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Vol. V. No. 40.

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

STATEMENT TO BRITISH TRADE UNION CONGRESS.

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

To be able to understand the Trade Union Movement in South Africa at present, we must mention the part played by the South African Industrial Federation, of which the late Mr. Archie Crawford was General Secretary and the moving figure for many years. The South African Industrial Federation succeeded in co-ordinating the various small Unions that existed in the Witwatersrand area, and in other Provinces, but its membership did not exceed 30,000, and many Unions were not affiliated to it. The Federation did not admit black workers as members and through its influence the industrial Colour Bar existed in the mines of the Witwatersrand and the Transvaal generally.

In the Cape Province we had another organisation known as the Cape Federation of Labour Unions, and owing to the nature of employment here there was no Colour Bar in its constitution. The reason for this is quite obvious. In the Cape Province, particularly in Cape Town, where the Cape Federation of Labour Unions is functioning, we have a population known as the "Cape Coloured," whom I should describe as being of mixed race. These people number a little over half a million. The large percentage of them live in Cape Town, and here they are employed in the cabinet, building, carpentry, plumbing, painting industries, etc., and in these industries they are in the major-

ity. To gain their objects, the white Unions in Cape Town therefore enrol coloured workers as members. It must be understood that only coloured skilled men were originally admitted in these Unions, while the bulk of semi-skilled and unskilled labourers were left unorganised. For instance, up to 1919 the thousands of coloured men working in the Cape Town Docks were not organised by the Cape Federation of Labour Unions.

For many years both the South African Industrial Federation and its Cape Federation of Labour Unions were rival organisations and the crux of the question was that the former could not amalgamate with the latter owing to its admission of coloured members. In the northern Provinces, particularly in the mining area of Johannesburg, the white Unions could not tolerate the presence of either black or coloured workers.

When the real proletariat of South Africa was thus left unorganised, the idea was conceived towards the close of 1918 of organising them into a Union, and on January 17th, 1919, the first meeting was held at Cape Town with this object in view. Here the Union which was destined to play an important role in the South African Trade

Union Movement was established with a membership of 24. The Union was known as the Industrial and Commercial Union—I.C.U.—but at its first Congress in July, 1920, it was decided to add these words, "Workers' Union of Africa"; in its abbreviated form it remains the "I.C.U." The new Trade Union made its bid on the Cape Town Docks, and the Dock strike in December, 1919, which lasted three weeks, gave it such a magnificent impetus that in January, 1920, it had a membership of 2,000. The object of this Union was to organise those workers not catered for by white Unions into "One Big" Union.

As the object of these pages is to give an unbiased account of the Trade Union Movement in South Africa, I do not intend to review the opposition met out to the black workers by white Trade Unions. Despite the non-support of the white Unions, and opposition from the powers that be, the I.C.U. extended its activities to the other three Provinces and all other smaller Unions which had sprung up after its formation were absorbed.

Up to 1924 the late Mr. Archie Crawford, General Secretary of the South African Industrial Federation, for reasons which

are well known in the Labour Movement in South Africa, was its representative at the International Labour Conference, despite the fact that his Federation had not a larger membership than the Cape Federation of Labour Unions and other individual Unions. The Cape Federation of Labour Unions and many other individual Unions, including the I.C.U., protested to the Government of the day against his appointment, but the situation was not remedied. The new Government, which came into power in June, 1924, regarded the South African Industrial Federation and Mr. Archie Crawford with less favour, and the nomination of the Workers' delegate from South Africa to the International Labour Conference passed into other hands.

Early in 1925 the Minister of Labour in the Coalition Government arranged for a Conference of all white Unions in Johannesburg, and at this Conference the Cape Federation of Labour Unions was represented. The outcome of this Conference was that a national Federation known as the South African Association of Employers' Organisations was inaugurated by the instigation of Col. Crewe, who

was then the Minister of

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SMASHING THE COLOUR BAR



This photograph was taken in the House of Commons. From left to right - Mr. Harry Snell, Secretary of the Labour Party Commonwealth Group in the House of Commons, who visited South Africa in 1924, with the Parliamentary delegation; Mr. George Lansbury, M.P., the veteran leader of the Labour Movement in England, whose paper we all appreciate in our Publication Department; Mr. Clement Kadalie, National Secretary, I.C.U.; and Mr. Arthur Henderson, M.P., General Secretary of the British Labour Party, and Home Secretary in the Labour Government of 1924.

A number of white Unions were affiliated, but the Cape Federation of Labour Unions and many other Unions remained outside, for the simple reason that on the National Executive Council members of the Communist Party were elected. This new Federation received the Pact Government's blessing and it was about this time that the South African Industrial Federation became defunct as a result of the death of Mr. Archie Crawford. One is not in a position to know as to what role the late Mr. Crawford would have played in the Trade Union Movement in South Africa after the establishment of the new Federation.

At its second Congress in 1926 the new Federation changed its name to that of the South African Trade Union Congress. While the Cape Federation of Labour Unions functions for the most part in Cape Town, the South African Trade Union Congress operates largely in the Transvaal, and has affiliated Unions in Natal, Free State, and also in the Cape Province.

The most remarkable thing in the Trade Union movement in South Africa is that the white Unions have made no attempt in the past to absorb the black

(Continued from page 1)

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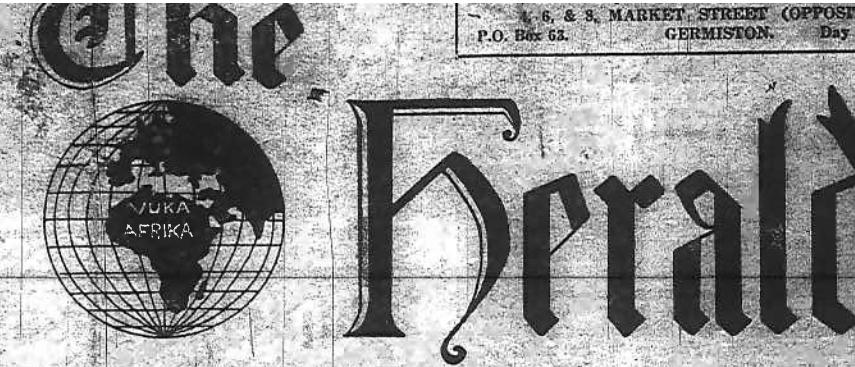
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Developments of a dramatic nature took place last year in the Trade Union movement of South Africa, thanks to the segregation policy of General Hertzog, our Prime Minister, for in the resolution adopted at the I.C.U. Congress in April, 1926, to seek affiliation with the British Trade Unions, it was definitely stat-

ed that we could not seek for protection in South Africa. The South African Labour Party had committed itself to support the Government's four Native Bills, and the white Trade Unions had expressed themselves in the same sense. To us, the way to economic and political freedom was obscure indeed. The British Trade Union Congress General Council advised us to apply to the International Federation of Trade Unions for affiliation. Towards the end of last year we received the decision of the Executive Committee of the I.F.T.U. to recommend to the General Council of that body which sat in January of this year that our application for affiliation be accepted. This news came as a bombshell in South Africa, notwithstanding the

