se Charlestown, ideinane emdeni pakati a ne Transvaal, kuhle Kubonakala okokuba gu Swart lali mangayala lombulo ngokuta kakubi nomtahana mbi eyi 17 iminyaka

a wetyala u Swart. esiti yena **akasiso** ukuzifaka emlonyeni ma. Umntu omfueze efamini yake, eze lungiselele ukulwa nolayi betu zenjenjeya omkulu zixhobile, ena alishumi. Kute ku-5 bagaleleka efamini. wa oko ukuwu raula o. Kgele banna, ute orena uhleli apa eburusha. Hayi yaqule kulo ntaba ka Majuba, inja nenkuku, bawa o abahlanu pambi kweu zika Swart.

e ukwenza oko, waashe lake, nanko esiya e Charlestown. Endibene nomka swaar ye indoda bevela edoloza ekaya, walahia ngeu bafa bobabini. Wame. Efikile e Charlesnfuna umkake, wamfu-O. wena ubuzaka nika bokundi tshonisa kwehi?" W atsho walahla no we kati, wa**fa kwa** lisgus.

ke esapuma kulomzi ele ukubulala u Swaneibhulu elihlala elinye ama ngapandle) amadololopu amcana kwange mbhayi. Wafa u Swart ga esikulu, washiya iziezingu 8 emva kwake.

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Vol. V. No. 89.

Don't miss it.

JOHANNESBURG, JULY 15.

Price 84

How I Left South Africa

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

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

Perhaps the members of the 1.C.U. and readers of this journal would like to knew from me as to how I left sunny South Africa. As it must be now known, I left Johannesburg for Capetown a sick man. I was compelled to proceed to Capetown to arrange for my passage, which was refused me by the Johannesburg office of the Suion-Castle Company, for reason that the steamer leaving on May 13th was fully booked. , of course, booked my passage by the previous mail boat, which left on the 13th May, but I missed that boat owing to my illness, but I had thought a transfer to the fullymber beat world be entiry different This; however, was not the case. Both our Acting Provincial Secretary at Capetown, Comrade R. G. de Norman, and our solicitors, also at Capetown, had failed to arrange for the passage by the "Windsor Castle." The alternative was to sail on May 20th, but this would have made me two weeks late to attend the International Labour Conference at Geneva. ·

Company in my dealings with third belt. Capetown dock labourers when I | Each comrade desires to shake | the importance of the black man was stationed in the Mother hands wishing me "bon voyage," City. After I had emphasised and the third bell brings me the importance of my mission at aboard. I.C.U. members are Geneva, I was informed that if I there also, for they have to see there would be no objection on these steamers can sail. I buy the part of the Company. The my "Cape Argus" to find that

offer was at once accepted. Thus as the first African Trade Union leader to proceed the gangway was cut off the "Windsor Castle" steamed off to Europe on an important mis- ship, a messenger runs aboard; from the Table Bay docks amidst sion, I have been privileged to he has a parcel for me. It is historical scenes, with the first travel first-class in one of the from Messrs. Hepworths, Ltd., ambassador of African Trade most luxuriant mail steamers. but I am in the dark as to the Unionism on board for Europe.

It is quite necessary here that I donor or the contents. I shall As soon as I could recomise should publicly tender word of know about the parcel later that gratitude and thanks to the evening when the captain sends higher officials of the Union-Castle Company for making it possible for me to enjoy this privilege, as refusal would have badly upset my overseas pro-

gramme. It was on Friday afternoon, Provincial Secretary (Cape), T. | it is too late. For sale.



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



W. Keable 'Mote, Provincial Sec- me my letter, which came stranger to the sea. Three times retary (Free State), and A. J. through him from Johannes- I had been on board between Phoofolo, of the Headquarters burg. The letter came from an Port Elizabeth and Durban, and Immediately upon my arrival ally came down to look after me | ers' Herald" who writes under | weather. Besides, I was born on at Capetown, I got in touch with on the train) left by two cars my solicitors again, who made for the docks. When we arrivother efforts to negotiate for my | ed at the docks we found many passage, but this was also a fail- of our members had gathered to I know who sends me the parcel had also travelled twice on this ure. As for me, I had made up | see me off: One of the distinmy mind to sail by the "Wind- guished men to see me off was sor Castle." come what may. I | the Rev. Matshikwe. But there therefore decided to approach were ladies also. It was a rethe high officials of the Union- | markable gathering indeed. The Costle Company personally. first bell had gone announcing After a 'phone communication | "all visitors ashore." Then the to one of the Managing Direc- | second bell, "all passengers tors, an interview was arranged aboard." I began to hurry to on the afternoon of my second get aboard, but the comrades day in Capetown. I knew both who were working on the ship the Managing Directors of the asked me to remain until the

my farewell message was not published. Just a minute before

CURE THAT COUGH.

When you have a troublesome cough, it does not mean that you have consumption or that you the 18th May, that I left the are going to have it, but it does shores of South Africa. At 2.15 mean that your lungs are threatp.m. on that day nine of us, in- ened, and it is just as well to be cluding J. G. Gumbs, our Presi- on the safe side and take Chamdent, R. G. de Norman, Acting berlain's Cough Remedy. before

Staff, Johannesburg (who speci- able contributor to the "Work- on all occasions we had bac the nom-de-plume of "Reader," the shores of Lake Nyasa, where those bright articles that enrich up to 1914 I used to bathe, the columns of our journal. Now swim and fish in its waters. containing a beautiful travelling inighty lake in steamers. I am

the bidding of our President, liner. Comrade J. G. Gumbs, my comcheers. I reciprocate by tears that run slowly down my cheeks, and by waving my handkerchief. It was at this moment that passailing that day for Europe. These lusty cheers continued for some time until the ship was a good way off, and we could hardcared to take a first-class cabin that everything is done before ly recognise each other. I still recall how Comrades: Mote and Phoofolo in particular waved their handkerchiefs as if they had gone mad. Thus the R.M.S.

As soon as I could recognise bed early after dinner.

The first day I spent on the cabin. Of course I am not a ment, and takes pride in our racial strife that besets the

therefore not a bad sailor, and The great moment had now so far have not suffered from photographed by the "Cape come; the gangway was off. At seasickness on this majest.c Times" representative, who

The second day at see is Sunrades ashore raise three ringing day. After breakfast I was seen on deck in my white flannel the eighth day, has something trousers and blazer with soft very interesting to say. He says collar to match. I am making friends now. In company of two sengers aboard and Europeans gentlemen friends we attend at the keyside began to realise Divine service in the large firstclass saloon. I join in the excellent singing of Psalms, because you know one has to conform to the spirit of a sailor while at sea.

This is the third day and my health has now greatly improved. I can now stand on my legs as usual, and I am almost fully recovered. "I eat well for | we can see no land, but at 5 p.m. the first time since I got illthree meals a day. Many pas- comes in close to us; presume sengers talk, and one of them is she must be sailing towards from Nyasaland. He and I dis- Liberia. Our second Sunday is cuss conditions prevailing there. on us, and I again attend Divine He is a planter and as such must service, which is now held on nobody ashore, I retired to my be an exploiter of my fellow- deck, with our captain as the cabin, and immediately sent for men. (Good job he could not chaplain. my mail at the Bureau, which read your thoughts then, ha, ha was delivered to me. It came ha. Editor.) Another passenfrom far and wide, including ger from Port Elizabeth donates telegrams from our various the sum of £25 towards the branches. As my body was far I.C.U. Library in Johannesburg. from being strong, owing to the He gives me a letter authorising ing-room—for I was a black fact that I was just recovering | the purchase of books in Lonfrom a severe illness, I retired to don. This gentleman, young in instil a real Christlike spirit in large business firm at Port Eliza-

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

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

Now comes the second Saturday aboard, and Nature sends us some welcome and refreshing showers. We are nine days away from Capetown now, and we sight a sailing vessel which

Late in the evening the captain speaks to me again, and this time he tells me that two passengers had complained to him about my presence in the smokman. Deluded souls! May God years, is managing director of a them, for if they insist in keep ing God's other children down; ship I decided to keep to my beth, is of a Christian tempera- they are sure to aggravate the

world to-day—especially South Africa.

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

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

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

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(To be continued.)

A BLOT ON BRITISH JUSTICE.

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

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

Thus as the first African Trade Uffion leader to proceed to Europa on an important mission, I have been privileged to travel first-class in one of the most luxuriant mail steamers. It is quite necessary here that I should publicly tender word of my mission of the Union-Castle Company for making it should publicly tender word of my mission at the processing of the Union-Castle Company for making it to sociale for me to enjoy this privilege as refusal would have badly upset. at Geneva. Immediately upon my arrival

Workers' Group at the International Labour Conference, Geneva.

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



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

third belt.

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

privilege, as refusal would have badly upset my overseas programme.

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

come; the gangway was off. At the bidding of our President, Comrade J. G. Gumbs, my com-rades ashore raise three ringing cheers. I reciprocate by tears that run slowly down my cheeks, and by waving my handkerchief. It was at this moment that passengers aboard and Europeans at the keyside began to realise the importance of the black man sailing. That does not be the company of the the importance of the black man sailing that day for Europe. These lusty cheers continued for some time until the ship was a good way off, and we could hardly-recognise each other. I still recall how Comrades Mote and Phoofolo in particular waved their handkerchiefs as it they had gone mad. Thus the R.M.S. "Windsor Castle" steamed off from the Table Bay docks amidst historical scenes, with the first ambassador of African Trade Unionism on board for Europe.

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

The great moment had now come; the gangway was off. All the bidding of our President, liner.

seasickness on this majest of liner.

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

This is the third day and my

good way off, and we could hardly recognise each other. I still recall how Comrades Mote and Phoofolo in particular waved their handkerchiefs as if they had gone mad. Thus the RMS. "Windsor Castle" steamed off from the Table Bay docks amidst historical scenes, with the first ambassador of African Trade Unionism on board for Europe.

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

The first day I pent on the ship I decided to keep to my cabin. Of course I am not a large business firm at Port Elizateth, is of a Christian temperament, and takes pride in our

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

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

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

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

world to-day—especially South

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

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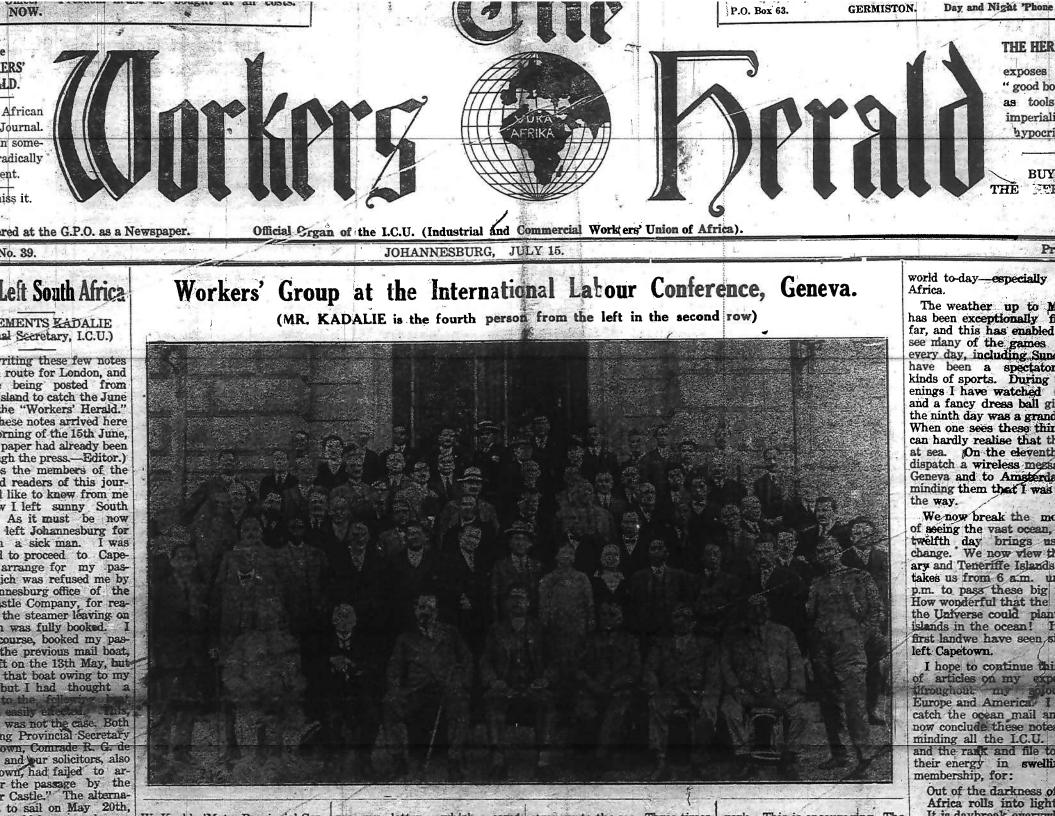
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JOHANNESBURG.

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

Compensation

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

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

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

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

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

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

The finding was on an appeal by Alexander Magidlana, an aboriginal Native, against the decision of the magistrate.

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

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

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

labourer is registered under this Act or regulations."

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

The Height of Folly and Madness

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

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

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

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

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

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

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

Communist Humbug

The Editor, "Workers' Herald."

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

, they wanted was revolution and bloodshed (to further their own contemptible ends), but the constitutional methods of the 1.C.U., even in the case of Mr. Kadalie's ban, knocked the bot-

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

WELLINGTON SIZA. Baziya, Transkei.

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

A DENIAL

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

In a short crude note to us, he damns everything Communist, and speaks of a "deliberate ney Bunting, abused the I.C.U. misrepresentation and reptile instead of assisting that Union concoction, hallucination of a to contest the injustice of the clique of hired hacks whose proclamation and the ejectment policy is to divide and rule the orders in court. Obviously what | National Council of the I.C.U."

