwase Mgundundhluva. Bati unfundi Magwaza, kanye ne hielo like wawunhi wati, impela ufuna kabu ukuba ke abona ne nabaholi baleli gama okutiwa yi "I.C.U." ngo ba bona abalazi, futi bayo jabula ukuba baba tyele kahle ukuti lakiwa kanjani? Angazike kikini ba holi be I.C.U. ukuti iyaku zala nkonomi, ngoba pelsa kulelozwe, okutiwa elia se GREYTOWN, yilapo la umuntu okulama isingisti (English) ngama kala, njengani nje, ubhe kissiswa, okalen, abekwe zonke izinci.

Ngitanda ukuba ke ngi beke ema zwana am'balwa ngokutika kwe vangeli kulo muzi wa se GREYTOWN kubantu abam 'nya. Kwati ngo 1834, kvalika amadoda ama hlanu, evila peshaya, ama jalimani (German people by nationality). Laina abana ahyena ayocela indawo vkwaka ku mfo ka ma Neinza Bhambada, owala ukuba ku we imali ya'na kanda (Native Poll Tax) ngo 1906, owayiwa rizazi ngokuti (The Native rebellion) yikona lapo ka kwati ngapansi kwentaba eyesa bekayo eyaziwa ngokutiwa "YIHLINYANA" eyigumbi, wezwa umngu esekala eti "Ntswi" Ntswi" kuhle kwengulube, eniwa ngu kontu inhlendhla vayisembia ne kuye, eba yate, vayi kipa kodva ingavunu ukura, ngoba pela lom'kontu pobele ngapakati. Uqabile sku

Ma sfeka ukudhla okugayi wengye indoda, bakwetu, singukupula, ngoba imali tntu bantu sinayo impela. Ngisatanda ukuba ngipinde ngi sho ngiti i I.C.U. yafikisa uvuso olukulu imela kubantu baseketwi ni. Ngoba ngisho nom'ntu nje; onge yilo ilungu le I.C.U. namhla umbo na ekuluma nom'ntu eti, ngiwa ukuba ngize nza ibhizimusi lam (my own business) ngibe yindoda ezimeleyo. Namhluunje ungufumanisa abantu anabangini imipela kuyo imgwaqo eyesabekayo kuko na izitolvana zabantu. Ku Queen Street, manje sekukona ama "COMMISSION AGENTS" amabi li abantu Messrs. Mayers & Co., Ltd., and Messrs. Bennett & Co., also limited liabilities. Vuka Africa Company, Ltd., elifukanyelwe yinkosika zi yomholi wetu u Mr. W. G. Champion, usikumba sehlula abeshuki, and J. R. Msingang, Native Advocate, 107, Queen Street.

SOUTH AFRICAN NATIVE LANGUAGES INSTITUTE.

I want to notify through the press all those who have sent in their applications to me for admission in the above mentioned proposed Institution, intended for the workers of South Africa,

that everything is under preparation, and it is hoped that a circular for general information will be issued through the press in the next issue, declaring the date of opening. The Superintendent has definitely told me that he has secured two well-known European lecturers, whose names will be mentioned in the next issue. The above proposed Institution should be supported by every black man of South Africa, because it is not intended to help Native workers only but will help all those interested in the progress and advancement of the Black people of South Africa. It is where all educated fellows will hold their meetings and discuss all matters affecting their rights as citizens.

Lendawo yase Greytown, yivona ndawo kvelase "UMVOTI COUNTY" okutiwa, ivunde ka kulu, futi inotile impela, ngangoba bonke abake kona abelungu kaba svele luto. Izwe engabe impela lakiwa ngabantu. Pelu ngitanda ukuba aba holi betu, bazi kahle ukuti ti nakona yikona indawo lapo lakupuzwa kona (KWAMAVUNDHALA) yilo washu u Mr. J. Duicker wati kwaluhoho, esho ematsheni ukuti iyaku zala nkonomi, ngoba pelsa kulelozwe, okutiwa elia se GREYTOWN, yilapo la umuntu okulama isingisti (English) ngama kala, njengani nje, ubhe kissiswa, okalen, abekwe zonke izinci.

Kunjaloce bantu bakwetu, isikolo lesi engakulumangaso epeneperi letu, eli dhlulayo, ngiti shilose ukuba sisivule, ngiti kini, akuse isukwana zantsihwala, sesiza kuvula. Izinto zonke ziyalingwa, ngikulumu nje, ngo ba nomongumell waso, uti kimi, usetizolite izingeweti zoku kulumu pakati kwezi fundi.