July 15.

omo ye I.C.U. Kwelase

ILAYISTATA.

romhla we shumi kule
la hambela kweli gama
ndiya kuvula isebe tell
tingentla ndi hamba
a Mposi ekute sisu
na sa xeletwa ngabanta
mandoda alapa azinko-
dla le kongolo azimisele
use ukuba ninga fumani
apa. Ke kute ngokuba
nto esipete yona aso-
sazimisela ukuba asi-
kataza ngabantu esinga
a nabo ngokuba tina ma-
casanga namanye ama-
ude kuti ele kongolo
sisazi ukuba lilungile
kwalo ngapandle kwa-
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nbi ezibini 2 p.m. say:
langniso nje ngesi qolo
swa ngumfundisi oxa-
o weli gama lingentla.

sokuqala yaba yinto
eyatsho koma ukucaza
wa kweilizwe lakowetu,
ivakwayo kwateta um-
onga, Mr. Ephraim
Mposi, unobhala wase
ad otewawe nza aziponi
ukuba babesebe ngxami-
pina abantu waze wati
nke into ndiyazi ukuba
vena ndiyi nikela kuye
temba ukuba nite nama-
kuhle kuye niyakukotis-
edizaku biza u mhlekazi
Binda, nguyeke ozaku
qwelo ke ekuteke kweik-
asuka umhlekazi H. K.
wenza intshumayelo
kakulu ecazela abantu
manyano ekute wacea
ukuba bati abo bakoli-
joine bati abane mubuzo
ekute asakutsho, kou.

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oka Gaba wapambanisa
owake umbuzo ngo kuba
ibilinene eli xabisekileyo
fundisi we cawe exa-
leyo ngo mbuzo oti ke
si ngawu ndi pe ukuba
ina abantu abangene exa-
ngenxa yentshumayelo

Lite elinene, ewe ndi
nika mna abantu aba
zulwini watike u Gaba
leke mfundisi uke usin-
wadi evela ku Tixo ezul-
antu bafikile ezulwini.
sizi lokuti ubawo wetu
ankanawo umlomo woku
a lombuzo into esike
a kukuhleka kwabanta
inali yetu itshone kuni
be kongolo kundala nisiti
tsitetelela kubelungu ke
bayeke naba basi ceba
okuba nani kudala nisi
ekute kanjalo u Mr. Gaba
kisa kwelinje lala manene
izo wati, ke wena mhlobo
ngowu ndinceda ngalento
une ndlu yekefi apa ke
apina abantu abancendileyo
a lungu aks ekongolo ukuba
abe nazo ikefi ekute kweli
kwasuka u Mr. Binda wati
mna andi hambi nawe
kulombuzo kuba ndisiti
ma I.C.U. akuko nto singou
sibe sizikataza ngoku buza
uzo kuba imisebenzi yetu
nginwa liliwe ke ngoko
ra ku cela ukuba ungenzi
uzo wena bayeke bazi kolise.
kute kweli tuba yavalwa
anganiso nge ngoma yesiwe
osi Sikelela i Afrika."

Owako Wenene
HENDERSON BINDA,
Organising Officer, I.C.U.
Umtadt, O.F.S.

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National Secretary. Complaints & Research Secretary. Actg. Gen. Sec.

Mapleton Disaster

At about 4.30 p.m. on the 27th July a dreadful catastrophe took place on the Natal main line, when the passenger train known as the "Kaffir Mail" collided with a goods train near Mapleton, on a single section of the line north of Heidelberg, in which twenty-six Natives and four Europeans lost their lives. How two trains happened to be on a single track in the open veld in broad daylight and yet neither driver discover the fact is a mystery. Reports have it that one of the stewards said he saw the goods train come along in the distance, but he thought everything was in order and that the goods train would halt somewhere to allow the passenger train to cross. If the steward on the passenger train saw the other train come along, it is apparent that the driver of the former did not.

The most disquieting aspect of the whole affair, however, is the inhuman manner in which the Railway Department conveyed the wounded Natives—forty-three in number—from the scene of the disaster. We are informed that these unfortunate people were conveyed to Johannesburg in five open steel coal trucks immediately behind the engine of the relief train, devoid of any protection whatsoever from the bitterly cold sleet drift which blew at that time, except the blanket in which each man was wrapped. This was soaked also because not even a tarpaulin was placed across the open trucks, and the relief train carried very little or no comforts to relieve the agonies of the wounded Natives.

On arrival in Johannesburg the open trucks containing these unfortunate people had halted opposite the luggage offices, but no attempt was made to get them under cover, as the doors of the trucks were kept locked. The accident occurred at about 4.30 p.m. on the 27th ult., so that these Natives had lain in the open for nearly twelve hours, and it rained!

Now, to come to other side of the picture. It is astonishing to see that the Railway Department could find sufficient and comfortable conveyance for the un-hurt European passengers, yet the wounded and dying Natives who had paid in the same hard coin for their fares were treated in this brutal and inhuman manner. This is an everlasting blot on the department. A searching inquiry should be instituted and the officials who are guilty of such callousness dealt with criminally. It is these kinds of brutal and unchristian acts of a certain class of white man of this country that have widened the breach of friendship and respect between white and black. It is this kind of thing that leads up to Native agitation, yet the Government foolishly seeks to suppress it by introducing legislation which is equally as unjust as the acts we herein complain of.

As an excuse for this fiendish act, it was stated that owing to the number of special trains being run as excursions to Durban, it was impossible at a moment's notice to collect sufficient coaches to send with the relief train. What silly talk! Why could not one of the many suburban trains have been held up at Germiston and diverted to the scene of the disaster? This would only have temporarily inconvenienced suburban passengers, but this action would have been quite justified as compared with the unnecessary sufferings the Natives had to undergo.

It is further stated that the relief train had empty second-class coaches, but that the injured could not be placed in them because it would have been difficult to get them inside. The author of this explanation can go and tell it to the inhabitants of Timbuctoo, but not to the people of South Africa.

Later.—An official from the Railway Department interviewed the Complaints and Research Secretary of the I.C.U. with a view, we are told, to furnish official information as to the reason why open steel trucks were made use of. The reason advanced was that the doctor thought that had the trucks been covered with tarpaulins the injured Natives would have been suffocated! Here the Railway doctor would find it very difficult to explain his own explanations. We are thankful, however, to the Railway Department for furnishing the I.C.U. Headquarters with a list of the dead and injured.

To those European passengers and staff of the dining saloon, who tendered such humane assistance, and to the heroic act of the deceased driver, Milton, of the passenger train, we tender our sincerest thanks on behalf of the relatives of those concerned in the accident.