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

London this week has been Clements Kadalie, secretary of the Native Trade Union organisation in South Africa. The 'Imperialism' Committee of the I.L.P. has for some time been helping his Union in a number of ways, and Kadalie's first action on reaching London was to visit the I.L.P. headquarters at Westminster. He is a splendid-looking man, six feet high and broad, and the smile of his white teeth with the background of his ebony face and hair is dazzling. He speaks perfect English, and one has only to be with him a short time to understand his success in building up the largest Union in South Africa. Kadalie was only in London 24 hours, and left on Tuesday for the I.L.O. Conference at Geneva, which he is attending as an unofficial delegate (because of the unwillingness of the South African Government to decide between the rival claims of the white and coloured Unions), but is returning to this country in July, when he hopes to address meetings throughout the country under the auspices of the I.L.F. In August he will attend the meeting of the 1.F.T.U. in Paris, and after studying the Labour Movement on the Continent, visit America. Can the LF.T.U. perform the difficult task of healing the breach between the South African white and coloured Unions? The effects of the breach are disastrous both in Africa and internationally. The British Labour Movement might also do something. Next year the Commonwealth Labour Conference is to meet in London. I believe that at the last conference two years ago only the white Labour Movement of South Africa was represented. Cannot an effort. bel made to get representatives from both for the gathering next

TO ADDRESS MANY MEETINGS.

Mr. Clements Kadalie, who b now in London, will embark on an extensive campaign of meet ings in London and throughout the Provinces of Great Britain. "I don't know how many meetings I shall address here. he told our correspondent, "buy for the next six weeks I shall by addressing meetings to en lighten the British Labour move ment on the conditions which govern Native labour in South Africa. I intend particularly to emphasise the relations existing between the Native worker and the European. We feel that i the past the British Labour movement on the industrial side has taken far too little interes in the subject races which form so large un element in the life o South Africa."

Mr. Kadalie is acceiving the co-operation of the LLP, in England, and they are drawing ur his programme. He tole ar correspondent that he wil go to the Paris Internationa Trade, Union Congress, and after that he will tour Belgium, Her land, Germany and Austria, all of which countries he wi hold meetings. Ho will then a to America for a month's tour and after that will return t

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From Left to Right:

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SAM DUNN, Manager, "Workers' Herald." Editor, "Workers' Herald." Acting Provincial Secretary, Natal.

CLEMENTS KADALIE, National Secretary.

H. D. TYAMZASHE, Sub-Editor, "Workers' Herald." Complaints and Sesearch Secy. (Now Acting Editor.)

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

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

A CORDIAL WELCOME.

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

The Secretary of the I.C.U. the European. We feel that in was prevented by illness from the past the British Labour writing of this, Miss Holtby has taken far too little interest states: "We were looking forin the subject races which form ward to receiving you. so large an element in the life of South African International La-Mr. Kadalie is receiving the bour Party sent a party to the co-operation of the I.L.P. in boat to receive you, and I was at ed. England, and they are drawing Waterloo Station to take you to up his programme. He told Mr. Fenner Brockway, who has our correspondent that he will made arrangements for you to go to the Paris International meet a number of people who that he will tour Belgium, Hol- Geneva.

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

This communication is of added interest in view of the Mr. Kadalie, who said that cable just received by the I.C.U.

know very little of our needs of a new Bantu "Udibi." in Durban. rade S. Dunn in his capacity as tion and happiness. Acting Secretary, I.C.U., African Workers' Club.

> spersed with photographs of in- for growing, storing health and Champion at present, the the time for learning (if any the interests of workers." Manhood is the time for our From our point of view our new Contrade" is more of a social critique than anything else.

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

A Demand for the Increase of Wages

The Railway workers are dissatisfied entirely with the wages they are now earning. sailing on the original date, and There is a movement afoot here for the increase of wages. think the Railway workers will not delay in handling this matter through the right channel in order that victory be procur-Action in this matter is badly required sooner or later. My fellow Railway workers wil be doing good to themselves in Trade Union Congress, and after might be useful to you at fighting for the advancement of this struggle. The present state "Needless to say, we shall be of affairs has become most intolerable.

Oh, Africa Awake!

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journal, its ceaseless course and there-Our new fore it waits for no man, so that contemporary is a six-page a good start to a day's work or crown pink sheet folded through to the hour's work gives us a in half, and published by Com- tremendous feeling of satisfac-

Our life is made up of childhood, youth, manhood and old The paper is profusely inter- age. Childhood is the time dividuals and groups of Aban- for acquiring knowledge and also Edited by Mr. A. W. G. for forming habits. Youth is paper's policy will be to "guide chance) a trade or a profession. life's work. Age is the time for rest, when all the powers of the body are enfeebled, shaky and spent. There is time for everything in life, and every duty should be attended to at its proper time, hence the old saying, A stitch in time saves nine."

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

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

RICHARD TSHABALALA. 16, Market Street, Johannesburg.

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

What is now known, as so-

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

Advertise in the Workers Herald.

Le Grage Damued

To the Editor of the "Workers" Herald."

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

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

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

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

against the grafting and designing of any self-seeker among us, who would capitalize and utilize the innocence of those whom they are professing to uplift.

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

F. J. SMITH:

LIFE BLOOD MINTURE. OKA TYSON WEGAZI.

Lomuti unamandhla kakulu. farmer, to save his servants Mayelana negazi elibi uyakulupalisa unike amandhla emitanjeni yegazi. Unosizo kakulu ekuvuvukeni ko mzimba, welapa Kuzozonke izi**to** were goaded for non-payment zesikumba negazi lomuti uno Inana lawo:-

> Elineane, 3/6. hgcposi 4/6. Elikulu 6/6, ngeposi 8/-.

Sinayo eminye eminingi imiti ye nhlobo ngenhlobo zezifo. Bhala utumele amapepa emiti yetu.

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

133, Warwick St. **DURBAN**

r. Clements Kadalie in London

"A.F.B.," writing to the "New presence in Europe, says:—
"An interesting visitor to the Native Trade Union organisation in South Africa. The Imperialism' Committee of the I.L.P. has for some time been helping his Union in a number of ways, and Kadalie's first action on reaching London was to visit the I.L.P. headquarters at Westminster. He is a splendid-looking man, is feet high and broad, and the smile of his white teeth with the background of his ebony face and hair is white teeth with the background of his ebody free and him is duzzing. He speaks perfect English, and one has only to be with him a short time to understand his success in building up the largest Union in South Africa. Kadalie was only in London 24 hours, and left on Tuesday for the ILLO. Conference at Geneva, which he is attending as an unofficial delegate (because of the unvillippess of the Sputh African Government, to decide African Government to decide between the rival claims of the white and coloured Unions), but between the rival claims of the white and coloured Unions), but is returning to this country in July, when he hopes to address meetings throughout the country under the auspices of the LLF. In Apust he will attend the meeting of the LF.T.U. in Paris, and after studying the Labour Movement on the Continent, visit America. Can the LF.T.U. perform the difficult task of healing the breach hetween the South African white and coloured Unions? The effects of the breach are disastrous both in Africa and internationally. In Africa and internationally. In the performance in the commonwealth Labour Conference is to the tin Bordon. I believe that the last conference two years ago only the white Labour Movement of South Africa was represented Cannot an effort be made to get representatives from both for the gathering next July?"

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

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Manager, "Workers' Herald." Editor, "Workers' Herald." Sub-Editor, Workers' Herald." Sub-Editor, Workers' Herald." Complaints and Sesearch Secy.
Natal. (Now Acting Editor.)

the I.C.U. is stronger than any white trade union in South Af-rica; added: "I came here be-cause I feel that the comrades know very little of our needs and aspirations."

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

There had been an explicit de-claration from members of the International Labour Organisa-tion that all races should share equal privileges at Geneva-

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

very pleased to do what we can tolerable.

New Native Journal

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

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

A Demand for the Increase of Wages

The Railway workers are tassatisfied entirely with the wages they are now earning. There is a movement afoot here for the increase of wages. I think the Railway workers will act delay in handling this matter through the right channel in order that victory be procured. Action in this matter is badly required sooner or later. My follow Railway workers will large the results of the procured world on a sound footing for years. My fellow Railway workers will be doing good to themselves in fighting for the advancement of this struggle. The present state of affairs has become most in-

Oh, Africa Awaket

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The Use of Time

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

rade S. Dunn in his capacity as Acting Sceretary, I.C.U., African Workers' Club.

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

We heartily welcome "Udibi," but we have to extend a piece of fatherly and comradely critique than anything else.

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We heartily a commadely critique than anything else.

We heartily welcome "Udibi," but we have to extend a piece of fatherly and comradely critique the see "Udibi" express and expound Trade Union, and not

fore him, oversleeps himself, and so is later or everything all day. Think what you will, young men, the truth remains, that time and tide waits for no man, therefore, unless you make the best use of

world on a sound footing for you yet how seldom do you consider. this. Picture the time when the countless masses of Africa will usanino sly tand together for the complete obliteration of repression the economic

6. Market Street,

Johan esburg.
[The writer of this "pulling" article is a twenty-year-old men, er of the I.C.U. who is now un wed at Headquarters as a stenographer. No doubt he is a "ccm.ng man." Fire away, sonny and lad the masses is bold, but constitutional, fray -

Exploiters Exposed by Their Own Kith & Kin

Itel Will Aill & Aill its caselegs course and therefore it waits for no man, so that a good start to a day's work or to the hold's work gives us a tremendous feeling of salisfaction and happiness.

Our life is made up of childhood is the time for growing, storing heath and for acquiring knowledge and also for forming habits. Youth is the time for learning (if any chance) a trade or a profession.

Manhood is the time for our life's work. Age is the time for untife's work. Age is the time for east, when all the powers of the body are enfeebled, shaky and spent. There is time for everything in life, and every duty should be attended to at its proper time, hence the old saying. "A stitch in time saves nine."

Some of our oung men are apt to be in a position of a man, who, withta long day's work before him, oversleeps himself, and Some of our joung men men the put to be in a position of a many who, within long day's work before him, oversleeps himself, and to is late-for everything all day. Think what you will, young men, the truth remains, that time and ide waits for no man, therefore, the way not opportunities. Never put off for to-morrow what can be one to-day.

Remember the L.C.U is there to help those who clamour for elep and to put the economic world on a sound footing for yet how soldom do you consider, his. Picture the time when the countless masses of Africa all timanino sly tand together or the complete obliteration of epression the economic or the complete obliteration of epression the economic or the complete obliteration of the Natives—north, south, reast and west—were being paid and the nation of the pair of the complete obliteration of epression the economic or the complete obliteration of the country. The saw a great danger ahead, as the minds of the Natives—north, south, reast and west—were being readly disturbed, while formarly they were absolutely complete their levels of the country's laws. We have got to see Justice meted out to those who are not in a position to have their lews viced in Parliament."

Advertise in the Workers Herald.

Le Grage Damned

To the Editor of the "Workers' Herald."

Sir,—The President of the Sir,—The President of the Afrikaanse National Bond re-cently addressed a public meet-ing in the Pilkington Hall, Jo-hannesburg, and there very yaguely made an attempt to co-press the policy of the Coloured People, either of the Cape or the Transyagi. anavaal:

press the policy of the Colometa People, either of the Cape or the Pransvaal.

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

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

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

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

To the fair-minded, rather let is try and break down the hate-ful barriers of race and colour projudice in South Africa.

F. J. SMITH.

LIFE BLOOD MIXTURE. OKA TYSON WEGAZI.

F. J. SMITH.

Lomuti unamandhla kakulu. dayelana negazi elibi uyakulu-dajelana negazi elibi uyakulu-alisa unike amandhla emitan-elii yegazi. Unosizo kakulu kuvuvukeni ko mzimba, welapa Jinlambo, Kuzozonke izifo esikumba negazi lonuti uno izo kakulu. Irana lawo:—

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ingyo en inye eminingi imiti ye hlobo ngenhlobo zezifo Bhala tumele amapepa emiti yetu.

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

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

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

WARNING TO NATIVES WHEN SHOPPING.

A correspondent writes as fol-

lous firms of shopkeepers who to the I.F.T.U. at Amsterdam human societies than those of on half a sat himself, though are in the habit of cheating and its relation with the Inde- racial contact and conflict, of coloured passengers are com-Natives in the following man-

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

in giving wrong change to people of the African proletariat.who are uneducated and unable I am, etc., themselves to calculate the amount they should receive after deducting the price of the article.

"The people are advised to deal only with firms of good re- IF YOU WANT A PERFECT SUIT | The Negro in Economic Life:pute and take possession of the goods before parting with the money; also to have the exact amount of money for an article before purchasing."

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

NO "COLOUR BAR" IN COURT.

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

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

The Day To the Editor, "Workers'

Herald." Sir, May I, through the medium of your columns. press my unbridled admiration Olivier's "Anatomy of South at the nobility of spirit displayed at the Seventh African Labour Conference, by delegates who American Life." Both of these attended the Congress held at books I have found on my list of Durban on Friday, the 15th April, 1927.

Seventh African Labour Confer- few extracts-from the Amerience with great interest, and I can book first, as Lord Olivier's am short of a vocabulary of book is very much quoted in some fat words to congratulate other papers. the sons of this Dark Continent Anything more comprehenfor the unique step they have sive of negro life and origins,

esteem-Good old "Skomo."

ing within a few ages from practical uses alone. now, when a great change will come over the Bantu races. Our brave deeds of the I.C.U.

and they are, therefore, entitled | Solutions of Negro | Problems: | Negro compartments are withto consideration.

which tends to keep the black Reading Room. re-act on the Capitalist himself. He cannot, under any set of ciring himself there too.

iniquitous Sedition Bill.

blinded by the stigma of colour of goodwill and co-operation than once I have ridden weary prejudice that it cannot see the among the races of the world miles without one drop of wat-

Let us all ask the Almighty stormy seas.