Kunjaloke bantu bakwetu, isikolo lesi engakulumangaso

epeneperi letu, eli dhlulayo, ngiti

shilose ukuba sisivule, ngiti

kini, akuse isukwana zantsihwala,

sesiza kuvula. Izinto zonke

ziyalingwa, ngikulumu nje, ngo

ba nomongumell waso, uti kimi,

usetizolite izingeweti zoku

kulumu pakati kwezi fundi.

Kunjaloke bantu bakwetu, isikolo lesi engakulumangaso

epeneperi letu, eli dhlulayo, ngiti

shilose ukuba sisivule, ngiti

kini, akuse isukwana zantsihwala,

sesiza kuvula. Izinto zonke

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kulumu pakati kwezi fundi.

Kunjaloke bantu bakwetu, isikolo lesi engakulumangaso

epeneperi letu, eli dhlulayo, ngiti

shilose ukuba sisivule, ngiti

kini, akuse isukwana zantsihwala,

sesiza kuvula. Izinto zonke

I mteto Wokunqanda Ukuxhaya Imfazwe

edition BNI

Umanyano lwabasebenzi luge
abelungu apa e Afrika. Map-
tulu e Ngilani abasebenzi bebe-
betwe kakubi kakulu ngaba-
geshi, kwabonakala ke ukuba
makwenziwo umanyano lokuk-
husela abasebenzi apo. Keku-
oku ke abageshi abuzange balu-
kunge njalo tuyaka entlong-
weni. Ngapaya le Bill igunya-
zisa u Rulumente ukugxota
nawupina urantu omnyama
otanda ukuteta ezintlangnis-
weni nokugxeka u Rulumente,
asiwe entlango, apo U Rulu-
mente atande kona.

Pakati kwakule Bili kuko nom-teto wamapasi wase Transvaal, Okó kikuti abantu base Koloni bazaku hamba ngamapasi njengase Transvaal xa bafuna ukusuka kwenye indawo besiyakwenye ngemicimbi. Oke wabhalala emapepeni, okanye atete amazwi abukali entlanganisweni, okanye abambe intlanganiso uwanandle kweniyume ka Rulu-

Kuqala lomteto ube bekiswa kontsundu nomlungu ngoku fanayo. Kodwa ke apa ku Rulumente ka Tsalitoro kuko umadoda amatatu empi yabasebenzi (Labour Party) ango Col. Cres- mente, uyaya nje entlungo yase. Kalahari kungenjalo kwela Mandebale njalo-njalo, apo engena kubamba ntlanganiso kona, nokubhala izimvo zake emapepeni.

well, Mr. Tommy Boydell no Mr. Walter Madeley, waze ke u Rulumente wabona, woyiku nokoyika, okokuba ngaba lomteto upunyeziwe i Pact impi ka Tsalotoro bene mpi ka Creswell — ingawa bada pantsi, kuba lomteto ukohlakale, kwaye abelungu bengasokuze bayi nyamezela intó enje ngaley. Ngoku ke babonile ukuba, hayi, lenkohlakalo mayifakwe apa ku Kushe, kuba kakade kakade i Bill le ijongene nabo, ngakumbi olu Manyano lwe I.C.U.

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

Iti i Bill umntu omnyama makanga bambi ntlanganiso nzipina, nokuba yolupina ublobo, ngapandle kwemvume ka Rulumente, kyaye umntu oke wagxeka u Rulumente, okanye atete into enoku xabanisa abelungu naba. Ntsundu makadliwe \$100, nova sisulu Santa Blanda.

IVE SERVANTS.

pendulo Koka Mpani

result of contact with a servant suffering from European child in Ya-
is threatened with loss of her eyesight. The
t is understood, is en-
e attention of the Local
l Health Department.
een suggested that in
minimize the risk aris-
e contact of children
ive nurse girls, no Nat-
d be registered for em-
without first being
examined and passed
from disease. The
f infection would be
minimized if household-
employers made certain
health of servants before
them. — "The Star,"

Mhleli wepepa labasebenz
abantsundu, ndivumele ndipen-
dule Umu J. T. Mpuni was
New Clare, Johannesburg. Nje
ngoko seletshilo ukuba mazipen-
dule Inkokeli nabafundisi kwa-
nomabalana ezinkomponi. Lom-
fo uti ukuba sifuna ukuzaku
masizibuze lombuzo:— (1)
Kwakutenina bonke abantsundi
abafundileyo bangakataleli kuse-
benza izinto zokukusela isizwi-
sabo? Nje ngezinye Izizwe
(2) Etsho esiti sezala olaiti
abangahlaliyo emakaya esebehl
lenyuka ne Dolopi, bengenay
hemizi. (3) Baze batu nab
bangomabhalana ezikompen-
bapate kakubi abantu. Andaz
ukuba lomfo ungomye wam
e I.C.U. kusinina ukuba kunjalo