EVIDENCE TO BE TAKEN

It is announced that an inter-Departmental Board, composed of officers of the Departments of Native Affairs and Railways, will sit at Railway Headquarters, Johannesburg, on Thursday, 11th August, 1927, and subsequent days, to take evidence in regard to the treatment of persons involved in the Mapleton accident. The name and address of any witness desirous of giving evidence in this matter should be submitted on or before Saturday, 13th August, 1927, to Mr. A. Edie, Room 145, Railway Headquarters, Johannesburg, together with a brief statement outlining the evidence it is intended to offer. We understand that the Complaints Department of the I.C.U. has made arrangements to hold a conference between the two white Federations at Cape Town after their Congress, it was decided that a resolution which was moved by one of the delegates to respond to the I.C.U. gesture by appointing a committee to meet our National Council to explore ways and means for closer co-operation was shelved until then. But a further resolution was adopted in cordial terms responding to our gesture and was telegraphed to us at Durban.

"That the British Labour and Independent Parties be advised not to interfere with, or express uninformed opinions upon the burning question of colour in South Africa. After years of struggle the South African Labour Party has succeeded in establishing the principle of acceptance of the Coloured man on terms of equality with whites (that is, equal work, equal pay). The Native, however, who is still in a state of semi-savagery, has not yet been so accepted, and any outside interference will be, we are sure, a great hindrance to any forward march, and no help to the Native or Coloured man, but will tend to excite feelings that are undesirable."

What utter nonsense and perversity of the truth! Kadalie has gone overseas to solicit the co-operation of white labour with black labour, a thing that is woefully lacking in this country. He has the full knowledge and confidence that this was the only and best way out of our labour troubles in this country. The above foolish, shameless, and yet most shameful resolution is steeped in prejudice and a vain attempt to counteract Mr. Kadalie's mission. It is a resolution which does full justice to the ignorance, stupidity and feeble-mindedness of its authors, and is pregnant with capitalistic greed and selfishness.

This attitude of the South African white workers towards their black brother-workers is the result of years of deliberate and ceaseless propaganda crowning forth the so-called superiority of the white demi-gods of this country. This resolution emanates from a province (Transvaal) which is universally known as a hotbed of racial prejudice. The passage in the above resolution which claims equality for the coloured man is a bare-faced lie, because in the Transvaal and Orange Free State coloured (mulatto) men are not admitted into white unions.

The Transvaal Executive of the Labour Party endeavours to hide the mean motives of their resolution under the pretext that the Natives are still in a state of semi-savagery. This is not only untrue, but it is a public insult to the Natives, and all just and self-respecting men will take it for what it is worth, and "from whence it cometh." It is not a question of the Natives being uncivilised, but simply and purely the unbridled prejudice of the white workers. Dr. Molema's case with the Mafeking nurses is an undisputable demonstration of the snobbery, jobbery and robbery underlying the attitude of the white workers of this country. Dr. Molema's case has definitely illustrated that no matter how educated, civilised or cultured a Native may be, so long as he is not covered with a blinking white skin, all his virtues and attainments count for nothing in "White South Africa."

Even the British Labour Party, far as it is from the scene of South African scandal, cannot be deceived. Lord Oliver's great book, "The Anatomy of African Mystery," is a fine and striking example of the knowledge and insight that many people overseas have of the "Native Question." They are in possession of the full facts, and Mr. Kadalie will clear away any doubts that some may have. It is the fear of this exposition that gave birth to this uncouth and contemptible resolution. But these presumptuous and impudent dupes of capitalistic propaganda will eventually scamper helter-skelter, like the swine of Gedara, into the lap of the many-headed "Hoggenheimer."

We are confident that the British Labour Party will treat this resolution with the silent contempt it deserves, and that that Party will continue to give the Natives of Africa a helping hand, as they are doing at present.

met at Durban, Natal, on Good Friday this year, unanimously adopted the following resolution:

"That in the opinion of this Congress we consider that the time has arrived when both white and black workers of South Africa join in one national Trade Union movement, with a view to presenting a united front against one common enemy—namely the arbitrary and unlimited power of capitalism and that this resolution be telegraphed to the South African Trade Union Congress now in session at Capetown." This resolution was discussed at Capetown by the S.A. Trade Union Congress—the first time in the history of South Africa when the position of black workers was ever discussed by a white Trade Union Congress. In view of the previous arrangements to hold a conference between the two white Federations at Cape Town after their Congress, it was decided that a resolution which was moved by one of the delegates to respond to the I.C.U. gesture by appointing a committee to meet our National Council to explore ways and means for closer co-operation was shelved until then. But a further resolution was adopted in cordial terms responding to our gesture and was telegraphed to us at Durban.

Thus a rapid change is taking place in the Trade Union movement in South Africa. It must be acknowledged that the black workers have made a large contribution towards this new atmosphere. As I left when things were moving this way, I decided to cable my Head Office to find out what was the actual decision of the S.A. Trade Union Congress on the matter. I cabled as follows:—"Cable immediately Trade Union Congress decision on closer co-operation." I have received the following reply:—"To be submitted affiliated Unions that Congress instructs incoming Executive invite all workers organisations irrespective of colour to affiliate Trade Union Congress that Congress instructs Executive arrange meeting with Executive I.C.U. for purpose of discussing matters of mutual interest."

But this transfiguration is not only confined to the industrial movements. During the debate in the House of Assembly on the Native Administration Bill, Mr. Arthur Barlow Labour member for Bloemfontein, in opposing the Sedition clause of the Bill which was intended to suppress Trade Unionism amongst black workers declared emphatically that the S.A. Labour Party had decided to support the I.C.U. as long as it confined its activities to the Trade Union movement and avoids racial propaganda. Again, it is for the first time that a member of the Labour Party defended African Trade Unionism on the floor of the House. This conclusively shows how the wind is blowing in South Africa.

Just a word on the racial propaganda for the members of the British Workers' Delegation who are here in Geneva have been informed by the South African Government Delegation that my Organisation is pursuing racial war and that our object is to drive the white man out of Africa. We do not know whether my British comrades have accepted the view of our activities. The I.C.U. is guided by its Constitution, and if any of its officials should preach contrary to the Constitution that very moment he or she would go out of our ranks. Our preamble reads as follows:

"Whereas the interests of the workers and those of the employers are opposed to each other, the former living by selling their labour, receiving for it only part of the wealth they produce; and the latter living by exploiting the labour of the workers, depriving the workers

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National Secretary Tells the World the Truth

Continued from Page 1

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The British Trade Union movement can help a great deal in transforming the Trade Union movement in South Africa, and it is for this purpose that I was delegated to Europe. The British Labour Party now for some time has given special attention to the economic and political position of the African Natives. We contend that the British Trade Union movement has in the past taken too little interest in the welfare of black workers in the British dominion and dependencies in Africa. It is my ambition to put before the Labour movement in the United Kingdom, both industrial and political, the actual position of black workers in Africa. I hope therefore that you will circulate my statement to all members of the General Council before your next meeting, and I would like to meet them in person, if that be possible. You are fighting to liberate the workers from the thrall of capitalism, and justice demands that you take us along, shoulder to shoulder, as an auxiliary section of the great army of the International Labour.