Mr. Kadalie, who has, on his living under our flag. The shoulders, the responsible task study of races and race culture "Another way of cheating is of fighting for the emancipation

> "OLD TIMER." Middledrift (Cape).

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The Book Shelf

Two important books on the black man and his welfare have appeared within the last two months. These are Lord African Misery" and Professor Jerome Dowd's "The Negro in volumes to be added to our library as soon as funds permit. I have read the report of the In the meantime I will select a

taken to show the Dutch oli- its disabilities, hopes and fears, garchy that the black man's do- its characteristics, both weak cility does not spell his stupidity. points and strong, than Profes-A cursory glance at the re- sor Dowd's book it is hard to solutions passed by the Congress | imagine. As a reference book is enough to make one believe it would be even more valuable that the dawn of better times than as a piece of literature; is not far distant, and "Tyam" the canvas is too wide for a high the reporter, is in our high literary finish. Nor does one lask for that; anyone having the I am not being carried away interests of the black people at by flights of imagination and heart and wishing to know fantasy when I say that in my every aspect of their life in Ammind I can picture a time com- erica will keep this book for its "The Negro in America" runs

to six hundred crowded pages salvation, which is in our hands, and is divided into nine parts, will be brought about by the clearly classified under such headings as :- Historical Back- ally those on the Norfolk and

thor:-

dealing with the culture and contributions to civilisation of the several great races of the May the sun never set on world, especially of the races is one of the most broadening and elevating branches of human inquiry, if we are able to lay aside prejudices and seek in each race its genius and its service in the forward march of civilisation.

on this continent."

If this evidence were not sufficient to convince one of the Negro's propensity to loaf, additional inquiry would disclose sulted by every ruffian on the the fact that charity work a matter of relief to people of dark. number of them are buried at public expense.

However, when all the facts are a number of facts which theatrical effect of their drill would strongly support the What a simple levels a weep theory that the Negroes are are these dark-skinned booth is constitutionally no more lazy of ours!

than any other people. As longshoremen they are unsurpassed I should like to serve with them, for energy and speed, and as workers in fertilizer and tobacco factories or for construction companies they set a pace which men of any other race find it. difficult to keep up with. It is men, and then picked again. To a common observation that Ne- get non-commissioned officers for gro women as cooks, and Negro a company, those of a battalion men as waiters in private would be combed over, and these homes, in hotels, and on dining care work with astonishing snap, and dexterity. And, when it comes to cake-walks and dances, no other race can even equal them for spirited action and en-While the Negroes, upon the

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

Jame D. Corrothers:— "Some separate cars, especi-

The black man does not ask ground: The Negro since the Western road, are as clean and for much. All he asks for is Civil War (of America): The commodious as the coaches rejustice in this land of his birth. Negro in the World War: New served for white people. Even The black workers are the back- gro Migration: The Negro in a smoking room is provided. bone of South African industry. Literature and Art: Prposed But too frequently the separate Future of the Negro: Paths of out water, poorly ventilated, The policy of repression intro- Hope. From this big back- small and dirty. Coloured men duced by the Dutch oligarchy ground I propose to take mat- and women are often required will, I am afraid, bring about erial for this and two following to use the same toilet-rooms; disastrous results to the Capital- articles, pending the time when and white men, passing through ist himself. This selfish policy, members find the book in the the Negro car, frequently light their cigars and smoke in the by the famous Negro poet, man in poverty, will inevitably From the Preface by the au- presence of coloured women. Usually only half a baggage car in 1906, aged 34. He began The question of race relation- is partitioned off for the use of cumstances, keep the black man ships is one of the greatest of coloured passengers; and over down in the gutter without keep- social questions. Throughout two ort hree seats of that the history there have been no in- train's newsboy will audacious-The International recognition fluences more determinative of ly spread his magazines, papers "There are certain unscrupu- of the I.C.U., viz., its affliation the character and direction of and candy, and then sit down pendent Labour Party of Great racial fusion, and of inter-pelled to stand. The conductor Britain, is undoubtedly what has change of racial cultures. Not will coolly occupy two or three prompted General Hertzog and only the greatest exaltations, additional seats, checking up his colleagues to steam-roll the but also the greatest downward his accounts, unperturbed by plunges of human societies, the discomfort of his pasengers. The Pact Government, which have come from racial contacts. More than once I have stood up has the reins of power, is so The first step in the direction while conductors sat and more bad results of the iniquitous is that they come to know each er. There was plenty of drinkother. In the high schools and ing water on the train, but none universities of our country in the Negro compartment. there should be courses offered Once a kind conductor allowed me to go into the white people's car to have a drink.

> "White people, however, are not entirely to blame for the bringing about of these conditions in the South. Rowdy Negroes often board the train, full of bad liquor and bent upon a fight. They sit down and drink more whisky, lurch through the car, insult respectable men and women, and make themselves not only nuisances but positively dangerous, lurch-Itis not uncommon for Negro ing and obscenely cursing, with leaders to speak frankly of the pistol or knife in hand. It is no weaknesses of their race. Wil- wonder that white Southern liam E. Holmes, president of legislators have sought by prothe coloured college at Macon, hivitive laws to protect their Georgia, said, at one of the own men and women from such Workers' Conferences at Tuske- | disgusting and dangerous disgee, that "at the persent time plays of black savagery as this. we furnish a larger number of Nevertheless, it is manifestly loafers than any race of people unfair to compel decent and intelligent coloured people to be herded in a car with such creatures, unprotected, without human accommodations, and intrain, whether white or black. throughout the South is mostly simply because their faces are

colour and that an amazing WORTH OF NEGRO TROOPS.

Quoted from an American

Officer: are taken into consideration, it "If I were to join the army will not be at all manifest that again, I should like to serve with the Negroes are as lazy and coloured troops. They are so thriftless as a superficial view cheerful and willing, and they would lead one to believe. There march so well. They now had

too; but it must be realised that this is a very different proposition. I should like to have the power to raise a body of Negro troops. They should be nicked sergeants and corporals, when chosen, would be under close observation. In fighting qualities the average of the coloured race is not as high as that of the whites; but given the picked men, and their thrice-picked leaders, with officers who understand their weakness strength, the result would be a body of troops that would shed great glory on their race. . . . "Men of the South, who face

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

A poem called "Sympathy." Paul Laurence Tembar, who died life as a lift-boy: I know why the caged bird beats

his wing Till its blood is red on the crue

For he must fly back to his perch and cling When he fain would be on the bough a-swing:

And a pain still throbs in the old old scars. And they pulse again with

keener sting---I know why he beats his wing

I know why the caged bird sings, ah me, When his wing is bruised and his bosom sore-When he beats his bars and he

would be free; It is not a carol of joy or glee, But a prayer that he sends from

his heart's deep core, But a plea that upward to Heaven he flings-I know why the caged bird

A poem by a Negro poetess, Ethyl Lewis. THE OPTIMIST.

sings!.

Never mind, children, be patient And carry your load with a nod and a smile,

For out of the hell and the hard of it all. Time is sure to bring sweetest honey—not gall.

EVERY I.C.U. MEMBER SHOULD READ a first account of LABOUR ORGANISATION

> SOUTH AFRICA, E. GITSHAM and

J. F. TREMBATH. The book contains account of the I.C.U. and a photograph of Clements Kadalie.

Order through your Branch to-day, or direct from Publishers. P.O. Box 1594, Durban. Cloth Edition, 5/3,

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"If I were to go fighting again | Out of the hell and the hard of it all.

A bright star shall rise that never shall fall: God-fenring ruce-promi

noble and true. Giving good for the evil which they always knew . . .

So dry your wet pillow and lift your bowed head

And show to the world that hope is not dead!

patient! Wait! See what

yet may befall. Out of the hell and the hard of it all.

Quoted from an article by W. E. Burghardt du Bois:-

"Can the masses of the Negro people be in any possible way more quickly raised than by the effort and example of their aristocracy of talent and character? Was there ever a nation on God's fair earth civilised from the bottom upward? Never: it is. ever was, and ever will be from the downward that culture filters. The Talented Tenth rises and pulls all that are worth the saving up to their vantage ground. This is the history of human progress: and the two historic mistakes that have hindered that progress were the thinking, first that no more could ever rise than the few already risen; or second, that it would better the unrisen to pull the risen down. "I would not deny, or for a

moment seem to deny the paramount necessity of teaching the Negro to work, and to work steadily and skilfully; or to seem to depreciate in the slightest degree the important part industrial schools must play in the accomplishment of these ends, but I do say and insist upon it, Link it is industrialism drunk with its vision of success to imagine that its work can be accomplished without providing for the training of broadly cultured men and women to teach its own teachers, and to teach the teachers of the public schools:

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

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

Read and Advertise in the WORKERS HERALD.

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Africans

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

"When seated comfortably in

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

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

It is a thought to appal!

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

HE TWO POLICIES.

Undoubtedly we are increasing the efficiency of the African. But are we directing it aright? There are roughly two poli-

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

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

S. F. RICH

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Ngolla ho rona u kope lipampiri tsa meriana u tlo bale liblare ta rona kaofela. Bolela lebitso**h** pampiri ena ha o ngola.

111

hell and the hard of tar shall rise that shall fall: earing ruce—promi and true, d for the evil which lways knew . . .

ir wet pillow and lift bowed head o the world that hope dead! t! Wait! See what

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 $\mathbf{D} \sim \mathbf{J}$

Africans' Patience Not Eternal. "Izindaba Zabantu"

Nemesis Coming

In an article in the Loudon Africa lies in the complete seguithe Divine-in-Man. "Star" Mr. William J. Clissold, regation of Native Africans in Native Africa is eager to welof Bechuanaland, says:—

an express train, have you ever live. speculated about where you ives working in the mines or at sion in disguise. the docks. These sweating, multhe real power that enables white civilzation in Africa to take its ease and advance in read the quotation from a South if, one day, the same power vier prints in his recent volume, ing, instead of supporting, ery': John Murray: white civilization? And what struction. It is a thought to appal!

For Africa's strength is not her gold or diamonds, or ivory, but her people. We are extra- ly but most importantly, by his tribe. ordinarily slow to realize this sense of humour.' simple fact. But gradually the worth of the Native is dawning on the minds of many white people, and those who know him best are making the discovery first. The wisest magistrates, teachers and missionaries unite savage to civilised man.

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angle. bate at Cape Town when the to find some overmastering inopinion was expressed that the terest which, by appealing to only satisfactory solution of what is common in human natthe 'Native Question' would be ure, would weld Black and the withdrawal of all white peo- White in one absorbing aim. ple to the place whence they That is really what the League came. On the other side I have of Nations stands for. Some heard extreme white 'Repres- | might call it the 'Religion of sionists' seriously suggest that Humanity'; I should myself seno.

And here it is interesting to

'The attitude of the colonists sions. guarantee has the white man is obviously suicidal. They rethat it will not? Then the ly solely on machine guns for A RELIC OF LIVINGSTONE. very skill and unity—Europe's their supremacy. All the labmagnificent gifts of Africa- our of the country is performed A few miles away from my will prove instruments of de- by Natives. The whites are de- own lies the ruin of the house generating very quickly; they of one who gave his life for have been morally defeated by Africa—David Livingstone, rethe Native's power of suffering, membered and revered still by by his tenacity of life, and, last- the old men of the Bakwena

Olivier's masterly study are I asked one of them.

also worth pondering: the repressionist and colour bar policy is persisted in, it is not the Natives that in the long run

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But are we directing it aright? pressionist' policy, I may in- of most South African Chris-There are roughly two poli- stance the refusals of two gar- tian bodies against the Colour

THE SOLUTION.

The only solution of this I was present at a Native de- tremendous problem would be the only salvation of South prefer to call it the Religion of ohle.

the barren regions of the desert come such a claim. The Afri-"When seated comfortably in where the Europeans cannot can who has not ben vitiated by association with what is worst Even the new legislation, in white civilization agrees with might find yourself if the driver which is euphemistically known the Psalmist that it is 'the fool' went mad, or the train were de- as 'Differential,' and which who 'said in his heart, There is railed? I have experienced gives the Government the right no God.' And with this universuch a sensation in Africa when to forbid Natives to engage in sal instinctive faith goes a trewatching a large body of Nat-skilled trades, is really Repres-mendous respect for hurhan nature as such. Our modern callousness towards individuality titudinous brown beings form LORD OLIVIER'S WARNING is to the African a sign of degradation.

Only by recovering these two things—faith in the divine and comparative luxury. But what African letter which Lord Oli- respect for the human-will "alamity be averted." Whatever were directed towards destroy- The Anatomy of African Mis- their shortcomings, this at least is the aim of Christian mis-

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I felt ashamed, for I knew it was not only the failures of 'unin praising the adaptability and | are likely to be defeated. It is | believing' white men, but also capacity which, given the not they, but the whites, that those of believing ones like mychance, can turn an African, have shown the first symptoms self, which have done and are even in one generation, from a of degeneration—a degeneral doing such cruel harm to Africa tion entirely due to their own to-day. On Livingstone's tomb Probably such a phenomenon perverse social theory. . . The in Westminster Abbey is inhas never been seen before. I. Native remains robust and vir- scribed his last message to the have talked to an African chief ile, he can live on much less world: 'May Heaven's rich bleswho might, but for his colour, than the European, he increases | sing descend upon all . . . who have been a member of Parlia- faster in numbers. He is at shall help to heal this open ment or a diplomat. Yet his present desirous and disposed sore.' He referred, of course, to adapt himself to the life of chiefly to slavery as he knew it, practised by Arabs and Natives being but, although his patience is alike. But though this kind of long, it is not likely to prove slavery is practically ended, its spirit lives in modern social conditions all over Africa to-

> General Hertzog, answering As an example of this 're- theprotest signed by the heads be here.' What Africa needs above all to-day is a few more 'contemptibles' of the calibre of David Livingstone."