lombulelo Mhleli? Ba-
gaku mlungu? I Ingi-
ngani, imayini Zako
Ilizwe lisekelwe
Kodwa animalizwi, ani-
Lento yonke ngeyiba
ukuba besisiva uti um-
mlungu akukula (ati
girl), oko kukuti into
Umlingu wati akubona ukub
esisizwe sisiso asiswelent
wakangela eyoria nto sipila yiy
kwaye sasipila ngomhlaba namh
lanje uteta nje abantu sebepil
ziziza ngazinye namasimi lwawa
akaseko. „Utinina wena? He
Nezonkomo zapela akunjalo
Ukuba unonyana babini uyaku
fika bexwitana ngelize. kub
wegesiza asibaniiki nto. Mh

eniyicita ezilokishini
a ayinakubalwa. Nend-
iishini ngabelungu koko
nilishishini ngeziq,
ubila kwenu, kunye nen-
nu, kunye nabafazi benu
a ukungcola kwa manye
nokungcola kwabanye
elizweni lenu. Anika-
ayilonto, nampo benge-
ukuti abantwana betu
a mabaxilongwe pambi
baqashwe, isizwe esin-
tloni, bandoyisa nangen-
ti baku qasha isicaka
bapuma ukuya kusebenza bay
kuqashwa ngemalana engaling
ananga kwa nesisu sabo. Mai
diti kuwe ukuze uqende umal
luko pakati ko fundileyo Nong
fundanga. nangu:— Kumnt
owamkela £5 ngenyanga nge-
fundo yake, lomvuz-o awumo
ele konke kuba isihlangu sal
sese 30/- akuze angabinal
ukuyi tengai sufi, ku
engeuako ukuyi nxiba eye
ukuze ke kwa nebulukwe i
yeye 30/- kwaye engenal
ukusebenzisa hempe ye 5
kangela ke obobungqina abi
weleyo de kupele Unyaka e
gazange abe nokuyazi eyonam
ayi sebenzayo. Asike ati aku
nwa enze nayipina into enok
kuleya ukuya ita warak

ayibona apo ikona ingozi yesizw
sake usike avale umlomo uti tu

Yintoni. Ulambile akanaku
ukuhlebu umkosi, kuba kufuni
ake yena ate wonelisa Inkosi
zake. Moses waye namandla
okusitetelela isizwe sako wab
kuba waye kule engalambi kum
zekuba kwakungeko Madoda
kwa Israeli ineqonda ngo
kwentombi zetu ukuba umnt
wana oyi ntombazana selekulili
uyise Nonina abasenako ultu
mondla selegumtwalo onzim
kubo nokuba uyi 15 Years az
ati lomintwana engeka bina
anyanzeleke ukuba makalishi y
elokayana lake pye kuzi boxel
eyona ndlela angapila ngayo
Mhla wa qashwe Ekitshini Izis
qibo zake No Mrs. nanzi Ann
Do you know how to work? N
Mrs.; all right I will teach you
Nantsi eyona yona lomintwan
ngo 5.30 a.m. usuneka emsebe
zini uma enyuka pakuti ku
ndlu, kwale nge 9.30 p.m. avele
Mrs. well Annie you are finis
Yes; Mrs. Good girl. Ata
abake abantwana, Onyana N
tombi abafake pakuti yonl
into ugapandle kwezinjazodw
kulomzi Asike amkupele ng
pandle Lomntwana wake andu
atsixe avale. Acime neziba
kulalwe. Well then where is the
good girl by that time? A
wena mntu uyindoda unoku
ubanjwe xaunokuti ubanjwe
unokuti usunyanwe pande em
ko 9.0 p.m. Ugwetywe njeng
sele okanye umbulali. U M
loyena I good girl le yona u
funa ngexesha lomsebenzi wa
kupela Upi Uyise nonina rige
xesha? Amehlo abo amnyam
yindlala ngeloxesha yindla
bajonge nayi pina into anoku
aze nayo bupina abuntu up
ekubeni watetayo u Tixo
Adam wati woti ukuze up
ubile. Akazange atsho ku E
Xau Yesu Kristu ezalisa elolizi
uti yuke yonke into esuku
niyenza celani Isonka sem
langemihla nandule ukucela ul