With best wishes.

Yours fraternally,

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

Isaziso

Kwabangamalungu o I.C.U.

Uma uza kubisa eqolo, kubu bhublungu esinyoni; noma uzuwa kquaqambu emitanjani yo, kuzalaf, no ningo zuko zingu se benzi kuhlo zibuhlungu, noma uqumba, uncama into esihayo. Leku kusho ukuti igazi lako selonakala lingwawa umzimba omi kuhle u bize lemiba cyclopsa ukushisa kwe qolo neesi, nyo esibuhlungu NO HHA & 77a Price 7/6 nge post.

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Uma umntwana esibinya e nezilo zimhlupa njalo esiswini ku ngakuhle ubiz u NO. 6 and B, price 2/6 nge post, noma impi umti traga 2/6 nge post, noma utumela imali nge postal order ku.

Why the Natives Lost their Land and became Helots.

In these days a lot is heard about conferences and delegations to the Government, headed by corpulent chiefs and faded-coated persons who step out gingerly as if they were going to the gallows. They have come to interview the Prime Minister to ask him for more land and a hundred and one other things. They are at a loss to figure out how it came about that they find themselves homeless helots of the European race in this country.

Recently, before the Select Committee on the four Native Bills, Chiefs Kula and Swayimana (presumably both of Natal) were proud to tell the white men of the Committee that the I.C.U. had not penetrated into their locations as yet. Swayimana told the Select Committee that he heard that the I.C.U. were people who go about to see what they could pick up. He made further insulting statements which may make him a very sad and out-of-pocket man if he dares to repeat his remarks outside the protective walls of the Select Committee Chamber!

At a time when the I.C.U. and other Native organisations were making a bold endeavour for freedom and nationhood, we find these two political numukulu cringing and cowering before the very people to whom their representatives have sent them to call a spade a spade. But the day the I.C.U. enters Kula and Swayimana's hotbeds of stupidity and enlightenment the people, our two friends will see that organisation in a different and bolder light than what they did when they grinned before the high priests of the Select Committee, half of whose questions they could not and would never understand.

It is this very lack of intelligence, unity and pride of race that enabled the land-grabbers and early missionaries to ride rough-shod over the rights of the black man and take possession of his land and his freedom. The I.C.U., in a lawful manner, is striving to have the pass laws and many other bad laws abolished, but Kula and Swayimana, by opposing the I.C.U. when other noble chiefs support it, have made it manifest that they are content to wallow in the mud and wash their own people and their offspring in the dirt of the gutter. This is not only cruel but extremely stupid.

We have often said that chiefs and persons should not be elected as representatives of the people, because the former are paid government servants and should be kept outside the pale of politics, and the latter's place is in the pulpit, and not around Select Committee rooms, where they are transformed into raving lunatics. These persons are simply dummies and are better left at home with their nurses and "jevrouts." The same remarks apply to the European Predican, because he only enters politics to further disgrace the Christian Church, and he does not practise in Parliament what he preaches in the pulpit.

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White Labour in S.A. Challenged!

Socialism and Internationalism Forgotten

We reproduce below an important article which appeared in "The New Leader" (London) written by "Fabian Abroad." The writer, who is known as Fabian Abroad, was a well-known member of the British Labour Movement before emigrating to South Africa. We concur with the "New Leader," and we are asking one of the leaders of the South African Labour Party or Trades Union Congress to reply in these columns. (Editor, "The Workers' Herald.")

Those of us who have known the policies and programme of the British Labour Movement are liable to very serious shocks when we travel to the Dominions.

It is upsetting to an Internationalist to be confronted with the intensely exclusive nationalism of the Australian Labour Party, showing itself, as it does, in a distrust of immigration, even of white races, and in a demand for a high protective tariff, based, apparently, on the old economic fallacy that all imports cause unemployment. But in other directions the Australian Labour Party has very substantial achievements to its credit; it has definitely established and put into practice through all industries the conception of the minimum wage based on a civilised standard of living, and is trying a great many experiments in land-tenure with the object of breaking up the big holdings and of securing the unearned increment of land values to the State.

WHITE LABOUR PROTECTION SOCIETY.

It is perhaps too much absorbed in promoting the comfort of Australian citizens, and is too little concerned with ideals of world-wide brotherhood; but nobody could deny to it the credit of having led the world in the development of certain principles and certain social institutions, which are now regarded by many as an integral part of our future civilisation.

In South Africa, however, the critic finds that his discomfited surprise at the difference between Labour politics in that Dominion and in Great Britain does not die away or find possible modifications as time goes on. On the contrary, it is intensified. The peculiar conditions of South Africa produce an atmosphere and a practical programme extraordinarily unlike those found in other countries. The party is largely composed of British working men, who have found in South Africa a prosperity and a status of superiority which they could never have achieved at home. To a very large extent they are supervisors, not manual labourers, and are constantly attended and assisted in all simpler operations by natives and Indians. These sometimes become fairly expert, but are not eligible for the white trade unions, and continue to be paid a wage far lower than that on which a white man can subsist.

We have often said that chiefs and persons should not be elected as representatives of the people, because the former are paid government servants and should be kept outside the pale of politics, and the latter's place is in the pulpit, and not around Select Committee rooms, where they are transformed into raving lunatics. These persons are simply dummies and are better left at home with their nurses and "jevrouts." The same remarks apply to the European Predican, because he only enters politics to further disgrace the Christian Church, and he does not practise in Parliament what he preaches in the pulpit.

The whites are naturally afraid of the competition of the cheap native labour, and therefore work for their exclusion by law from skilled industries. Further, there are, especially on the Rand, a large number of immigrants from Eastern Europe, mainly Russian and Polish Jews, untrained in British political methods, to whom revolt seems the only method of progress, and who transfer the Socialist programmes of Europe unchanged to South Africa. Hence in theory South African Labour preaches crude socialism; in practice it functions mainly as a White Labour Protection Society.

But it is, of course, in reference to native labour that it is most untrue to what should be its fundamental principle of protest against economic exploitation. It acknowledges no community of interest with the black workers of South Africa; the colour bar legislation is its own policy. It gives practically no help to the new movement of native trade unionism. It is responsible for a decision whereby certain contractors are to employ white labour only. It proposes to disfranchise the natives in the Cape, and offer in place of this right an illusory representation by seven white men whose election would be controlled by the Government, and whose powers in Parliament are to be seriously limited. In short, the white workers of South Africa, being a privileged white aristocracy, are determined to use their position of superiority to fortify themselves against the other races of the country.

The enthusiasm for the cause of the oppressed, the genuine love of democracy found in other Labour Parties, are unknown and repressed in South Africa. The party professes to believe that the Native is a different kind of human being, and that to give him education and the chance of progress is as irrational as to give cho-

colate cream to a tiger; this simile was actually used recently by the leading organ of Labour opinion in South Africa, the "Guardian."