OA HOHLOLA NA?

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Placed in the Soup by Political Pope!

FOUNDATIONLESS STATE-MENT MADE BY NCWANA WITHDRAWN.

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

The Editor of the Marianhill Native paper, "Izindaba Zabantu," has been compelled to publicly withdraw a foundationless astatement written by Newana in his paper. The article touched on the character ca was considered by the wesof girls who are members of the tern powers as just so much I.C.U. in Durban. This state space wherein European nations ment might have landed our could expend their excess ener- birth rate, France has abandonfussy contemporary in the Civil gies in colonial expansion. It ed the colour line. More and lishes a clear apology, and not a hara and the others made up of fledged French citizens. sort of shy withdrawal.

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this matter, but we have merely ranean to the Gulf of Guinea, head of "Izindaba Zabantu's" been drawn within the realm young man.

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

people, therefore it was necessary to repudiate his statements in the same manner as the Christians have set aside a certain time to expose the nefarious exploits of Beelzebub.

KROONSTAD.

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

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

premacy, declares a copyrighted riors. article appearing in Hearst Now, when we consider that. papers, and attributed to the former Kaiser, who is now excan race consciousness and greater liberty and freer development will contribute to the white man's fall, and will, in time, involve the civilized world ent. in racial unrest. The article follows:

"Before the world war Afrithe tremendous spaces of the The withdrawal of this untrue | desert, the steppes in the centre

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

"To-day Africa can no longer politically be so easily divided into different parts, for in the west the French colonial power We would not have written on now extends from the Mediterdone so to expose Newana's and in the east the British have irresponsibility, and to show penetrated to the heart of the how easily he jumped over the Sudan. Africa as a whole has of world politics.

PAN-AFRICAN MOVE IS SIGNIFICANT.

"Added importance is lent links up with the Pan-Asiatic movement. This connection is immigration to Africa from soil. India.

vited her colonial peoples to avail thmselves of the weapons izing her whole colonial empire.

France, through her honesty | 000 coloured troops. And she and fairness in dealing with her was prepared to put, into the African colonies, is bringing field in an emergency not less about a downfall of white su- than 1,800,000 coloured wer-

North Africa is developing with. incredible speed, thanks to the iled at Doorn, Holland. Afri- Trans-Sahara railway, the dangers besetting the British African colonial empire, as well as the European continent, in general, become glaringly appar-

> "Another vital factor threat-... ening the white man's supremacy in Africa has been the fallacies of French colonial - poli-

""On account of her dwindling. Court, and for all we know the was popularly divided into three more, France permits the natmatter may still go to the courts parts, the one consisting of the ives of her colonial possessions unless "Izindaba Zabantu" pub- wide stretches north of the Sa- to enjoy the rights of full-

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

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

UNITED STATES WOULD NATURALLY BE INTER-ESTED.

"France, therefore, as a rebusiness in order to allow its by the fact that it frequently sult of her colonial policies, is well under-way towards peopling the motherland with ne-The reply is that he is a poli- fostered by the prevalence of groids without making any real tical danger to the Native Islam in both continents, and is progress towards assimilating strengthened by the continuous Africa's people on Africa's own

> "In short, the world will face "During the World War it some day the possibility of an was France who especially in- Africanized and bastardized France. This should not only of European warfare. And at line up all the people of Europe present France is busy militar-lagainst the French colonial policies, but also the United "In considering the future of States. Due to its large negro the white people, it is appalling population, America more than to note that in 1924 France's any other nation will be exposed peace strength standing army to deep political reactions to of 780,000 men contained 220,- the French policies in Africa."

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Africans' Patience Not Eternal.

Nemesis Coming

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

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

It is a thought to appa!

will prove instruments of destruction.

It is a thought to appal!

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

Probably such a phenomenon has never been seen before. I have talked to an African chief who might, but for his colour, have been a member of Parliament or s diplomat. Yet his colour, have been a member of Parliament or s diplomat. Yet his colour, have been a member of Parliament or s diplomat. Yet his colour, have been a member of Parliament or s diplomat. Yet his colour, have been a member of Parliament or s diplomat being transformed similarly!

THE TWO POLICIES.

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

angle.

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

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

The Anatomy of African Misery: John Murray:

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

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

to deapt nimeer to the lite of the European community of but, although his patience is long, it is not likely to prove eternal in the face of the re-pressionist policy of which the Colour Bar Law is so outspoken a declaration.

As an example of this 're-pressionist' policy, I may in-stance the refusals of two garstance the remains of two gar-age owners to train my ex-tremely intelligent Native ser-vant as a motor mechanic. 'We do not believe in giving the Black the White Man's job.'

THE SOLUTION.

The only solution of this tremendous problem would be to find some overmastering interest which, by appealing to what is common in human nature, would weld Black and White in one absorbing aim, se u.l. That is really what the League of Nations stands for. Some might call it the Religion of Humanity'; 1 should myself prefer to call it the Religion of ohle.

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

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

LORD OLIVIER'S WARNING gradation

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

A RELIC OF LIVINGSTONE.

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

the out men tribe.

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

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

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

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

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

O'A HOHLOLA NA?

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

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

FOUNDATIONLESS STATE-MENT MADE BY NCWANA WITHDRAWN,

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

The Editor of the Marianhill

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

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

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

And, by the way, in a recent issue of the same journal this same political pope asks if he were not an information of the Durban European Italies.

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

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

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

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

"Before the world war African is developing with a colonial empire, as well as the European continent in general, become glaringly apparent.

"Another vital factor, threat-ening the white man's suprement."

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

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

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

PAN-AFRICAN MOVE IS SIGNIFICANT.

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

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

"In considering the future of the colonial through the future of the colonial through the colonial through the future of the colonial through through the colonial through the colonial through the coloni

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

ening the white man's suprem-acy in Africa has been the fal-lacies of French colonial poli-

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

fledged French citizens.

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

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

UNITED STATES WOULD NATURALLY BE INTER-ESTED

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

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

S. F. RICHADRS Chemist

273, Berea Road - Durban, Natal

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

Batho ba bangata ba tla hopola moferefere oa Kroonstad kabo 8, garataro kgotsa gale o kileng oa 'na oa hlaha mase- shumi iemetso 'meli ka le tsatsi linyaneng a sekhoon a bolelang le lengoe le le lengoe. Melatong bula mosebetsi oa bona mona. hore Batho ba Kroonstad ba enago sekoa litshoanelo tua Ha ba fihla hoa bonai:ala hore hana ho lefa rente ea motse e basebetsi 'me bontsi yoa melato bafihlile moo ba sa batloeng lung 9/- ka khoeli hobane ha ho ena e latiha bo ralipolasa gonne e hobane hothoe ba tiilo nka na toropo le e 'ngoe e lefehang le melato ea tsieco 'me makgooa lichelete tsa batho ba tsamaea hakaalo mona Free State esita le asetsi a lekile ka 'matla gore katzona le hona khopolo ea mot ing o moholo o kang Bloem- mono ngoaga batho ba tlhokisoe | baetapele ba makhotla a mona fontein batho ba lefa 6/6 empa | bo dulo gape ere le bao ba fuman- kehore batlilo ntsioa 'masepala oa bena a leka ka eng bo dulo 'me ba seke ba boroto ka hanong hobane ha lekmatla ho lokisa litarata melora dumelloa gore bafumane man- hotla lena lekene ha ba satla ja ho ena le moo etseloang ntho tse golo a ngotsoeng pele ga Komis- litheohelang. Empa leha ho le ngata tse joalo-joalo. Kroonstad sinara gonne ke ona a etsang joalo ra bona bahlanka nyana ba mona u ka tsela molora le har'a gore ba thole makgooa haba itetelang lifuba ba tetseng seterata ha ho motho ea tla u seka li Kantorong. khalemela hore na z etsang feela i motse cona o batla Mohlahebi asetse a eme ka maoto gontsha bona le ka-moo ba tsoeroeng ke ca Lokeishene e motso (Native cheleta gore ere ka August abo maqaqa kateng mapolasing le Sanitary Inspector) ho ka hlah- a setse a k mo fatsheng la ona. melao e mebe e ba busang. Ke loba maemo a motse le ntho tse Chelete e oa ycele ka pula mo go ne ke hlile ke batella ke joalo. Ho na le Dispensary bonalang gore fa borali polasa ba nyatsa bonyenyane khanti har'a motse le Maternity nurse a ntse ba ikantse go thokisa ma bona ho tla tsoa tse mona le mong ebile re na le Postmas- I.C.U. bodulo ba tla tsenelloa hlabosehang. Mabitso abona ke ter e motso joaleka Bloemfontein ke tlala ea ba sebetsi gonne bo James 'Mposi mongoli oa Lekala e leng Mr. Emmanuel E. Velt- ngata ba ma I.C.U. a mono a tla la Kroonstad, Henderson Binda Lethebe moshemane oa Lesotho. bo a tshabetsi botshabelong ba Branch Officar, James Gaba Or-Ha ke kena tabeng tsa motse fatshe la I.C.U. mokotla oona oa 9/- o no o kene ke Labone 23rd June ho tsoeroe e seng a ngoloe bukeng ea e mong mohahi oa motse lefatshe a tsebe gore kolobe ea hobile ho ena le Baruti ba baholo (bonafide resident) eo e leng morago linca lia e choara. A ba teng. Hoa ema Mr. Gaba cena Chairman ea Komiti en busale ba ipereka rebone fa ba I.C.U. Johannes Mogorosi pam- tla coela pele. Mo I.C.U. oa piring ea masepala (Location Re- Heidelberg tshabela offising ea gulations) o reng motho ha a lekala laga eno u tsenye lecogo hana ho lefa masepala chelete ea lagago mo bukeng ea lefatshe Binda ahlahisa mongoli ca rente o tsoanetse hore a lelekoe u tsebe gore o na le bo tshabelo Kroonstad e leng Mr. Mposi sa motseng ka taelo ea Lekhotla ka eona nako ena. Ke kgale lo ema sekhutsoanyane 'sa 'Ma-(order of ejectment) ka hoo rare lla ka lefatshe ke leo ka yeno he. Mohlomi sa bolela moo Lekhotla haese nore Mogorosi, a iketse sehlabelo ho leka molao (test case) o na a ahloloa ka Molao oa Baheso Tsohang Tsebiso ea 'Musisi No. 92 oa lemo sa 1925 temaneng ea 20 basebetsi :--Ke bona e ka katilsitsoeng. ho 29.10.27.

Molato o no o emetsoe ke mengata bakeng sa motho ee agente en Bloemfontein Mr. Har- motso, empa, ha ho puo ea letho ris Moshemane e mosesanyane. ho lona baeta pele. Baheso ke Eitse ha Magistrata a botsa hore | nako ea hore | kajeno re bontse na Mogorosi o molato kapo ha u 'Muso hore ho teng bo Kadalie molato agente ea ema ea re "ha ba bang. Mona South Africa ke molato." Eaba Magistrata ke nako ea hore 'muso o tsebe o botsa hore na uena monna o batho ba lilemo tse fetileng re mang: a araba ka hore ke 'na ba 1927. Ka liketso kere ho Harris agente e tlilo emela motse lona baheso kopano ke matla reoa Kroonstad ea ba o re holokile. kopa lona bao le soka le kena Mookameli on motse a ema a lekhotleng la Basebetsi hore eebolela kamoo eena a phetileng na ke nako ea ho qetela ho lona kateng ho romela mangolo a hae ke nako ea hore restsejoe hore bakeng so ho kolota ha Mogorosi kateng ho tloha lemong sa 1923. Agente a arabela o hatisitsoe ka lemo sa 1925. Empa motho enoa esale a kolota ho tloha ka lemo sa 1923 Molao o esoka o e ba teng ke ntho e makatsang hobane mona parapiring o bolela hore o kolota ho tloha ka March, April le May hoa bonahala hore mona taba lia patisana eo puruma tau ea Mangaung ea nkhopotsa maoba ha ntsa Simon Elias lemeneng la litau khotleng le leholo hobane re ne re mo entse bail ka £100 hoa fumaneha hore bamo tsoere ka phoso. Hoa ema mongoli oa Toropo (Town Clerk) Agente en motsa hore na metsi a noang ke Mokhooa a Railway a makae ka khoeli le hona ka chelete se kae, hape hape metsi a sebelitsoang likichining a-hlatsoang lijana a pataloa ha kae a bolela kamoo a bolelang empa ho bonahala hore ona lebella potso e joalo. Ha ho se ho hlahlojoa ke agente ho bona kamoo lepatalang le Mak- atsepisa thuso ka labobeli la Mongoli Oa Sechaba Mose hore re lefa chelete e ka holimo sisa. ho feta ea Makhoon. Kantorong ho no ho tletse makhooa a hotleng leleholo Bloemfontein leno. che tsa ema joalo ra qhalana.

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Tsa Heidelberg

Mona Heidelberg ntoa ea loana gare ga ma I.C.U. le bo ralipolisa e sale youle ka Office en I.C.U. e buloa melato e tsena

L. A. MAZIBUKO,

Ho mongoli oa pampiri ea Gazette ea jeno I.C.U. ha e na molomo oa ho buoa 'Muso o etsa melao e re bana ba lefatese lena ke eona nako ea hore le liketse Sehlabelo bakeng sa lefatse la lona hore le lokolohe bokhobeng bona ba lipasa ke tsuanelo ea rona hore re ntse 5s. eena eo re tsuanetseng ho ea loantsa pasa kere ho lona baheso re tsoanetse ho ema ka maoto. Kajeno hore le mongoli oa lona a bone hore o siile banna ba 'nete ka morao le seke la taona le bana ba Israele bao itseng ha Moshe a likela baqala ho batla Melimo e meng tsoarelo baheso.

Oalona, C. M. SEHLABO. Johannesburg,

Strike Kazerne—Meputso.