Fyolywala Besinta e Afrika

Utywala benziva nganazimba nombona ezinto ke ezi puma ku Tixo ke ezo zokuti sipilise inyama le isisi dumbu ukutsho ke wase nika. u Tixo kwayena iqinga lokuba sitye okukutya isonka, ipapa, u Mgusho namia rewu. Esisiselo ke esi nje ngumanzi utywala ke liqinga ke elo lonke esilinikwa nge Tixo ukuba sitye okukutya ngalo ukutshintsha nje ngokuba akuna kuyipilisa lenyama imisi Dumbu ungu yenelisi nge zidlo ezi zaku ngqinela nentliziyo yako. Lento nditshoyo soloko ndisunda njalo epepeni lase lusulu inteto ebobu tywala ndini ekubonakala kubo abantu base Afrika sesoma sono nxandi kangele mna. Kubo Hai mna andiboni ma Afrika kukutya oko esi kunikiweyo ngumntu owasidalayo. Aniboni ngani Ma'Frika yonke lento eziswa lolukolo lokurweba imali elilizwe le Afrika jikelele bati bafundisa abantu aba ntsundu ukukolwa ku Tixo. Nxa ungena mali yokukulula i Tikiti uya-kutshwa ecaweni. Kutiwe aku kolwanga puma akulogqoboka. Nganitsho ke Ma'Frika hintoni esinguyi ncomayo kulo lonke jikelele uncedo esingati basopulile abafundisi betu abanhlope e Afrika? Akako ebuhlwempini siya zizamelu ekuseni siyazi zamela yonke into siya zi zamela nomhlobo kazi abanikainto ngo ku ibe ngabo abafuna imali yomnikelo kuye ayi kombe nyaniso ke lonto esibhalweni hiyo ke lento yale qiba yacita nya ukulona izwe lase Afrika asilo mitso kulo lonke jikelele ngakumbi kwaba siti babafundisile kulapo inkohlakalo ikona abake basike bati u Tyalwa sisono nezi qata veki asi zari tina sizi bona ngoku sesi ngwevu zi bangelwa loluhlanga ke lumhlope nje ngo ba batinjwa ngu lomhlaba nge ndyebo yawo. Hi lento sebe ngalazi nekaya labo

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SEVE

Industrial and Commercial Workers Union

Important Resolution

dalie Goes Ova

The seventh Annual Conference of the Industrial and Commercial Workers' Union of South Africa opened in the Ruston House Hotel, Durban, on Monday, 11. 1927.

out 20) delegates from all parts of the country attended the Congress, and great interest was manifested throughout the country. The Congress was

UMLUNGU

Mhleli.—Nkosi yam, kawun-dipe isituba apo emvabenken-dicacisele umzi ngomlungu. Ndiyabulisa Mzi ontsundu Medoda, Bafazi, Zintombi? Mak-wenkwe. Into ke ebangele ukuba ndinahlulahlule ngendidi, ndinga nginga pulapula nonke kunye nje ngoko ndaziyo nipa-tsi kwe dyokwe yobukoboka ngoku fanayo. Pansi komilungu. Ngenxa yebala elimnyama.

Umlungu, Amandla okufaka idyokwe yobukoboka uwatata kuti, tata ingqalelo ke nje ngoko ndizakubhala ngezantsi:—(1) Ucinge ungafundi nje ukuba izindaba siti isiteti sase Maxo-seni intaka yaka ngoboya benye intaka. Nawe ke lamazwi am abutataka funda into ngawo. Umlungu akananto angazenda yona ngokwane engeko umntu omnyama. (2) Umfazi kwisizwe esingazitandiyo ngoku-womlungu akakwazi ukuzikuli-sela umntwana wake ukuliselwa

ngumntu omnyama. (3) Ezimantyi Jaji, Magoweth, Mapolis, Tokisi zonke ezonto ziku-liswa nini. Zakukula ziluma kwa kuni. (4) Imali yokudla umbuso, omhlope bayitata kwa-kuni, Izindlu bazakelwa nini idolopu bazakelwa nini. Behomile nje bavaselwa nini i Rauti bayimbelwa nini akukonto nanye abangayendzayo ngapandle komntu omnyama, ukuba benisazi nje ngoko beni fake idyokwe yobukoboka ngeningo yiki ngenibaxeleta niti ukuba akuyjbulali lembandezelo siyakukuvimba amandla etu. Into oyendzayo yibale uze uyidibaniye uyifake esikallini esiyinqondo ukangele into ongazenzela yona ngayo. Wena nabantwana bako, nesizwe sako. Nangu ke umbulelo womlungu kwisizwe esingazitandiyo ngoku-kulisa umntwana wake ukuliselwa

J. T. MPANI, N.C.

Iyeza lenu yimbandezelo ne I.C.U. Imbandezelo iyakwendza nitandane ovewcawa nonge nguye. Izendo ze I.C.U. noqala ke ukuzigqala. Beta Tsalitoro side sidibane, enkosi Mhleli. Umfundisi angati

W. N. NGQOYI.
P.O. Box 181, Benoni.



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RECOMMEND "LACTOGEN". IT IS
BEST FOR BABIES.