The Labour Party of South Africa is, therefore, false to its own ideals, and will suffer (ie indeed suffer) moral and intellectual decay through its failure to confront honestly the facts that face it in its own country. It drifts into an insincerity which only half covers a determined protection of its own exclusive interests. As a result, it is losing even its intellectual superiority over the more thoughtful native.

LOST CHANCES.

But, in addition, the party is losing a chance of doing a great international service. Racial questions—political and economic—will provide the master problem of the twentieth century. Very few members of labour parties of the great Western democracies are in close touch with them, and the parties tend therefore to take an unduly simplified view, and to believe that the immediate equality with the European is all that is required to cure all difficulties. But age-old institutions and in-bred social habits are not altered quite so easily. The adapting of modern civilisation to primitive peoples—inevitable since even from the railway, the trader and the newspaper cannot be shut out—is a social task of the greatest complexity. So far its necessity has been grasped only by the administration, and in their own way by the recruiting agent and compound manager. Working-class leaders ignore all that set of difficulties concerned with native land-tenure, recruiting for mines and plantations, granting of licences for native stores and management of compounds. The South African Labour Party could study these on the spot, and, by definitely making it business to work in co-operation with native leaders themselves for an organisation of society in South Africa that shall be beneficial to the native and the white alike, could do inestimable service in preparing for the time when labour parties will be dominant in the British Commonwealth and responsible for the just solution of these complicated racial problems. At present it is a merely selfish aristocratic organisation, and the natives would infinitely prefer to be ruled by the party now in opposition.

But there must surely be members who have not altogether forgotten the ideals of economic justice and of international brotherhood which once animated them. Can these not take steps to arouse the party to its responsibility and to save it from the fate which awaits all institutions basing themselves merely on the selfish defence of privilege.

NANKO UMLILO

Lesi isixuku amadoda e Komiti lase Tekwini le I.C.U. ezinkwini zokugcina u Mr. Champion ose e Goli ayotatu isikundhla sika Mr. Clements Kadale. Iwona lawa amadoda azamazamisa izndonga zase Mdubane kwakala o Muhle beso Palamende. Kwalutazela u General Hertzog watuma u Dambuza ezalwa u Haqoza watamba uyokala isililo e Ngungundhlovana apela amabhunu. Lamaddoda abona intando ka Tixo yenziva e Natala ngoba Umtwazi opete izindaba zabana batu abakwa Zulu ikiwane eihle lizala izimpetu.

Ngikumbula intombi yakwana Ntombela u Miss Christina oyi Katolika onotando olupeneleyo. Ngoba le I.C.U. yafika ngaye e Tekwini kodwa kuze kubane namhlanje usemi lapo wayem kona. Lomintwana wakawa Ntombela omhle sokulumu ngaye kwelinje likus i letu.

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The Way of the Capitalist Press

NATIVE BODIES EXHUMED. AREA USED FOR INDUSTRIAL PURPOSES.

The exhumation and reinterment of bodies at the old Native graveyard, near the Germiston location, was the reason given by a Native who said he was a member of the I.C.U. when he called at the office of the location superintendent, and asked for permission to call a mass meeting last Sunday afternoon.

The particular piece of ground which was used for many years as a burial ground for Natives forms part of the area set aside by the Council for industrial purposes, and in view of the fact that the ground has been sold and that some of the graves are in a street it has been found necessary to remove them.

At first some objection was raised by the Natives to the removal of graves, but agreement has been reached between them and the Town Council. The sanction of the Minister of Native Affairs having been obtained, several of the graves have been opened and the remains exhumed and reinterred. This has been done by the Council employees under the supervision of the Natives' representatives, who have also assisted and have expressed themselves as entirely satisfied with the whole arrangement.

Permission was ultimately given by the Native Advisory Board to the I.C.U. representative to have a meeting on Sunday, which was attended by 25 residents, who were told by the speaker that from the information he had gathered concerning the removal of graves the position was satisfactory from their point of view.

The officials of the I.C.U. who addressed the gathering were Mr. H. D. Tyamzashe (Complaints and Research Secretary) and Mr. A. J. Phofolo, of the Head Office.

The following resolution was adopted, which proves the donkey-headedness of the reporter of the "Rand Daily Mail":

"That this meeting strongly objects to the ghoulish act of the Germiston Municipality by exhuming the remains of Natives in the old cemetery for purely commercial purposes. Two officials of the I.C.U. on their way to Germiston saw large coffins on mounds of earth which could not have contained the remains of one person."

This resolution has been sent to the Germiston Council.

Apology

Any shortcomings in this issue will kindly be overlooked by our numerous readers as both the editor and printer had to rush out this issue several days before the scheduled time in order to enable the editor to attend a special meeting of the I.C.U. National Council at Kingwilliamstown.

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Sacco and Vanzetti

The case of these two Italians shows that European Civilisation is lacking in its perfection.

We do not like to refer to this matter in a political sense, because the Union of which this organ is representative is a non-political one, but guilty or not guilty the two men have been subjected to undue torture.

TO THE TRADER

The vast Army of Members of the I.C.U. have one great power in common and, if used wisely, it is a mighty power—that is their Spending Power. For their labour they receive wages, and it is how they spend their wages that decides whether they are making the best use of this money power which they get as a result of their labour.

The Educational Board of this Journal earnestly ask all members of the I.C.U. to make the best use of their money power in one way by buying all their needs only from the Advertisers in the "Workers' Herald." People who advertise in this Journal are supporting your paper and paying a big sum towards its cost of printing. You cannot expect them to support your paper unless you support them. Therefore, by buying all you want from the Advertisers you will not only get the best possible value for your money, but at the same time support your own paper. When you go to the shop tell them you are buying from them because they advertise in the "Workers' Herald." We are opening a Buying Bureau at the Head Office, so if you have any difficulty in getting what you want, you can write to us direct and we will buy anything you require and send it on to you.

BUY FROM THE ADVERTISER.

Justice Tatham's Recent Ruling on Night Passes

In a letter to the "Star" the other day Captain Percy Trotter, of Germiston, contended that Mr. Justice Tatham had laid down the law that when a Native can give a satisfactory explanation for being out at night, the fact of his not possessing a pass will not render him liable to conviction under the pass laws.

We agree with this view, and go further by claiming that this ruling covers the whole of the Union of South Africa where night passes are demanded from Natives.

What the deuce is meant by this kind of brain wave we do not pretend to know. Perhaps the devil was dancing in Mr. "Expert's" pocket at the time!

If the ordinance was designed to keep Natives out of white townships at night, as is claimed by this Native "expert," why then burden those with night passes who are exempted from exclusion from these townships?

And, if the "general pass regulation" aims at vagrancy and idleness, why worry those who are in actual and constant employment?

No, we cannot swallow that pill! The whole thing is a colossal piece of humbug and tyranny, and as such is unreasonable and bad, and therefore ultra-vires. Captain Trotter is correct. Justice Tatham's judgment completely overrides the Transvaal Night Pass Ordinance of 1902, although it was not within the scope of that particular ruling of His Lordship to expose this fact.