Banna ba makholo a mane. Kazerne, Johannesburg, ba entse "strike" ka baka la meputso. Ka laboraro ba ile ba chakeloa ke Mr. Tyamzashe le bathusi ba sefela. babeli ho ba eletsa hore ho buuce litaba. Mong abona Mr. Glynn o na a le teng le eena'me hooa a patalang, hoa bonahala veke e latelang 'me ba mo utlui-

tsoha ba sa ee mosebetsing, ke Kadalie o tseletse mose ka mo- khoeli teng. Ha a se a khutla mangata haele bo-Rantso bona horeba entse stracke. Phiriman- sebetsi oa I.C.U. ho tloheng ha teng o tla kena ka la England ha ke bolele le hoja re ne re ba eng eno ho ile ha boela ha ea hae mona ka 13 tsa May o na joale ho khutlela hae Afrika. boleletse hore ba se ke ba ba ba banna ba babeli ba rona, Mr. a ntse a kula, me a hloa Sekehlaha kantorong. Hoa bona- Jonga le Mavi, empa bannabana peng a ntse a le joalo. Re tha- o moholo, Ka lebaka leo o hohala hore taba li hatella mase- bahla bahana he nka keletso tsa bisoa ke engolo a la hae leo a pola hore litho tsohle tsa Kopala erekaha re ne se re laotse bona. Re utlua hore matseare bolelang hore o phela ha monate pano e-na le ba bali ba Leselinhore kahlolo e tla ba teng efecla hona tsatsing leno Mr. Norden me e ka o se a folile hantle, yana lena la runa ba itukisetse ea eba teng hobane molumo o no oa Native Affairs o ile a bua le Lengolong la hae o bolela hore ho mo amohela mohla a khu-

Thabo ebile e sa tsejoeng ea Afrika. suabile hobane re tseba Gauteng Afrika o kile a batla a fumana Nakasi? Bolelang toane e joalo Bills are contemplated then the Warden ukuti zillangane leginhore ke fatse le joang. Mose-khathatso Sekepeng, ho bane ho ka Marwick hore moroeroe oo ka hobane ha se na letho le kotsi; betsi o qabile, ba tla hlorisoa ka ne ho le teng Makhooa a mang a a o e tsang ho thibela katleho ca Ka nobane na se na jeuno le nova, possa me re tla sitoa ho ba nenga belaela ho bane motho e mosebetsia oa I.C.U. hore o factors and it then calls for the

I.C.U Motseng oa Makeleketla (KE RAMANKA)

THE WORKERS' HERALD.

Motseng ea Makeleketla ka Sondaha 19/6/27 re ne re etetsoe ke banna ba Lekhotla la "Kea u bona Lekhaoa" (I.C.U.) ho tla bophelo ba bona bakeng sa lio 'Me ma I.C.U. a setereke sena bontsa Ma-Afrika tsoanelo tsa ganising Officer oa Brandfort 'Mo I.C.U. oa Heidelberg ono a moo a leng teng. Batho ba ne ba le bangata

eena a hla a bolela kamoo makhooa a nkileng lefatse la rona kateng ho fihlela le be le retsoa linaleng. Kamorao ho moo Mr. lena legalileng mesebetsi eohle e entsoeng ke Lekhotla lena, aba balla molao oa Lekhotla lena (Constitution) le joalo-joalo eaba o qetella ka hore bohle ba ratang ho etsa lipotso ba tle ba libetse ka mor'a sebui sa ho getella e leng Mr. Binda. A ema moshemane oa Binda are joale ka ha ba tlile mona ha ba tlaho ho loantsa batho ba makhooa a bona, ha a tla ho roaka Congress, ha a tla ho qhala Vigilance Komiti e teng har'a motse o tlile ho rera kopano ea basebetsi a sa khethe 'mala. Mookameli oa Lokeishene one a leteng a ba atlahisa mantsoenyana a se. hobanahala hore baetapele ba makhotla a mang ba khahlanong le baeti ba tlileng ba lekho tla la I.C.U. hoo molemo ke hore by mona o fapana le moruti a re: jeno.

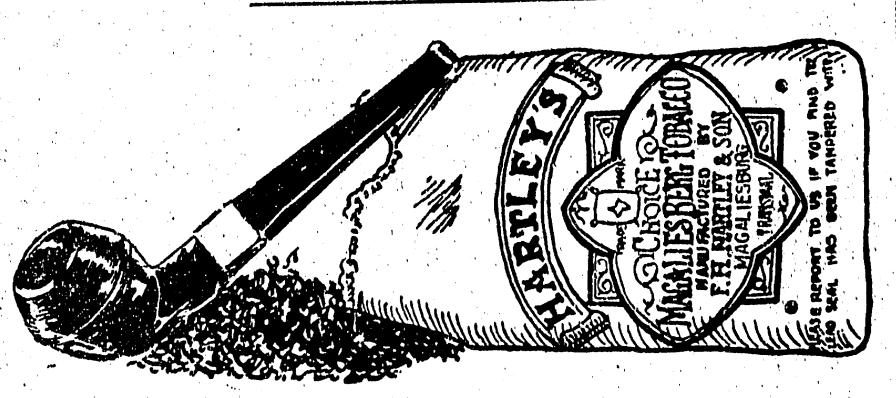
Morena Hlohonolofatsa Afrika Nkosi sikelela Afrika. God bless Africa.

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le hoja ba ne ba e me ka maoto Bo-ramosoeu, Molauli oa Sekepe a felisa ntho eo, hobane Sepeng ha ho khethollo ea 'Mala.

Che a ba a fihla mose koo, mo le ngng le moromle teng. fihletse ho Miss Winifred, eo le kileng la bala ka leeto la hae mona lefatseng la Afrika ka mosebetsi oa Basebetsi ba Mose makae a hore ea makala hobane koana, eo e leng oa Lekhotla le le leholo mane Geneva. Mosali e-noa o ile a molokisetsa malulo ha Mr. Fenner Brockway. O bolela hore Lekhotla la Basebetthole ho fihlela getellong ba tle si le bitsoang the Independent ba tsebe ho etsa lipotso tse ba ka Labour. Party le molokisetsi li botsang. Lipotso tsa hla tsa hore a tsamaca litulo tse ngata eba ngata li ntse li arabeloa ka motseing oa England. Che ha tsoanelo. Moruti Pitso a botsa a e-ba joalo, ka mor'a moo a feba a botsa hofihlela a ba a kena tela Geneva, moo ho neng ho le le ho tsa Bloemfontein tsa teng Pitso e kholo ea lichaba kekeletsa ea meputso tseo kao tsohle, ka mefuta ea tsona, ruri fela Gaba a li arabela. A qetella lipelaelo tsa Basebetsi ba Afrika ka potso ea hore na Record ea a li beha pela tsona. A hoa mesebetsi ea I.C.U. eo a ka e mor'a Lenyanza. Motho a re baloang ke efe? Mr. Gaba eaba bua Kadalie tsatsi ke la hao ka

"Na Moruti Pitso uena record co | adalie o re e ka hoja tsepo e u ka e hlahisang ho rona ea le teng ea hore Sechaba se setso batho ba ntseng ba eshoa u na se romele 'Muelli oa sena ka le eona na?" Moruti a arabela Pitso e tla ba teng ka Lemo se ka hore e ke na le record ea bona. Itlang. 'me ka le baka leo Li-Hotso ha li ntse li etsoa Mr. tho tsa Kopano le Batsamaisi ba 'Mposi a 'na a ngola ba kenang lona ba itlame ma-theka ba rute hoa bonahala hore hoa kena thuto ea Lekhotla lena. Motho batho ba atamelang Lokholo. mang le mang a kene Kopa-Che mosebetsi oa koaloa ka nong, hobane Afrika lefatse la be-Ntata bona le matsohong a bona. O re mphe-mphe e ea

Ka khoeli e-na le e tlang Mr. Kadalie o tla lebisa nga ea England, Belgium, Holland, Ger-Joalo ka ha ba bali ba Lese- many, Austria, ka mor'a moo a Empa ka tsatsi le latelang ba linyana lena ba tseba hore Mr. lebise America moo a tla qeta

Mosebetsi oa Mr. Kadalie ruri o so o le moholo makhooeng che bona hore ba khutlele mosebet- o buile lolololo ka mosebetsi o tlang, ba meme batho hotla li- of paramount importance in the bauvula satyo isilo sakwa Nhlara e amohela kahlolo ea Magis- sing empa ba hana Ke ha mong moholo oo a o tsoereng mose phuthehong tseo a tla ba le- affairs of the country generally. po saza zakala umlungu wakatrata hore Mogorosi a lefe \$1 a bona a se abatla ba bang ho koana. O bolela hore Basebetsi tsona mona. Joale runa re e The Prime Minister (who is misa umlomo watyo maye wakmokotla re tla u isa pele Lok- nka libaka tsa bona', tsatsing ba makhoon ba molokiselitse letsa Lekhotla Lasechaba (Na- also the Minister for Native wa Mazibuko umntwana banmeba ba ba mosehela tsimo e tional Council) hore le ithukise Affairs) has now given us to gena bonke o Good Boy buti Ha ele banna bao bona ba ile kholo ea hore a e khathe ho loki- e sa le joale, hobane lentsoe la understand that Native Affairs lapo babelele kona kwabokala ba lefuca baikela ka khotso. setsa Basebetsi ba Batso ba Mosotho lere tieho e tsoala ta- are only a sub-head under his ukuti kulele isilo babe lindinhleho, "koekoe en morao e tiona Ho tloheng ha hae mona lesepolo." Ha ho joalo Mor'a

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IMPRHEDE ELUNGISIWEYO YOKUQASHISA.

Lapa ku:—

THE CROWN STUDIO. 140, QUEEN STREET, DURBAN.

BRYAN GABRIEL, 'Umnikazi."

Hertzog Says Native Affairs are "Sub Heads"

department.

Native Affairs are important agongomitivo.

Unkomo Zake No Mali Zake

E Ze REITZ.

Kwati ngenyanga ka May ngedhlula ngisiya e Doropeni ngafununa amadoda ekuluma esiti, mina ngingoka ngiye ku I. C. U. ngoba nginenkomo zami; omunye wati nami nginemuli yami u I.C.U. uyadhla nje imali zabantu akasoze abasize ngaluto basebeti bayizilimaza atyo lamadoda, ati tina singeke sipile nxa umlungu engeko siyakufa tina ma I.C.U. Akwenzi luto no Koko bakiti,

u Tshaka wapila kahle kakulu umlungu engakafiki lapa nawo wonke amakosi akiti uyakukala kodwa kobe kungasa sizi luto uyahamba lomntwana ongu I.C.U. uyazodwa futi kakulu ngabelungu nangabantu. Kodwa ngibona indaba ku "Star" sase Johannesburg June 18th, 1927. siti "To buy farms for the Natives ejected belonging to the I.C.U." Siyajabula nxa sinonke eninsundu ukuba nize bona kubanjalo impela sengati u Mr. Champion angazakuqala lapa e Reitz kuqala, ngaba lusizi lodwa lapa abantu bayazula impela bayadinga kakulu. Kukorra sizebona lamadoda "omali zake no nkomo zake" ukuti akusoze kwababuhlungu na nxa en-

> genayo ingubo yomshado. Kwaba nje ku Moses kubantwana bakwa Israel ekupumeni kwabo abangenanga bonke ezweni lesitembiso basala endhleleni. Naku Lote umfazi wake. usala wabayintsika ka sauti.

Nantsi enye indaba kusuke amadodana lapa e Reitz aye Petrus Steyn ukuyakuvula umhlangano ka 1.C.U. kona Petrus Steyn, Branch Secretary, J. M. E. Nhlapo, Local Organizer, J. M. Zwane and Mr. J. Mazibuko.

Ca, pela kwabanzima ngoba All the time the Natives Umpati womuzi, u Town Clerk. thought their department was wavengavumi kodwa bangenga When important, iniquitous nginixoxele nxa sebebuya e Government knows that daba ngenze incwadi epilayo

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

Ke ona fela o kgonang kana sebolai, gopipitleloa kapa le molikoane thogong le mats gore ke moalafi c mogolo oa i kumotse ka meli oa felisa.

Thokomelang gore g kgomarelitsoeng mo lebotlolog WEILLIGH STREETS, JOH ka bogolo, go teng la 4/6 le a

EO Se BOLELOANG KE LOUIS

Mongoli omong o ngolla Louis I mentsi ka go ikalafa litlhoba sefatlhe en sitoa ke ile ga senyegeloa ge liche ecoa ke eletshaoke motsoatle omong ka iphumana kele ea rorisang ga mat o ka nutso botlhoko go ona ca meli moriaana oa ke tla nne ke o ro ise k

Unobhala Wesizwe Pesheya

Njengokuba abalesi belipepa besazi u Mr. Kadalie use Ngilani ngoku ngemicimbi ye I.C.U. Ukumka kwake apa kweli ngomhla we 13 ku May waye gula kakulu yi fiya, waze ke wakwela egula njalo. Sinovuyo ukuti noko, sifumene incwadi ende evela kuye exela impilo entle ngoku Pesheya. Enewadini yake uxela imizamo yamagnagna esitemelini lukumvalela ukuba angangéni kwi-"Smoking Room," apo amanene atshaya kona. Koko ke lonto yawa pantsi kuba akuko **mvalo bal**a enganaweni.

Efikile e Ngilani, waputunywa e Waterloo Station ngamanene e Labour Party, ne nenekazi elitanda kakulu ubulungisa, a Miss Winifred Holtby, bamsa endlwini ka Mr. Fenner Brockway apo walungiselwa konn. Igora elikulu lihleli usuku nje e London lakwela kwakona ukusinga e. Geneva apo intlanganiso enkulu yezizwe yayi kona, waze ke wazioeka izikalo zama-Afrika pambi kwelo Qum-

Uti u Kadalie itemba likona ngoku lokokuba - u - Rûlumente wase Mzantsi Afrika wonyanzelwa ngexesha elizayo ukunyu**la umntu omnyama ukumela** nhu-sebenzi antsundu kwelo-Qumru Lezizwe.