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"LACTOGEN"
TO-DAY.
AND HE WILL BE
HEALTHY.



Comrade Clements Kadalie,
National Secretary, offici-

somntu Ontsundu bazakele indiwana edibene nendlu yongase. Kwezindawo u Rulumenteakanatyala, u Tixo akanatyala. Sizibulala ngokwetu. Okanye sibulana sodwa, ngokufuna pilisa, handule bangerie ekukutzeni, nokuzi ngqandene njalo njalo baqale ukupila ngobuqinga. Kanti lowo unga fundanga ukuba wamkela £2 10s. ngen-yanga lomali akasokuze ayi eite ngapandle kokusike atenge icuba nezihlangu zokuya emgodini kupela. Kanti mhla wa goduka woti andule ukufuna ibhai elitsha nohempe ye 5/- ajonge ne mali ye Train. Akusiku ekaya azikc indleko ngapandle kwa-Nkomponi, akuko mntu oyakuze matyala, nokutenga Inkomo. Malunga nomabhalana e Ziabe nako ukupata abantu elamba yena ngokwane Ababantu bango Mabhalana, inna nditi masibavele kuba bodwa zonke abantu abasuku nemini.

Nkosi yam mandisitele. The proceedings through were conducted in a orderly manner, and if the man of Congress (Com G. Gums) had to call order, order," now and again was only a clear indication how eager the delegates were to voice their opinions. At six or seven "young were on their feet at the time; but, according to Parliamentary procedure member who "caught" the of the Chairman first waited to speak, and in single instance are we that the Chairman's ruling questioned or disobeyed.

The Ginger Group were present in strong force, their credit it must be said their debates this year were a higher scale than last. Little Comrade Thomas N. the Provincial Secretary Transvaal, was the hero of Congress. Calm in his de of small stature and young years, he swayed the house his clear stentorian voice. comrade is a "coming man the industrial and political fairs of the non-European may rate the debates through were carried on in a moderation—but determined-ness. So hard were the dealt out to the exploiters race that the "Natal Mercury" was compelled to publish leading articles, which were nothing else than a farago of gibberish nonsense.

The session closed on Friday, 21st April, at 1 p.m., all the delegates left for different homes. To their dit it must be said that were not aware of a single complaint made by the police or any else against the conduct of delegates.

apo linga kona sebelibanga ngoku batelabu abasose bali ncede chilizwe le Afrika nge ndyebo nokuba setini belila ngawo lomhlala ane boni ngani no Tielman Roos, Iowa wabulala inkomo zetu ngale nthangano yobumenene boku rweba kwelizwe le Afrika watyebe yambulala ngoku imali ye ndyebo yase Afrika kuba U Tixo ubonile ukuti uzitwalise umtwalo ungu wake lonto ke unje ngesela siyari funa ke zonke inkomo zetu Ma'Frika zibuye sela ndini afikile ke namhlu amankwenkwe ase Mpumalanga esiyakubona nokubu soljamba pantsi kwe ntsunguzi emnyama siyakubona uxolo mhlleli, ngale nteto hi ntiziyo ebuhlungu uye kupe nangesi-lungu. Utsho O Ntsundu.

I mteto Wokunganda Ukuxhaya Imfazwe

Sedition Bill

Umanyan lwaibasebenzi lulu nabungeli u Apala e Afrika. Mandulo u Ngilani abasebenzi bebe petwe kabukulu kakutu ngabasheshi, kwabonakalua ke ukuba makwenzive umanyano lokusela abasebenzi abo. Kekaloku ke abadeshi alabangz haludante umanyano lwaibasebenzi kuba bebesazi okukoba umanyano oldi lusibenzela abasebenzi ukuba bazuze impato ebheteli *nguzu* ofanelekiyelo. Ngoko ke aisebenzi ku batizetelayo emapepeni nase zindanganisweni, kuitiwa lonto lupawu loku yukeka umbuso, ngesa szatu ke makupinuwegu umteto woku nuanipa nyewa ha imfazwe.

kunge nyalu unyako entologowen. Ngapayu le Bill *ignywazisa* u Rulumente ukuxota nawaputu umuntu onnyama ntawadolu ukuteza ezintlanganisweni nolukogexa u Rulumente asweise entlango, apo U Rulumente atande kona.

Pakati kwakule Bill kuko nometo wamapanwa wase Transval, Oko kulkuti abantu base Koloni basaku hamba ngapamasi njengas. Transval xâ bifumukusiku kwene indawo hesya, kwene ngeimelimb. Oke wathukali emapepeni, okanye ateke amazivi abepakuli entlanganisweni, okanye abamebba intlanganiso ngepade kwenyume ka Rulumente.