All Provincial and Branch Secretaries are requested to send in monthly reports of their activities.

Sedition Jottings

(By OUPA.)

The European nurses of the Mafekeng Hospital have resigned in a body and have refused to attend to Dr. Molena's patients, simply because Molena's skin was not white. They have caused friction between white and black and ill-feeling between the two races.

Owing to the decision of the Provincial Council to close shops on Saturday afternoons in the Transvaal, some interested persons have suggested a move of passive resistance. That will cause ill-feeling, and the Provincial Council had no business to pass this legislation.

Because the Hon. T. Boydell, Minister of Labour, chose to be the "silent strong man" in the matter of the City Deep lighting strike, one of the miners' representatives called him "jelly-backed and weak-kneed." That statement is also calculated to cause ill-feeling. It is sedition.

Comrade Theo. B. Lujisa, Provincial Secretary (Border) of the I.C.U., addressed a meeting of Native workers at Johannesburg on the 2nd inst., and told them to organise in order to make their legitimate demands in a united body. He is guilty of sedition because he has caused ill-feeling between the capitalists and the Native workers. I recommend him to be boiled in paraffin and Cape Smoke!

Somebody said somebody was a "foreign adventurer." Somebody is guilty of sedition.

Recently, on the flag controversy, the Sons of England—(Editor: Please, Oupa, stop this. We are satisfied that the whole Sedition Bill is a matter that will cause the downfall of the Pact. So, let them hang themselves if they so desire.)

I.C.U. E-Vrede

Mhleli we pepa labasebenzi,—

Ndipe itutyana ke ndifane ndipe abasebenzi bolumanyano. Ngomhla ka 12 kule ipelleyo kube kuko ingxikela yentlanganiso yabasebenzi (I.C.U.) kwa-kuko into ka Elias unobhala wase Frankfort no nobhala jikele wommandla wase Free State, u Mr. T. W. Keable 'Mote Onke amalungu e I.C.U. ase Vrede ayeko, kune nento eniuzi yabantu ekubonakafa ukuba babe ngapeku kwe 300.

Bantu bakokwetu atete amadodana ase Afrka, kude kubanamhlane o Baas abakayilibili inteto yalamadoda.

Kwati emveni kokuba etetile unobhala Omkulu we I.C.U. apa e Free State, kwa joyina into eniuzi yabantu. Ke mzi otsundu wakolwa ulandele i I.C.U. wonke kuba iyasebenza.

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Roodepoort

Mhleli Workers' Herald.

Nkosi Yam akuvumi ukuba nditi, ewaka ngenxa yokuba ilimabali. Kwimbhalo yokvela komuntu otsundu, nkwimbhalo yokuma kwake kwimhla yamndulo. Ko koko betu, ndiyakumbula ukuba ndaka ndateta kwelipepa nge mfundo, nange mfundi caintusundu. Xa asasise ngamakwekwie ubusiti xa ufuna ukubala inaka nokuba yinyankazi, ubuye uzame ngangoko unako engqondweni, ukuba ucinge eyona ndlela oyakuti isalo eso sotuke sesifile, okanye armandla ase selengakuwe. Lonto ke sasiyenda ngenggondo yemvela ngapandla kwye, mfundiso. Kubo njalo ukufundi kuti mzi otsundu kubo yinto yokuba zesityomfwe ngababantu basinkayo. Nditsho ngabantu abandzini aba fundisiwoyo, baku bendzela bani ntoni, ngapandle kokutengisa ngabantu ngapandle kokuba ngamahilili kwezi dolozi zonke. Beshiye amaka ya ngapandie kwesizatu, enye into ungaika kubantu abatiye izinto ezilungileyo.

Izibodja zabantu abangahambi na Cawa, ukuba ngumbona ngekusutu yimidiza. Ukuba zinyosi kutiwe ngemagumasholo, kubazingeli benyamakazi ngeyi ngama benga. Vula indlebe ndikuxelele uti utiye i I.C.U. ngelako akwazi ukuba ngokwenjenalo utiya ubuwes Umlambo. Kuzozonke izifeso zeskumba negazi lomuti uno sizo kakulu. Inana lawo:—

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J. F. TREMBATH.

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account of the I.C.U. and a

photograph of Clements

Kadalie.

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Nzule ntia nyo oko meleng oa

haao ka rona sa nyooko, yuvala bo tie bo tsabe ho thechela hantle. U tla ikutioa u phetsese mele u hasimolohile ubu yuvala ka Tsape. Theko ke 3/- le 4/- ka poso.

Nzule ntia nyo oko meleng oa

haao ka rona sa nyooko, yuvala bo tie bo tsabe ho thechela hantle. U tla ikutioa u phetsese mele u hasimolohile ubu yuvala ka Tsape. Theko ke 3/- ka poso.

Ngolla ho rona u kope lipam-

ari taa meriana u tlo bale liblare

na Sipu

ngi pos

Bala amayezza ayeza e

Kank u o da

African Ambassador

Eulogised by Swedish

We reproduce below an extract from the "Tidi" (June 8th, 1927), the leading Labour paper published in Sweden, on the representation of South African workers at the International Labour Conference. Our members are kindly requested to read what Europe thinks of their ambassador.

To-day I present to my readers the first negro in the International Labour Organisation, Clements Kadalie, a South African worker.

It is true that this is not the first time that coloured races have been represented at Geneva. The sons of India are all dark, but we comfort ourselves in the certain knowledge that they are all of our own highly civilised European race. Moreover, several of them come here with important English titles. In fact one of these noble Indians is President of the whole Conference and invites all Geneva society to a ball in the Hotel des Bergues itself.

Clements Kadalie is in a different position. He is real negro and, moreover, a proletarian from darkest Africa. To tell the truth, he is not a member of the Conference. He would like to be. And he has come here to protest against "his Government" for not having been appointed, because his organisation is South Africa's most representative workers' organisation and he has read in Article 393 of Chapter XIII of the Treaty of Versailles that he has the right to represent South African labour at this Conference.

These are indeed changing times.

As we know, South Africa consists of the natives, who are negroes, and of foreigners and conquerors from Holland and England. During the Boer war, the English conquerors defeated the Dutch. During the world war, the Dutch farmers again became powerful, and a few years ago the English employers' Government was overthrown, giving way to a coalition of English labour and Dutch farmers. But all of them fight against the black population.