Kule nyanga nakwezayo u Kadalie woba nenthanganiso ezininzi e Ngilani Belgium, Holland, Germany, Austria, emveni i koko ke awele aye e Melika isi-

Ikemesi

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Kwa FLE

Ekuhlanganwen P.O. I

KEMISE

Senepang-lefu, morei SENEPAN

Lipilisi tsena litsoukiloe kabong chathateong tea Sebete lemala, dintsha amahetla, moea onkhang hampe Maia dithibelang pelehi, kore hosebone bana kanfela hoselukung hali phio tsa mothe bamala lehoserateng dijo hantle, Sebel tipillal tsena liphekula mahloko amang tipilisi tsena ebe motsonlle ea ntlo ea e tretaboletseng ke 8/- knposo ke 8/6.

RE NGOLLENG FLEMING

Tsa FI P.O. Bo

MERIANA O LOKILENG GO FETISA.

MERIANA KAOFELA EA MALI.

Ke ona fela o kgonang go alafa maloetse a mali le go a kumola ka meli ge o a ntsha mo mothong, maloetse a a yoaleka litihaba sefatlhegong sa motho le mo mmeleng oa motho sekaku kapa sebolai, gopipitleloa kapa go se loke ga mala a motho, go se rate lijo, go tepella moo motho a la litoang ke go sebetse, litlhabi mo mmeleng, bururugo ba maoto, go opa ga tlhogo le sefathego le molikoane tihogong le matshoenyego a mang a mangata oa koafela ga ona a bakoang ke go se tihoeke go mali, gomme koafela a khonoa fela ke moriana oa Freed oa 77 oo ele ona o tsebyoang ka gore ke moalafi c mogolo oa mali. Moo meriana le mesunkonne e sitiloeng ke go alafa teng, moriana oa Freed 77 ona o thubile matlhoko ao eneng setse ele kgale a paleletse mo bathong, a a

Thokomelang gore go oa le moriana oa mofuta o le mong fela ka lefatshe lotle, ke oo motho a ka o rekang kemising ea LOUIS FREED thokomelang leina mo pampiring e e kumotse ka meli oa felisa. kgomarelitsoeng mo lebotlolong leleng le leleng la moriana ona oa 77 ge motho a le reka. Ka ntle go leina LOUIS FREED motho o tla bona ka address ea "Corner MARSHALL and VON WEILLIGH STREETS, JOHANNESBURG." Ge motho bonye tseo e bua oa a ka lumelang le go tseba gore ke ona moriana oa nnete o o ka mo thusang. Mabotlolo a moriano ona a fetana

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

Bao bo phelang ka Matshoenyego a Botlhoko ba Romele ka Potlaho. TIEGO E TSOALA TATLHEGO ----

EO Se BOLELOANG KE BATHO KA MERIANA EA LOUIS FREED.

Mongoli omong o ngolla Louis Freed are:—Ke ide ka luka meriana ele mentsi ka go ikalafa litlhoba sefatlhegong, empa meriana eso ka woka e ile ea sitoa ke ile ga senyegeloa ge liche ete li le lietsi ka go reka meti ma ceo. ecoa ke eletshacke motsoutle omong oake gore ge lece merianu oa 77, kajelo ka iphumana kele ca rorisang ga matlata magoto moriana ona ao 77, gobane o ka nutso botlhoko go ona oa meli oa nchifetsa bophelo beka. Kennete morinana oa ke tla nne ke o ro ise ka go safeleng. Nga oa gago. JIM BALOI.

MONGOLI OMONG O NGOLLA LOUIS FREED ARE:-

Ka thapelo nthomele botlolo engoe gape ea moriana oa 77, ge ele nna moriana o ne o setse o nkalafile, empa ke o batlela motsoalle oaka ea kgathatsoang ke litlhabi mo maotong, ke rata gore le ena, a phekoloe ke moriana ona oa 77. Nthomele le bukana ea gago ca meriana. Ke romela 4/6 ka poso ke ena.

On gago,

JOHN MBUDUZANA.

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

MONGOLI OMONG O NGOLA ARE:--

Kea rapela nthomele "half dozen" en libotiolo tsa moriana oa 77, batho mona ba utlusisa gagolo moriana ona oa 77, esita le nna ke a utluisisa gobane ; o felisitse sekaku sea se neng se nkgathalitse gagolo mo uolaleng oaka Chelete ea libotiolo tseo ke eeo.

ELYAN MEUR.

MARSHALL WEILLIGH . STREET,

JOHANNESBURG

kwayeke besiqala ukuba sibone

um'ntu om'hlope kule Office yetu

tina ma I.C.U. Yaze yati ukuba

isifune yatanda ngisho ukuba

yazi ukuba silalapi? Kwayeke

ifumanise amagqobhoka ase

Africa, yazi buza ukubake ontata

betu bakona, sati tina, abaseko

kodwa ngoku basesibhakabha-

tike umfoka Zulu kuhle ukuba

ijoine nayo ukuba u 'ngum'ntu

olungileyo, futi okolwayo, nono-

tando no Tixo. Yasixelela

ükuba noti u Tshaka klizwe lase

Africa lizabuswa ngu mLungu

njalo. Bakwetu zinindzi izindaba

esimelwe ukuba sinixelelo zona

kepa ixesha haliko, ndiza kuni

[Zamani ukubaxelela abelungu

indlela zembeko, leyo mbeko

bayilindele kuni, Gqibi ke!--

Amaqaba

mbenzi indhlela eniwoyelisele

ngayo umnzi untsundu wako-

ukumtemba umntu ofundileyo.

Bafanele, into yokuqala yile no-

kuba nifundisiwe naya kwinda-

wo ezikude niyokufana imfun-

do nakufika emakaya nafika na-

gqitela ezidolopeni nafika kona

namisa imizana yenu lwati un-

indzi lwoluntu lwalandela luba

nisenyanisweni nifikile izidopo-

lopeni nalahla amakaya ena

namasike enu emvelo nemfun-

diso zabazali bati bona banga-

maqaba ngoku ukubizwa kwabo

nini bouyana nentombi zabo oh

hai inhlaze lemfundi ezimnyama

alahlwa ke amaya ngoko nge-

nxa yenu. Ndinayo intenta en-

gapezu koku. Mhleli nawe Ml-

esi make silinde emkondweni

waba bantu babizwa ngokutiwa

ngamaqaba, ababantu bayigcin-

ile imvelo yabo namasiko abo

bapuma bayokusebendza babu-

yelo emakaya bayokufeza ing-

dhlu nike nendza ntoni? ukuba lisa umntu wakowabo.

Le Lady yasishumayeza, wa-

keni ezulwini.

xelelakwelizayo.

Mhleli, "W.H."]

Ngqika.

LOUIS

FREED,

Unobhala Wesizwe Pesheya

magxagxa esitemelini ukumva- ke zoku bada. ukuba angangeni kwi "Smoking Room," apo amanene atahaya kona. Koko ke lonto yawa pantsi kuba akuko mvalo bala enganaweni.

Efikile e Ngilani, waputunywa e Waterloo Station ngamanene e Labour Party, ne nenekazi elitanda kakulu ubulungisa, u Miss Winifred Holtby, bamsa endlwini ka Mr. Fenner Brockway apo walungiselwa Repairs and all Jobs at Lowest kona. Igora elikulu lihleli usuku nje e London lakwela kwakona ukusinga e Geneva apo intlanganiso enkulu yezizwe yayi kona, waze ke wazibeka izikalo New Saddles from £3 to £4 10s. zama-Afrika pambi kwelo Qum-

Uti u Kadalie itemba likona ngoku lokokuba u Rulumente wase Mzantsi Afrika wonyanzelwa ngexesha elizayo ukunyula umntu omnyama ukumela aba-sebenzi antsundu kwelo Quniru Lezizwe.

Kule nyanga nakwezayo u Kadalie woha nentlanganiso ezininzi e Ngilani Belgium, Holland, Germany, Austria, emveni koko ke uwele aye e Melika isi-

tuba senyanga, andule ke ukubuyela kweli lase Kaya.

Mkulu ke lomsebenzi ka Mr. Njengokuba abalesi belipepa Kadalie, esicinga ukuti onke besazi u Mr. Kadalie use Ngi- amalungu e I.C.U. nabalesi bengoku ngemicimbi ye lipepa mabazilungiselele uku-1.C.U. Ukumka kwake apa mamkela ngentliziyo ezi shushu kweli ngomhla we 13 ku May ukubuya kwake. Siti ke ti 18 waye gula kakulu yi fiva, waze i National Council ye I.C.U. make wakwela egula njalo. Sino- yiqale kwangoku ukulungisa invuyo ukuti noko sifumene in- kokela (programme) ukwamkecwadi ende evela kuye exela im- la lenkwenkwe yase Nyasa inge pilo entle ngoku Pesheya: En- vayo, bambonise u Marwick cwadini yake uxela imizamo ya- okokuba abayikatulele inteto za-

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Ezelase Xopo

(Ngu S. W. Ndlovu.)

Mhleliwendaba "Workers" Herald."

Kawu ndipe itutyana epepeni

lako, labantsundu uke ndipefumule, ngento endivibonileyo ngomhla wamashumi amabini na lunye ku June 1927 emini emaganda. Site sizihlalele e offisini le I.C.U. sinom'fo ka Mcunu, unobhala om'kulu waleli sebe lase Xopo, shini m'fondni kwati tu' intokazi em'hlope yeloma (Roman Catholic Nurse) yafike yasi buza amagama etu, sayixelela kakuhle. Yafike yangena e General Office apo kuko mna kona, yateta nam, yaze yabuza ukuba ndi ngu bani? pofu ndayixelala kakuhle ukuba andoyiki nto ngayo; andituswanga libala layo elim'hlope, "ndite ngum'ntana wam kaloku m'fondini. Yandibuzake ukuba bapina abanye, ndayixelela ukuba bako, yati sibangapina, ndati siko apa sipe lele, yati inqwenele ukuba isibone sonke, ndayibuza ukuba isivakashele, yati kum Ndayixelelake ukuba ayize kum. Kuyo leyi xesha ngayi bonisa i "Office Call Book," ndati kuyo mayisayine igama-

shela apa ngemicimbi yabo.

Yona vala konke, yatike kuhle

ukubake ndi yi bonise unobhala

ayike ihlale apa, ayavuma konke

ndite ndisam'xelela unobhala wetu, ukuba apa kuko i "Lady" yo m'lungukazi enqonele ukuba ikubone, nayo yati puh apa e Officini yake saseke sijika sobabini sikangelela kuyo, sayibulisa, yavuma ngom'lomo welula isandla unobhala wetu eti wenza imbheko yasesilungwini, njenga bantu aba fundisiweyo, yasukake yona yam'nika iminywe kwaku pela, sase ke siyandangala seso senzo sayo, ngoba kaloku bona ngabantu bemfundiso.

Saicela ukuba ayihlale pantsi sibonobhalawetu ngembeko enkulu, kodwa yona ayiyika talelanga leyombeko yetu, sati mayihlale ezintulwini ayi vumanga konke yema ngezinyawo kona em'nyango we hovisi lika nobhala. Yasukake yona ekupenduleni leyonto yasibuza ukuba singobani? Futi wona ndingu m'fo ka Ndlovu, kuba yati ama gama awobawo betu angobani? Kuye nomama betu, pofu satanda uku ba sixakeke apo sendivijongisiza kwangati ngapakati kwem pefumulo sasebenzisa izingqondo zetu, ngapambi kokuba siyipendule ukuba ize ngaluhlobo luni kule hovisi yama I.C.U. ngakumbe kona ili Roma, ngokuba kaloku tina apa Mhleli Wepepa Labasebendzi, kuleli lase Xopo, sibi zwa Lentento ingasentla, manditi lay-Camp nako Dukatole nako ngokutiwa singo Satana, kusho eligama lingasentla, selisetyend- Matwatwa nako Tula-ndivile wona kuba abantu abaseko ziswe kakulu, umuntu ongaba- ne Semabongweni into eziloloezicaweni zawo, ngokuba unkum-ziyo ubuxosa angacinga ukuba hlobo. Nangesimilo esifungilse Xopo ngu I.C.U. apo kuhamba ti ngumntu omnyama mnye ba- niti ngamaqaba namakaya, uklayo, njengabo bonke abayaka- kona into ka Mcunu m'fondini hlulwa bacaswa zimfundi baku- uba uva kusitiwa emaxoseni. iti apo itetayo kudilike izintaba gqiba ukuzifundisa zijika ziti kutetwa kwababantu baxwaykunye nabaxasi bayo, apo kuko kwati amaqaba, ubudenge, nc- wayo zimfundi. Abako zilokiinto ka Kuzwayo kunye nento kutyakala. Into ongenakuze shini bona imfundi babemi beo'mkulu wetu apo akona, ka Catyeni kunye nento ka Zulu uyive kwimfundi zaba belungu zilokishi alahliwe amakaya imndaseke ndiya yixelela ukuba nento ka Nxasana amakwenkwe bazicengela kuze bonke ebubu- fundi azikatalele bu Tixo zizuke ase Africa alilela ilizwe lakoukuva inteto yam, yandi landela, wabo, ajongisise em'bhalweni.

Support Those Who Support You Kuteke kunjalo yapuma nkanti isiye kuleya ndawo apo sizakuyo kutya kona ukutya, site apo sangena em'nyango sati tu kuyo

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76, CALEDON STREET. CAPETOWN.

xaki zoyise beza ekantini besebendze pantsi kobundzima kazi obukulu inyanga czintandatu umhisyimbi ezisitoba bengazanga bawalibala amakaya nemimqweno yaix eyeye mpumolelo.