Kugala lotomte, uba bekisu kontusdu nomlunga nguko fanyo. Kodwa ke apa ku Rulu-menta ka Tsalotoro kuko amado-dama amatatu empi yahabzenchil (Labour Party) anggo Col. Cres-well, Mr. Tommy Boyd no Mr. Walter Madley, waze keku Rulu-menta wabena, woyika noko-yika, okokuba nguba lotomte upunyezive i Pact impi ka Tsalotoro benc pmi lu Creswell—ingawa bida pantis, kuba lotom-te ukohalake, kwaye abelung bengasokuse bayi nyameza-tilu enje ngealey. Nguko ke babuolle ukibita, hayi, lenkohka kala mayifakwe apa ku Kushe, kuba kakade kakade i Bill le-i jengone nabo, ngakumbiki olu Manyano Iwe I.C.U.

“Iti i Bill umata omnyama-

Iti i Bill umuntu omnyama makanga bambi ntlanganiso napina, nokuba yolupina uhlobo, ngapandule kwemvume ku Rulumente, kyave umuntu oke wagxeha u Ruumente, okanye atete into enoku xabanisa abelungu naba Ntsundu makadiwe £100.

UMLUNGU

Miheli.—Nkosi yam, kawun
dipe latuba apo emvaben'i ken
dicaisicele umzi ngingomlu
Ndibiyulwas Mzi ontsundi Ma-
doda. Bafazi, Zintombi! Mak-
wenkwe. Intu ke ebangela
ukuba ndinahuluhule ngenididi
ndinga nanga pulapula honko
nje nge nkoko nadziyo niapan-
tsi kwe dyokwe yobukoboko
nguko fanayo. Pansi komlungu
Nrenxa yebala ellinnyama.

Unguanya yebala omuyanya.
Umilungu, Amanda okufaka
yewoboko yobukoboka uwatata
kuti, tata ingaleko ke njie ngoko
ndizakungaha negeantsi:—(1)
Ucinge uagafundi njie ukube
izindaba siti asiti sase Maxon
seni intaka ya ngoboya bonyo
intaka. Nawe ke lamawzi am
abutabata funda into ngawere.
Umilungu akantuun angazene
dzela yona ngokwale engeko
umutu omuyanya. (2) Umifaz
womlungu akwakwazi ukuzukulu
sela umuntwanwa wakulekisewa

ngumutu omnyama. (3) Emanatty, Jeji, Marqweta, Mpoldisa, Fohisi zonko ento cikwala nini. Zakulumu zilima kwa kuni! (4) Imali yokuda umbuso, omphlo bayitatu kwa Iaindu, Iaindu bazakelwa nini idolopo bazakelwa nini. Belimbile nje bayawesela nini i Rauti bayimbelwa nini akuntona nanya abangayendzayo ngapandile komutu omnyama; ukuba benisizi nje ngoko beni fake idywke yobukoboka ngeningko yiki ngenibaxele niti ukuba akyubiyili lembandezelo siyakukumbi amanda etu. Intoyendzayo yibile uze uyidabu akunataya, u Tina kwanataya Sizibuala ngokwetu. Omnyama abusalala soudwa, ngokfunu amawonga-nendawo ezinambili. Akuko yete loru ngapandile kwa I.C.U. Tina Sisizi esitwala Pass, kupela kwa sizwe esitwala like zilawulwa ngumlungu, kuperela kwesizwe eaadalwa somele, ngori Tixo, saba ne ngogundu emfundweni kodwa se sona si tentekeyo, umutu atenga nobe "goodboy" obu.

nise uyifake esakilani esiying-
qondo ukangale into ongazend-
zela yona ngayo. Wena naban-
twana bako, nesizwe sako.
Nangu ke umbuloko womlungu
kwiliswa esingazitandio nguko-
kutulisa umntwana kewo:

I.C.U. Imbandezele iyawende-
za nitandane oweçawa non-
nguye. Izendzo ze I.C.U. noq-
la ke ukuzigala. Beta Taal
toro side sidibane, enkosi Miheli

NATIVE SERVANTS.

Impendulo Koka Mpani

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

Mhle lombulelo Mheli? Bati ngangani munjung? I Ingilani imi ngani, imajinyi Zako imigani? Ilizwe Issekewel aminaliziw, antebulewa? Lento yonke negevila iyateta ukuba besisiva, uti umntana wonmuni akukula ati (Kaffi girl), oko kukuti info oyio.