But now, my new friend Clements Kadalie tells me, the blacks are slowly throwing off oppression. During the war the position was at its worst, but help was also nearest. Prices rose; the farmers made profits and the white workers were powerful enough to have their wages raised to keep up with prices. The negroes, however, were paid the same as before. They lost patience immediately after the world war, there were violent revolts, after which the first black trade unions were formed. At the beginning they numbered only 21 men. Now the total is over 100,000. They have built their own national centre in Johannesburg and founded their first newspaper, which is published monthly. The decisive step in their development was taken at the beginning of this year, when they affiliated to the Amsterdam International. This affiliation has given them an entirely different prestige in the eyes of

We I.C.U.**s' Herald,**

akuvumi ukuba genxa yokuba ilimbali yokuvula du, nakwimbali kwimihla yama-oko betu, ndiya ndakwa ndateta mfundo, nange du. Xa ssase ubusiti xa ufuna nokuba yinyamuzame ngangokeweni ukuba ucina oyakuti isili esokanye amandla ve. Lonto ke sa gqondo yemvela weye mfundiso, kufunda kuti mai yinto yokuba se kababantu basini no gabantu aban-ndisiweyo, baka ntoni ngapandle gabantu ngapanamahilili kwezi Beshiye amaka-kwesizatu, enye kubantu abatiye eyo.

antu abangaham-kuba ngumbona imidiza. Ukuba ngamagumasho-li benyamakazi benga. Vula in-lele uti utiye i akwazi ukuba o utiya ubuze. Nyombolo naue obabini niyakuba na ball zesiwe yakufundwa sisi newadi zama ba namhlane si-riyoti lofundwa o bonke ababuyi-va. Kusile ngoku ngingo Kadale zo Jabavu, Dunn, alo-njalo. Biliwe namhla sifunda yana ka Jese.

madoda anganakufana nokufa-empumlwemi ye afanele xa banomatyem qalemi beni. Bayityn-ongo. Madoda! na! Zintombi ngexeha enlipi-ka. iti kuni kusalle masendze izinto.

Injana yaku- a isitya sobisa a kona kungeko-mayisifune, wen-Kadale. Ndijon-e ezifundisiweyo-sizwe bangama anti ke ngenye-ali, liti amag- asuka lapuma il-zanga umnqweno-siza kunibungele ukuwisa u Manyano asu- olufana nezo-olu lunesieko. foka Kadale up- yesizwe eant- eukungewatwy- du ezkompone kungekuha nem- yona ukubonile- tu otsundsdu ok- e lokuzalwa kwa- ubukoboka, no- komntu. Wo-

masihlale singa- Na? Nivuyiswa i betu babe zin- amadoda na? uba abafaxi betu, ama Europe Na? ngeola kwa man- Na? Magwala

U. JOSEFU.

E.L.A.
ku vuneli uku- a umiti ka Cham- Remedy onga qeda- mihla, ngoba enga- rehela ko agwisa yekela ukula em- a into e lula uk- u fumana kosa Chamberlain's Comp- ongwa si...

African Ambassador in Europe

Eulogised by Swedish Labour Party

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(Signed) B.D.

National Council I.C.U.

A special session of the I.C.U. National Council was held at Kingwilliamstown on the 13th inst. to consider the following matters:-

- Wholesale ejection of Natives from farms.
- Starvation in the Cape Province and Zululand.
- Our position as affected by the Native Administration Act, 1927.
- Finance.

Nurses must wear Uniforms

Nurse Mangena, of the Klipspruit Native Hospital, urges that all nurses should wear their uniform when on duty, whether with or without the doctor. We agree with this view because, not only does the uniform provide a dignified appearance, but it is also in the interests of the patients to be attended to by people clad in clean and hygienic apparel.

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Moriana ona u hlatsoa madi a saholekang, u phekola lihlobi, le ito hloholna ha letlalo, Thoko ke 2/3 ka poso.

Bakeng sa Mathopa, ho ruruha, matetsetso, ho sehoa le naqeba khelohela haaka u sebelise No. 21 eleng sehlare se halung boholo, se phoko la ele ka mnete. Thoko ke 2/- le 4/- a poso.

Na u ikutios u khathetse kapo u tepeletse?

Yuale ntua nyo oko moeleng: oa hao ka sa rona sa nyoko, yuala bo tie tsobe ho theohela hantle. U tla ikutios u photse mele u hlaatimohile ubi yuila ka Tsophie. Thoko ke 3/- ka poso.

Ngolla ho rona a kopo lipumpari tsa meriana u tlo hale libihare tsa rona kaefula. Bolela lebtso-pampiri, ha o ngola.

NO. 2. USIVE NGE NDABA UMHLAMBU WE GAZI.

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

Amatumba, ukudumba, Izivubeko, ukusikwa na manxeba, parabukela, kuti usebenzise U No. 21, otsala intlungu, ingumpilishi Ixabiso 2/- ne 4/- nge poso.

UZIVA UNGO DINIWE NO BUTAKATAKA KUSINA?

Ke susa inyongo orzimbeni nge letu lenyongu, ukuze ke uzaungokululeki leyo, usfane ne Sipulungbokwe. Ixabiso. 3/- nge poso.

Bala uele amapepa am arayessa, ufunde wonke amayenza etu.

Kankanya elipepa xeshikweni o da amayenza etu.

More about the Capital

To the Editor, "Workers' Herald." In the July edition of the "Workers' Herald," I read with interest an article written by our ex-chairman, Mr. Douglas Ngcana.

What our comrade says is undoubtedly true, and I share his opinion when he says: the stagnation set in through Mr. Mbeki's transfer to Head Office and his place not being filled immediately by another capable organiser. Comrade Ngcana's letter is perhaps a little discouraging, hence this brief note. Since my arrival here I have found that deterioration in numbers is entirely due to the fact that Pretoria was overlooked when no one came forward to fill Mr. Mbeki's place.

Members everywhere have my full assurance that the Pretoria branch is now growing again, and the "stagnation" is dropping off. This I think is to a great extent due to the efforts of Mr. Batty (the father of the I.C.U.) who came out here on two consecutive Sundays, and did much to rally the rank and file.

There is a good deal of antipathy shown by the coloured workers towards the I.C.U. This is due to their ignorance, reinforced by the influence of the National Bond. This is, however, of small consequence, and I have hopes of making them I.C.U. members.

With comradely greeting,
GEORGE FREDERICKS,
Branch Secretary, I.C.U., Pretoria.

Baasop!

The Government Gazette (No. 1645) of July 5 contains the full-text of the Native Lands Further Release and Acquisition Act and the Native Administration Act as passed by the last session of the Union Parliament: they are Acts Nos. 34 and 38 of 1927. The Native Administration Act provides, inter alia, for the prevention of dissemination of certain doctrines amongst Natives. Native marriages and succession, tribal and judicial organisations, land registration and tenure, and provides penalties for breaches of the various sections. The Schedule to the Act shows a list of laws repealed: Natives will be well advised to make themselves fully conversant with the provisions of this new law.

We maintain that this bill can be rendered quite impotent by means of a little tact only on the part of writers or orators. We hope our Native friends will take our advice and kill this bill in the same manner that it got its birth.

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Nurse Mangena, of the Klipspruit Native Hospital, urges that all nurses should wear their uniform when on duty, whether with or without the doctor. We agree with this view because, not only does the uniform provide a dignified appearance, but it is also in the interests of the patients to be attended to by people clad in clean and hygienic apparel.