Intombi zababantu zzizanga zabulibala ubuntombi bazo ete yabonakalisa ubuntombi bayo kutiwa ukubizwa kwayo lidikazi ligale ke netshomi zayo zizahlule kuyo. Intombi ezingazanga zayakuhlala ko Mafidasi nako Makani wabantu ngoku apa kwela kutetwa isizwe esisesinye. Kan- eyo ziyashiywa zezi zababantu yapa bapuma kowetu apa kwa zamela ukucita izinto ezakiwayo zokulungisa uluntu. Nankuya Emtonjeni kunye wemfundo. nangoku umntu e Natala esiti Make ndendze umbuzo njengo- uzaku wisa abanindzi pantsi kokuba ke nakutshayo ngoyihlo lu Manyano lulunge kakulu nanasiwa ezikolweni umzinike na- nku omnye apa e Dolopeni uzewendzela ntonina? Niwendze- ndza mhle ngo T. W. Keable le ntonina lomaqaba niti kwati | 'Mote uzivakalisa ukukwazi amagaba kona kwezoyihlo izin- kwake uteta isingesi ngokuye-

> Nicita u Manyano ngelenu mandinixelele nizibeta ngenwenu ngenizililela asikuko no- yeke entyeni yekani ukuxwaykuti nihlazekile kunye nemfun-lana nati siyaka tina niqanawa do yenu. Nomzi omnyama ni- | pantsi kwe I.C.U. akuko qaba wohlazisile. Akwaba benisazi buyani sivume ingoma eti "Nangenxa yenu uluntu kundzima mlanje inkile imini ekade ixelwa sibona zonke intlanga zamazwe ngamazwe sizokusifundisa izinto ngezinto."

Loqaba niteta ngawo abelele kunani.

Ungadinwa ndim Mhleli ndiyabulela. J. T. MPANI.

Roodepoort Location.

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Ikemesi ya mayeza Anamandhia.

Umahlaba-ekufeni, Umtaki Omkulu Wamayeza.

No. 1. IPILISI ZODIDI. Ezipilisi ezitakwe ngobugqira obukulu zinoncedo zikupa inyongo, nakuzo zonke inkatazo, no. 1. IPILISI ZUDIDI. Ezipinsi ezitakwe ngobugqira obukuju zinoncedo zikupa inyongo, nakuzo zonke inkadizo, satibindi zikupa inyongo, ngokumangalisayo zinyanga amahlaba pakati kwamagxa, umoya onukayo kakubi, niyasengela, ukuputakwa butongo, amapupa amabi, ukutuku emehlweni xa ukukayo. Ginya zibo mbini xa ulalayo. Ezipilisi zinyanga, intloko abuhlungu yonke imihla namahlaba emzimbeni wonke, nokungalungi kwezintso, isisu esingapilanga kukuhle, ziyapelisa nosiyezi abuhlungu yonke imihla namahlaba emzimbeni wonke, nokungalungi kwezintso, isisu esingapilanga kukuhle, ziyapelisa nosiyezi abuhlungu yonke imihla namahlaba emzimbeni wonke, nokungalungi kwezintso, isisu esingapilanga kukuhle, ziyapelisa nobani. esibangwa kukungalungi, kwegazi, ezipilisi zilungile kakulu kurifo ezininzi, ngoku mazibe sisihlobo sika bani nobani. Intengo yazo yi 1/6 ngeposi yi 1/8 amaqaga amatandatu 8/- ngeposi 8/6.

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Umkemesi Wabantsundu

Ekuhlanganweni kuka FIRST AVENUE, no ASCOT STREET, P.O. Box 98, GREYVILLE, DURBAN, Natal.

KEMISE EA LIHLARE TSE MAATLA.

Senepang-lefu, morena, le motso ake emoholo oa meriane, senepang-lefn:-SENEPANG-LEFU LIPILISI TSA BOIKHANTSO

Lipilisi taena litsoakiloo kabongaka boboholo malebana ledikhathatoo tsa motho, ke lipilisi tsenang le thuso haholo khathatsong tsa Sebete lemala, dintaha nyooko kamokhoa oma katsang liphekula mahlaba mmeleng koafela, mahlaba har amahetia, mora onkhang hampe Mala asokelang hoserobale khotse bosin, liphekula ditoro tsempe tsee homothe oa Mosadi amahetia, mora onkhang hampe Mala asokelang hoserobale khotse bosin, liphekula ditoro tsempe tsee homothe oa Mosadi dithibelang pelehi, kore hosebone bana. Dipilisi tsena diphekula hloho ebohloko mehla ena kaofela lemahlaba meleng dithibelang pelehi, kore hosebone bana. Dipilisi tsena diphekula hloho ebohloko mehla ena kaofela lemahlaba meleng kaofela hoselukang hali phio tsa motho, lihloekisa lemadi asahloekang hantle aba abakang mahlaba meleng. Hosepheleng hamala lehoserateng dijo hantle, Sebelisa SENEPANG-LEFU diphekula modikoadikoane obakoang kemali amabi mmeleng, tipilisi teena liphekula muhloko amangata lina lethuso ekholo haholo ko, mothe, joule he relitsibisa metsoalle kaofela, hoba tipilisi teena liphekula muhloko amangata lina lethuso ekholo haholo ko, mothe, joule he relitsibisa metsoalle kaofela, hoba tipilisi teena ebe motsoalle ea ntio ea eomong le eomong, lika fumanoa ha Fiming Johnston, thko k 1/6 kaposo ke 1/8 komana tipilisi teena ebe motsoalle ea ntio ea eomong le eomong, lika fumanoa ha Fiming Johnston, thko k 1/6 kaposo ke 1/8 komana tectabeletsong ke 8/- kaposo ke 8/6.

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ngomitivo. Yim U Mr. Mali Yake & Nkomo Zake.

aza zakala umlungu wakaumlomo watyo naye wak-Mazibuko umntwana banbonke o Good Boy bati babelele kona kwabokala ti kulele isilo babe lindinkonke ubusuku ngopindela ixoxele nxa sebebuya e den ukuti zihlangane lezinngenze incwadi epilayo

no Zake No Mali Zake

ngenyanga ka **Ma**y

la ngisiya e Doropeni

ana amadoda mabili

esiti, mina ngingeke

u I. C. U. ngoba nginen-

ami; omunye wati nami

ali yami u I.C.U. uyad-

imali zabantu akasoze

ngaluto basebeti bayizi-

atyo lamadoda, ati tina

sipile nxa umlungu en-

enzi luto no Koko bakiti,

ka wapila kahle kakulu

u engakafiki lapa nawo

amakosi akiti uyakukala

kobe kungasa sizi luto

nba lomntwana ongu

uyazodwa futi kakulu

ingu nangabantu. Kod-

ibona indaba ku "Star"

ohannesburg June 18th.

siti "To buy farms for

tives ejected belonging to

J.U." Siyajabula nxa si-

kubanjalo impela sengati

Champion angazakuqala

Reitz kuqala, ngaba lu-

dwa lapa abantu bayazula

bayadinga kakulu. Ku-

zizobona lamadoda "omali

no nkomo zake" ukuti aku-

wababuhlungu na nxa en-

aba nje ku Moses kuban-

o abangenanga bonke ez-

lesitembiso basala endhle-

wabayintsika ka sauti...

ntsi enye indaba kusuke

iodana lapa e Reitz aye Pe-

Steyn ukuvakuvula umhla-

o ka I.C.U. kona Petrus

hlapo, Local Organizer, J.

wane and Mr. J. Mazibuko.

pela kwabanzima ngoba

oati womuzi, u Town Clerk,

ngavumi kodwa bangena

ula satyo isilo sakwa Nhla-

Branch Secretary, J. M.

Naku Lote umfazi wake

bakwa Israel ekupumeni

o ingubo yomshado.

yakufa tina ma 1.C.U.

E Ze REITZ.

EITZ, O.F.S.

.Umuntu oe gnininininin in in Ngakuba asizange . Umuntu one nggondo elula ngale ndaba, nto nje sitande ngu muntu ongenako uku ukuba siveze ukungabi nacala wulungisa umsebenzi wake, nga- kuka Ncwana, nokubonisa indlingokuba isigcino uze uzifake lela akwele ngayo u "Izindaba esidhlekeni seminyovu.

Umhleli wepepa labantu wase Marianhill, "Izindaba Zabantu," kuka Bennett Newana, waze waponswa otulini wacindezeleka ukuba axolise inkulumo engenasusa ebhaliwe u Ncwana epepeni Iweni samantombazana anga ma- zile epepeni labelungu lase lungu e I.C.U. e Tekwini. Lenkulumo ngakube ize yafinyelela emteta ndaba ngenye indhlela, ngase kwenzeke ukuba ize ifike kona ezinkundhleni ngapandhle kokuba .u "Izindaba Zabantu" anyatelise emapepeni ngokusobala uku xolisa kwake, angafane abonise sengati ukipa izi uhloni.

humo akwenziwanga nje ngoku | bantu":--" Siyahoxisa. -- Epemitandela. Sizwa ukuba Unob- peni lomhla ka May 3 saveza in-I.C.U., u Mzalwane A. W. G. Newana yokuti "Wenzeni u Miss Champion, wabhalela. kuba Makanya." Amanye amazwi cindezeli be pepa "Izindaba aleyoncwadi kubonakala sengati Zabantu" incwadi ngomhla we awokuhlambalaza izimfundiso ze 7 ku June ati kubona kuhle I.C.U., sengati sezake zonakalisa baxolise ngale nkulumo, baxolise | izingane zabantu zamantombaesi dhlangaloni. Uma bebe nako zanc e Tekwini. Ke tina njeninkulumo nkufakazela Newana ngakube bayenze ize liziyo zabanye abantu anga incwadi ka Mr. Champion. Kod- baphatanga wa ababanga nako, futi aba- siyawahoxisa epepeni. bonge u Newana ngaloko. ngokwazi kwetu siyabona ukuti Mhlaumbe manje sebeya bazi aiko nto engafakazwa enjalo. ubukulu benkatazo ezo patelela enkulumeni yake, u Ncwana

Zabantu" sengati lihasi lake.

Nange mpela nje kusigaba esi sanduku puma saleli pepa u "Izindaha Zabantu," yena lo ushiywe esigingini ngenkulumo, ngqongqoshe wezindaba ezinnokunga katali, nokungazi luto gena mva uyabuza ukuba uma bekunge yena umuntu omkulu kuze kwenzeka kanjani ukuba i I.C.U. iyeke umsebenzi wayo pansi iwubekela ukuba izipati lake. Lenkulumo ipatelele esimi- zayo zipikisane nenkulumo ayen-Tekwini 2

Impendulo ilona yokuba uyingozi lomfo ngase zindabeni kubantu abanınyama njalo ke bekufanele ukupikisana inkulumo yake, ngendhlela efanayo nje ngama Krestu agcine esinye isikati bahlakaze izenzo ezimbi zika Beelzebub!

Inkulumo ka Newana ihoxiswa Sengati ukuxolisa ngale nku- ngale ndhlela ngu "Izindaba Za-Opateleyo Omkulu we daba ka Mr. S. M. Bennett ka | goba singatandi ukulimaza izinhkahle lamazwi

Siyaxolisa - ke mziwakwetu ngokuhlakaza incwadi enjalo epepeni letu."

Eze I.C.U. e Natal

Ngu I. Maxwell Ndaba.

Kubuhlungu ukukuluma iqiniso kunamanga, kungako ke nje kusengati abantu bonke abafanele ukwetenjwa abetenjwa. An-

getuki ukuba ngibone ukuti oka Champion katandwa ngani, ngoba wazikolisa kinina bantu abetenjwe ngumhlaba, ngoba pela yena kade engaziwa muntu kwati ukufika nokuvela kwake wakuluma iqiniso leli elimuncu. Ningakohlwa ukuti iqiniso elifani namanga ngoba wona akanasi sekelo neze.

Kuke kwati kuleli lakiti Natal e Tekwini kwabakona izitombi ezibekwe ezindaweni ezitize lapo umkandhlu unamandhla okuba uzibonele nokuba ucabange ngazo, lapo abaningi bakuluma ngazo, izitombe lezo behleka ngoku ngazi ukuti zisho ukuti ni betokoziswa nje ukuzwa ukuti lo ngubani ozonda i I.C.U. bakohlwa ukuti lezi stombe ziyakuluma kumuntu i Africa. beocabanga ngazo nxa ezibuka; engiti ke mina zabe ziti, "Wonke wen onsunda zibheke uwena uqobo lwako oyisita i rako,''

I.C.U. your yenze i Natal vonke vahlokoma vayilangazelela i I.C.U. ngenxa yoba oka Champion wati nxa ekuluma, wanga kuluma ngomlomo, kodwa kwabonakala okwati kwaba isitelo somlomo wake, ngoba wabe ekuluma iqinizo, kanti amanga ayingasoze anqoba buto ngoba abe eseke alingwa kwangavela luto, kusasa njalo lapela itemba zehla izihlati.

Ukuba iqiniso limuncu kuze kube sobala nakubani ngesizatu sokuba i Sedition Bill yayi ngasoze yadhluliswa kutiwe PRICE 7/6. gondwe , ilungile nxa kwaku Ngisho ngokuvimbela iqiniso lokuti makungashiwo ukuti kukona umgoqo pakiti kwezizwo ezimnyama nezimh-Jope engati iti izolo bekupaswe Colour Bar Bill. Ilapo ke kukombisa kona ukuti iqiniso libuhlungu kona kunamanga.