Kulungulu kwindalo yokutela:—
Umlungu wati akubona ukuba esisisiva ssiso asisilewento wakangela cyona nto sipiha yivo kwayha sasipila ngomhlaba namhlanje uteta nje abantsha sebelipazizika nzazinhe namasimi lwano akaseko. Utinima yesi? He, Nezonkombo zapela ukunjalo? Ukuba unoyanya babini uyakufika bewxtwala ngelzile kubawesesi asabanhi nto. Mila

Imali enyicita eziokishini nyonyaka ayinakubalwa. Nendziwa Ishihini ngabulungo koko ngeziku, nango kubila kweku, kune nendziw eneru, kune nabafazi benu bahlamba ukungecola kwa manye amadoda, nokungecola kwabanya abafazi, elizewen lenu. Anikatazwu nyilonto, nampu bengen-tiontoni ukuti abantwanu betu banokufu mabaxlongue pambikiukuba baqashwe, isizwe esingen zintloni, bandoyissa nangene tokuti baku qasha lisikaka somntu Onantuanda bazakele jidwana edibene nendlu yongasee, Kwezindaba. Kubulamente akanyatala, u Tixo ayinatala Sizibulisa ngokwetsa. Okeya abulunsa, sulusa, tgekufuna amawonga-nendawo ezinambilu. Akuko yeza lenu ngapandole kwe I.C.U. Tixa Sisitwe esitwala i Pass, kipela kwe sizwe esitya-like zilawulwa ngumlungu, kipela kwezisive esasdalula somelela, nugu Tixo, sabu ne ngondo emfundweni kodwa se sone si tegekeng, umtu atenga nobu "Goodboy" obu.

Iyeza lenu yimbandezejo ne I.C.U. Imbandezo lyakwendza, na nitandane owwecawa nonge ngeyu. Izendzo ze I.C.U. nojagali ke ukuzigualu. Beta Tsalihi, toro side sidibane, enkosa Mhleli, J. T. MPANI, N.C.

babumu ukuya kusebenta bayu kugashwa ngemalana engalingan angana kwa nesiso subu. Man-ditu kweku ukuze ugende umahlu luko pakati ko fundileyo Norga-fundanga nangu. Kumata uwamkele 35 nyenyanga ngem-fundo yake, lomvusor awumondo le konke kuba ishihanglu sakadu seso 30-/- akuze angabakabu ukuyi tengu i sufi, kubas engenako ukuyi nxiba eye ega ukuze ke kwa nebulukwiba ibe yeye 30/- kwaye engenako ukuzembeanza hempe ye 5/- kanciga ke obubogunua abutu weleyo da kipela Unyaka emgazange abe nokuyasi eyonantu ayi senbenzo. Asike ni skulawa enye npiwiyina mta enokutu emxellez ukute uba wazezeku uyaltilinna nkuba, noko ukuto wala umfari engasange abenka tukuritwa yema nresiisi. Razabati hal illova kalozoni wahabutu reya na eebo loh-pilla, ban la koma ekukule tarezen, nokuni ngandene nja-njaio baqale ukupula ngobugbungu. Kanti lowo unga fundangku ukuba wamkele \$2 16s. ngeyanya lomali akasokulu ayi ei ngapandole fokusale atengu ikuu ishihanglu zokuya emgodido kipela. Kanti mbla wa goduku wotu andule ukufuma ibba elitahe noitempe ye 5/- ajoneko ne mai ye Train. Afukifa ekayaziko indeko ngapandole kwu Nkomponi, atukuo mntu oyukaziyataya, nokutenga Inkenku Malunga nomabhalana e za abe nako ukupata abantwana elambeza yena ngokwetsa. Abe hantu bangu Mahhalana, manditdi masibetweli kuba kudumabaxwitanu ngetambo elingenganya ngeya ne Witshalu, nabu fundisi. Umfundisi anga

eyibona upo ikona ingoz iyesizwe
sake nskwe avale umlomo ati tu-
Yintoni? Ulambile altanako
ukuhlabu umkos, kuba kufun-
eke yena ate wonelisa - Inkos-
sakwe. Meesas wave namandile