I I.C.U. igatya las'etekwini

oku lapo kukona kona i Head Office yalapa esigodini sase Mhleli. Natal, isihlakaze o mabhalane (Branch Secretaries) yonke indawo basa hlakazwa kuze kube namhlanje okukombisa ukuti iNatal yonke iqonde ukusebenza umeebenzi obonakalayo, ngoba kuba mnandi kakulu ukubona amakehla nezalukazi nezintombi nezinsizwa zase Natal zipuma emakaya zize ukujoyina e I.C.U. zizimisele ukuba zibe nesihlahla sokubalekola lapo zificwe isihlambi semvula (izinkatazo).

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

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£50 AMA SHUMI ASIHLANU OPONDWE.

Imali engingayi nika umuntu ongase abeke Isici ku lo muti wami oti OKALETANG ukuti awuba lungele abadala naba ncane abesi fazana nama doda eku kipeni INYONGO. Ubiza kupela 9d. nge posi. OKALETANG une dumela eli mangalisayo kuwo wonke uMzantsi Africa (South Africa). UncoNgongolozi bezi nyanga ezimhlope zokwazi nezimnyama. Uze futi unconywe OPUTUMA (nurses) aba pati bezi guli bokwazi ezi Bhedhlela. OKALETANG waziwa ngokuti umusizi wezi mpofana, nezi hlupeki, nezi ntandane. Kuyi qiniso ukuti noma imupi umuzi we ndoda noma we muntu onomu qondo ukuba lo MUTI unga yeki ukuba kona. Ingapela yonke kodwa lo aku dingeki.

Ziningi ke ezinye izinhlobo ze ngxube-vange edi dwe ngoku hlakanipa oku vusa isiguli sesi muka. Zihlolele Mzalwane, kala ngikuzwe. INGANE, TULAYO IFELE EMBHELEKWENI. Kuyisi kati sako kona manje ukuba uzi misele ngeqiniso ungi bhalele ucele izeluleko neza ngoma zami zezi ncwadi ezi bhalwe nge ndhlela yoku lekelela noma ubani ngapandhle kwe mali.

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

INDODA YAMADODA

G. S. MAPUMULO.

Aungipe indawana kwelako ke ngiti kancane lapa kwetu kuvele isanhlaka sendaba, impela tina bantu siseno moya omubi, nenzondo, nomona nokungetembani. Kodwa kade babe kuluma abaholi bakiti ngomhla ka 27th May, 1927, uma bhalane omkulu walapa kwetu, u Mr. L. H. Mjo wazisa wonke umuntu ukutikuhle wonke umuntu osebenza lapa ekaya atate i Tikiti le I.C.U. Sati mhlaumbe uyantela. Kute ngomgqibelo 28th wavuku hlanya umfo wase maxoseni wati bonke abanama Tikiti maba vele obala, kwa vela 43 out of 500. Kute kusenjalo kwasuka Induna enkulu namapolisa ayo a poseka ku Compound Manager. kuse njalo base befikile Wol bazitela ko ka Mjo. Ite lapo iManager isiti akaboshwe bakuzana bodwa. Au! Bakiti sikie

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

isibindi emhlabeni.

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

aunayo incwadi yokujoyinisa ne Labour Party yabamhlope.

namapoyisa. Manje u Mr. Mjo maka myeke awavune, wapumu uvuke ukukutala pakati kwenkopolo. Impela bakiti umuntu usebuye wawa hafula amabele ofundisiweyo uludondolo loku simelela. Manje lapa ekaya sisebenza nconywana kwama kula ngesizatu sika Mr. Mjo, futi ziyajoina, ngitsho emsebenzini ungase uzwe umuntu eti usupelele wetu? Bese ngikohlwa ukuti bavuswe yini. Impela bakiti abantu bavalel-

we omabhalane nezinduna ezinkopolo kuhle benze esika Mjo. Mapoylsa, kahleni ngezagila, nangoku ncenga izikundhia. Tatani unyawo luka Mr. Mjo, niba tyele abelungu ukuti nabo bayi Labour Party. Musani ukwesaba ngaloko ca. Kepa lensizwa yenza isimanga ngoba kute ukuba abone umlungu ukuti UMjo use joinisa zona lezi zinduna ezazimangalele esetanda ukuzi kipa inyimbazana: Mamo u Mjo ungalokota ubaxoshe wabona umlungu ukuti ha ngatsha. Manje use umgwago wezi ngola.

Tetelela Mhleli ngokwelula. Coronation Brick & Tile Co., P.O. Umgeni, Natal.

[Hamba, nto ka Mjo, uyində da. O Mjo sibaziyo e Kolom yona I.C.U. Kuvela i Compound | ngama Ngwevu, amabandla ka Tshangisa, ka Skomo, ka Zulu.--

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Ngu L. A. MAZIBUKO, Branch Secy.

Lapa kuleli abelungu bemi ngezinyawo ukuhlola ukuba I.C.U. iyi bandhla eli qinileyo nokuba aliqinanga. kwezwakala ukutshisa kwezi ndaba ze Nhlanganiso yonyaka eya ihlangene e Tekwini site sibuya kona safumana kushisa kuleli, abase mapulazini baya xoshwa, baya boshwa, ngamanga ngezindhlela eziningi, badhlelwa izimali namabele, abazisebenzeleyo, amacala awa sapeli. Iningi lawo siya wanqoba, amanye ayasehlula ngoba abanye abelungu aba vumi ukwenza izivumelwano ezibhaliweyo, kanti benzela ukuba ati nxa u mntu esesebenze waqeda isikati sake umlungu abese uya mxosha noba abese uya mmangalela, ati wala ukusebenza isikati sake asika peli; umntu eze kiti sifake icala kwesweleke ubufakazi ngoba i Kontraki yabo inga bhalwanga limlahle umntu icala a boshwe. Uma efika ekaya afumane amasimu ake ese dhliwe. Iningi lamacala alabo abanezi

vumelwano ezi bhaliweyo siya wa nqoba e nkantolo yakwa Komishinala. Ambalwa amacala esize sa wanqoba sesicite izimali zokuwasa pambi kwe Mantshi. onke amabele abe fanele ukuwa- ke ndiyatemba ukuba nite nama-

Elinye lawo umlungu udhliwe jukona oyena ndiyi nikela kuve tola ngoba kwafumaniseka ukuti mela kakuhle kuye niyakukolisugeshisile abantu ngezahluko wa ke ndizaku biza u mhiekazi kanti uzakubuye atande ukuba H. K. Binda, nguyeke ozaku umntu asebenze. Wala um - qubale nqwelo ke ekuteke kweli-I.C.U., umlungu wa mbambisa tuba kwasuka umhlekazi H. K. wayiswa ngapambili. Wafika we Binda, wenza intshumayelo hluleka umlungu kwabonakala emandi kakulu ecazela abantu ukuti wenza isivumelwano ngolu manyano ekute wacea sezahluko. Wapuma pambili um abantu ukuba hati abo bakon--I.C.U. Manje use melwe uku- weyo bajoine bati abane mibuzo kuhlaula i demeshe yokumfaka babuze ekute asakutsho. kou. e jele ngeze.

Omnye uzi tatele ukudhla abantu bam. Lapo u Mr. Mjo komntu kanti umntu ukusekenwakipa itikiti lake wati ngaleli zele waya kummangala umntu Tikiti nginamandhla okujoyinisa wenela ukubuya nencwadi ye noba ubani. Bate uba babone ggweta, umlungu wabiza ama ukuti bala uqinisile basebeti ca, poyisa. Wati umntu untyontye Mjo akuko cala kuloku kufana amabele ake. . Wabanjwa uni I.C.U. ecaleni i kwafumaniswa Zehla izihlati konduna Nkulu ukuba amabele ngawo muntu pamble um I.C.U. Umlungu sesimelwe ukuti awabuyise ese bhekwe icala eli nokumfaka engozini ye "Land Act."

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

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

Mina ngiti ngamanga, Zulu, I.C.U. a ilele iyazi nceda ngokwayo ngoba i hlangene ukuhlangana ku ngamandhla. Ama I.C.U. lapa emi ngezinyawo ukuba kuti kufika isikati sokulima babe be kona a sebe citekela ezweni lama - I.C.U., sobona ukuba lamabhueu a cita ama I.C.U. osala e zilimela yini. Alele ubutongo aya ngoba abantu bengena ndawo aba noku balekela kuyo. Kanti ashaye pansi, nonyaka kuno nyaka. Balekela i Office yako um- I.C.U. u kipe imali yoku tenga umhlaba. Isigwaca esible ngesi shoshayo.

(Mhle umsebenzi wako nsizwa bonga.-Mhleli. yakiti, W.H.)

ISIKXUKU.

Eisifo esi kauleza entsaneni. Kauleza ukuhlangbeza lengozi, odla ngoku fika ebusuku njenge. sela, xa ikemisti zivaliwe. Lumka ke ngoko ngcina iChamberlain's Cough Remedy. Ha linu ngozi; liya kauleza uku nyanga isifo. Li funyanwa e kemistini zonke.

Intshukomo ye Kwelase

FILAYISTATA.

Kute ngomhla we shumi kule nyanga nda hambela kweli gama lingentla ndiya kuvula isebe leli bandla lingentla ndi hamba nento ka Mposi ekute sisa kufika kona sa xelelwa ngabanta ukuba amandoda alapa azinkokeli zebandla le kongolo azimisele ukuba chase ukuba ninga fumani malungu apa. Ke kute ngokuba besisazi into esipete yona asovika nto sazinusela ukuba asisayi kuzikataza ngabantu esinga casananga nabo ngokuba tina ma I.C.U. asicasanga namanye amabandla kude kuti ele kongolo ngokuba sisazi ukuba lilungile lona ngokwalo ngapandle kwabantu abalipeteyo. Hayi ke betu kute kusakusa nge cawa ngomhla weshumi elinesitoba nge ntsimbi ezibini 2 p.m. say: vula intlanguiso nje ngesi qelo saza saziswa ngumfundisi oxabisekileyo weli gama lingentla.

Isiteti sokuqala yaba yınto ka Gaba eyatsho koma ukucuza ngokutatwa kwelilizwe lakowetu. ekute emvakwayo kwateta umdengentonga, Mr. Ephraim Jameson Mposi, unobhala wase Kroonstad, otewawe nza aziponi ngenxayokuba babesebe ngxamile uku joina abantu waze wati yena yonke into ndiyazi ukuba yeka, abo bezimisele uku boxa bemangenyawo , bepambanisa lmibuzo. Hayi into ka Binda yabazolela ukuba pendula ekute kwavela umbuzo omayela ne Bloemfontein waze u oka Binda wacela oka Gaba kuba oka Gaba ube nolwazi kakulu, nge ngubo yase Bloomfontein, waze wawu pendula u mbuzo umhlekazi, laze eli nene lacela ukuba kunikwe nqubo ye I.C.U. ku Mr. Gaba waze oka Gaba wapambanisa naye ngowake umbuzo ngo kuba elinene ibilinene eli xabisekileyo elingumfundisi we cawe exabiseki leyo ngo mbuzo oti ke mfundisi ngawu ndi pe ukuba bangapina abantu abangene ezulwini ngenxa yentshumayelo yako. Lite elinene, ewe ndi ngakunika mna abantu aba beke ezulwini watike u Gaba ndincedeke mfundisi uke usinike incwudi evelu ku Tixo ezulwini abantu bafikile ezulwini. Ndi nosizi lokuti ubawo weta aka bankanawo umlomo woku pendula lombuzo into esike yakula kukuhleka kwabantu besiti imali yetu itshone kuni bantu be kongolo kundala nisiti nizakusitetolela kubelungu ke ngoko bayeke naba basi ceba njengokuba nani kudala nisi ceba ekute kanjalo u Mr. Gaba wabekisa kwelinye lala manene emibuzo wati, ke wena mhlobo wam ngowu ndinceda ngalento

ndiya ku cela ukuba ungenzi 🌉 mibuzo wena bayeke bazi kolise. Ke kute kweli tuba yavalwa 🎬 intlanguniso nge ngoma yesizwe "Nkosi Sikelela i Afrika."

> Owako Wenene HENDERSON BINDA, Organising Officer, I.C.U. | Kroonstad, O.F.S.

wenn une ndlu yekefi apa ke

bangapina abantu abancendileyo

kumu lungu ako ekongolo ukuba

nawo abe nazo ikefi ekute kw.li

tuba kwasuka u Mr. Binda wati

Gaba, mna andi hambi nawe

kweli kulombuzo kuba ndisiti

tina ma I.C.U. akuko nto singou

fane sibe sizikataza ngoku buza

imibuzo kuba imisebenzi yetu

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STATEMENT TO BRITISH TRADE I NION CONGRESS.

in view of the historic importauce of the statement we repreduce hereunder, made by the RC.U. Nath and Secretary to the Trade Union Congress General Council, we hope that our readers, and the members of the I.C.U. in particular, will perune it very carefully:

On the eve of his departure from this country, Comrade Kadabe stored publicly that the was going to tell the world the truth? and we are satisfied that the is fulfill by his dicties in the interests et lac non-libropean workers of South Africa:-

Li sendi g on to your a brief account of the Trade Union Movement in South Africa, I would like in the first instance i to mora you that my Organisation, the "adustrial and Com-moreis! Visit as Union of Mire 'commany known as the C.C. dengaled med te Charge in in a World capa ty

money of the first to the first Trutional Labour Conference with view to make our position Ruown in England and Europe generally. -1 shall be returning to London towards the end of the month and I am making arrangements for an extensive speaking tour throughout the United Kingdom with a view to informing the British Labour Movement about the position of the South African Native Workers and their status in the Labour Movement there.

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

carpentry, plumbing, painting

industries, etc., and in these in

dustries they are in the major-

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

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

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

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

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

Ngomsombuluk nge 30th ba lifakile ku General Managloku yay se i beke amapoli agade ama I.C.U. futi bekuma kuzwakala ukuti umnungum I.C.U. abesa xoshizinduna zamakula ngoba pela Factory ipetwe yiwona.

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

Phon

Ed. R.

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