Yake. Moses waze yake nyanza ukusitetele isizwa sako wabo kuka waze kule enganibeki kungukuka kwakungeko. Madola kwa Israeli ineconde ngenkwentombi zetu ukuba umintwana oyi ntombiye sekuulefu uyi. Nonina abagomo ukumondia selegantwana onima kubo noboku uyi 15 Years aze ati lomintwana engaka bina ywa anyanzelike ukuba makalishive elokayana lake gye kubi bonela eyona ndela angapila ngayo. Mhla wa qashwe Ekitishini izigbi zo Nke No Mrs. nzanzi Annie Do you know how to work? No Mrs; all right I will teach you. Nantsi eyona yona lomintwana nyo 5.30 a.m. afunneka embenzini una enyuka paketi kule ndula, kwale nge 9.30 p.m. avule u Mrs. well Annie you are finish? Yes Mrs. Good girl. Atate abake abantwana, Onyana Nen-tombi abafake pakati yonke into agapandle kwezingipowoda kulumol Agike amukule paga pande Lomintwana wake andulu atukwu. Acime nezbanu kuitawa. Well then where is the good girl by that time? Apo wena mntu nyindoda unekuti ubaniye xaunkuti ubanjwe ya unokuti unfunyane pande emya ko 9.0 p.m. Ugwetye njengenebe okanye umbutuli. U Mra. loyena I good girl lo yona uyi funa ngesasika lomesanbi wake kuperia Upi Yes nonina ngeleshe? Amehlo abo amnyama yindala ngelesheshe' yindala bajonge nayi pina into anokutu axe naya bupina abantu ape ikebeni wateyalo in Tixo ko Adam wati woti ukue upke uli, Akazanga atsho ku Eva. Xa u Yesu Kristu ezalisa elizichwi uti yuke yonke into esukita niyenya celani Isonka seninlangemihila naandule ukucela ukulewala kwezono ukuba uya bona konzo izikwe fumiza amangelo. Abazebenz i Nafo Rulu mntu sinaye nambla kungenza yabo sebenzi. Kunangko aki uye Usomandila wabona ukukula asingezee sibesize ngapanda kokuba asi tumele kumanzano uyi L.C.U. waze wasi tumela Uyana ka Kadali. Maka bondwwe in Tixo ngenceba yake engazange ipole. Asiyo fundo esenza ukuba singabinamakaya kunje ngokuba sendithulokuba aki nelisawanga nadazise Inye into emmanti kucebise yona ukuba aulilo ilungu lalo manayno Joints ukuba illo shumayela ko Mabhalana kwitishabala nakubezonke abantu abasukui nemini. Nkosi yam mandisitele.

W. N. NGQOYI,
P.O. Box 181, Benoni.

Fyotywala Besintu e Afrika

Utywala benzuya nganazimba nombona tsumiye ke ezi puma kuma Tixo ke ezo zokuti sипиле in-yuma le isidi dumbi ukutso ka wase nukas u Tixo "kwaye" funga lokuba sitye okukuta ikonka, papu, u Mgusho namarevun. Esisaleko ke ezi njingamanzu utywala ke lqjingga kubebon elotonlo esilinikulu nugu Tixa ukuba sitye okukuta ngalugutu ukutshintsa nge ngokubu alukuna kuyipilisa lenyanga jisisi Dubu mungu yenelila age zido ezi zakar. Lendu nitidhoso solo nendifundu njalo epepen lase lusutu inet'ebu tywala ndini ekubonakala kubo abantu base Afrika gesonsono nxandu kangele mna. Kubu Ha ma andibon ma Afrika kuyukuta oko ezi kunkileyewa ngummitu owsalidayo. Antibuso nginguni Ma Afrika yonke lento ezwisa lotikolo lokurweba imanellizive le Afrika jikelela basabundisa abantu base ntusane ukukula ku Tixo. Nna ungeri mai yoluvalku i Tikitii uy kutsiwa ecaweni. Kutiwe al kolwanga puma akulogoboko Nganitsho ke Ma Afrika hinto ealgayi, nocomayo kulo iongole jikelele uncedo esingati basopoli ilie abafundisi betu abhambope Afrika? Akako ebuhwempi siya ziamela ukufeni siya zamela yonke into siya zi zamano nomhlobo kazi abakanitio nka le ibe ngabo abafuna imanekimbole kuye ayi komi nyanso ke lento esibhalawa hivo ke lento yala qiba yacu mya ukulona izwe lase Afrika agiso mitiso kulo lone jikelele ngakumbi kwaba siti batu fundisi kulapu inborlakasi ikona abake batiko bari u Tyal siseono nezi qata veiki ari zari ti azi bona ngoka sesi ngeweve binegelwa lolahlangue ke limipe nje ngo ba batinjwa nlimihlaba age nydeyo yawo. Lento sebe ngalazia nekaya la aro linga kona sebelibana ngoku batu telabo abasoze lenepe ellizive le Afrika ngyebo nkukube setimi be ngawo lomhaba an boni ngano Tielem Roos, Iowa wa'ul inkomo zetu ngale nthiangen yobunenene kuba rweba kwe we le Afrika watyeba yambul ngoku imali ye nydeyo yase Afrika kuba U Tixo ubi ile wuzitwalise umtwalo unge wile lento ke unje ngesela siyari za ke zonke inkomo zetu Ma Afrika zibuye sedi ndina afikile ke ha la amankwenwe ase Mpulanga esiyakubona nokolajamba pantsi kwe ntusang emnyanya siyakubona umheli, ngale nteto hi ati ebuhlungu eye kupe nangu. Utaho O Ntsundu.



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