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THE BOOK SHELF

In memory of our brothers who were killed in the Mapleton disaster. I devote my column this month to reproducing the following verses and songs sung by American negroes in times of loss or of grief. Each one carries that note of hope in despair which is going to raise the black man to his feet amongst the nations.

1. I know my robe's going to fit me well.

I'm a-going to lay down my heavy load;

I tried it on at the gates of hell,

I'm a-going to lay down my heavy load.

Chorus:
Oh, by and by, etc.

2. Oh, some-a these mornings bright and fair,

I'm a-going to lay down my heavy load;

Going to take a my wings and cleave the air,

I'm a-going to lay down my heavy load.

Chorus:
Oh, by and by, etc.

3.

READER.

Kroonstad Town Council and the Trade Union Congress

The following is an extract from the July report of the National Executive Council of the Trade Union Congress:-

"The Orange Free State organizer of the Industrial and Commercial Workers' Union asked the N.E.C. to give its support to the union in its protest against the action of the Kroonstad Municipal Council in raising the location fees or tax from 5/- to 9/- per month, which was stated to be a great hardship on people whose wages were very low."

The N.E.C. asked the Municipal Council for its version of the dispute before coming to a conclusion on the subject. An acknowledgment was sent by the Town Clerk stating that the matter would be placed before the responsible committee, but the information asked for has not yet been forthcoming. A few days later, however, a report of an interview was given with a Kroonstad Municipal official who informed the interviewer that the Council had decided to ignore the letter from the N.E.C.

The Kroonstad Council is being pressed for a reply as the N.E.C. is of opinion that it is one of its proper functions to assist any section of the organized labour movement in any way that is possible when requested to do so."

(This statement should put the cold douch on the statement recently published by the "Star" to the effect that Mr. W. H. Andrews, secretary of the Trade Union Congress, had said that the N.E.C. was not influenced by representations from the I.C.U.—Ed. W.H.)

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Mr. Dyspeptic, would you not like to feel that your stomach troubles are over with? You can have that feeling. Chamberlain's Tablets are curing cases like yours every day. They always relieve and are the most pleasant little remedy in use. For sale everywhere.

WATCHING BY THE DEAD.

I look o'er yonder what I see!
Somebody's dying every day.
See bright angel standing there;
Somebody's dying every day.

Chorus:
Ev'ry day, passing away
Ev'ry day, passing away
Ev'ry day, passing away
Somebody's dying every day.

BY AN DRY.

Chorus:

IS AZ ISO

Kwabangamalungu e I.C.U.

Uma uzwa kushisa eqolo, kuze kubu buhluungu esiyeni; nomu uzaquaqamba emitaniyo, kuzala, no naziso zako zinga se benzi kahele zibuhluungu, nomu uqumba uncama into eshiyano. Leku kusho ukuti igazi lako selonakala lingewa umzimba ombo kuhle u bize lembiza eyelapa ukushisa kwe qolo nesinye esibuhluung NO HHA & 77a Price 7/6 nge post.

Futi uma wake watola isifo estile kulezi ezingabiziso: kuhle utole imbiiza egegayo egijima ngayo yonko imitambo yokuzala le mbiza ikipa konke ukugcola oku seasiyeni umuntu abuye atole inzalo kahle nje engalupenkanga nansi i NO AAB & 112, price 7/6 nge post.

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

Uma unomntwana ekatazwa buhluungu engamkile, eneziboho, ene-pika, e kufuzela ekohela nomu chiala chianza kuhle ubize U NO. 4 & B, price 5/6 nge post. uma umntwana exibinya e nezilo simhlupa njalo esiwini ku ngakwilo ubize u NO. 6 & B, price 2/6 nge post.

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-77 MIXTURE-

MERIANA O LOKILENG GO FETSA. MERIANA KAOFELA EA MALL.

Ke ona fela o kgonang go alafa maloetse a mali le go a kumola ka meti ge o a ntsha mo mothong, maloetse a a yoaleka lithaba sefathegong sa motho ie mo mmeleeng oa motho sekaku kapa sebolai, gopipiteloa kapa go se loke ga mala a motho, go se rate lijo, go tepella moo motho a la litoang ke go sebetse, lithabi mo mmeleeng, bururugo ba maoto, go ona ga tlhogo le sefathegong le molikoane tlhogong le matshoenyego a mang a mangata oa koafela ga ona a bakoang ke go se tlhoeke 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 mesunkoane 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 kumotse ka melli oa felisa.

Tlhogomelang 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 tlhogomelang leina mo pampiring e e kgosnarelitsoeng 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 nneta o o ka mo thusang. Mabotolo 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 poseloa go ene.

Bao bo phelang ka Matshoenyego a Botlhoko ba Romele ka Potlalo.

GOBANE TIEGO E TSOALA TATLHEGO

MONGOLI OMONG O NGOLLA LOUIS FREED ARE:-

Ka thapelo nthomele botlololo emge gape ea moriana oa 77, ge ele nna moriana o ne o setse o nkafale, empa ke o batlela motsoalle oska ea kgathatsoang ke litlhabi mo maotong, ke rato gore le ena, a phekole ke moriana ona oa 77. Nthomele le bukana ea gago ea moriana. 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" ea llbotlololo tsa moriana oa 77, bathe mona ba utusisa gagolo moriana ona oa 77, exita le nna ke a utusisa gobane o felisitse sekaku sca se neng se nkgathalitse gagolo mo uolaleng oka Chelete ea llbotlololo tseo ke eeo.

Nna oa garo,

ELYAN MEUR.

New Clare.

CORNER MARSHALL STREET
& VON WEILLIGH STREET,
JOHANNESBURG

LOUIS FREED,

Kotsi ea Terene

SICK?

Motsocare oa mantsiboea ka la Boraro bekeng e fetieng seteishenenyang se setrekeng sa Heidelberg ho hlahile kotsi empe ea ho thulana ha koloi ea mollo e laetseng Babats'o bongata, e thulana le kutsi (terene e jarang liphahlo). Thulana ng eo ho shuele Babats'o ba 30 batsua kotsi ba mashome a ts'eletseng. Ho shuele makhaoa a mabeli hatsua kotsi amang a mabeli kapa a mararo.

Terene ena ene ele e tlang Gaudeng etsua Natala 'me ene e loketsa ho fibla ka shualane le batho bao. Eka hojane seporo se le mola omong bakeng tse ngata elong he mohlomong hoo bakelang hore thulano tse juanana li blae haeba terene li kopane sebakeng mohlomong baqhobi ba saba ba tseba hore enngue ese ele haufi le moo. Mohlomong mabaka a thulano tsena he ace a blahabisoekaba hotla etsua makhoa oo betere oa ho taba lla bophele ba batho hoena le ha juale tjena. Tabebela ea batho ba bakana bongata ke taba e lesitei 'me e tsabehang kasebele.

H. HLONGWA,

8 NATIVE MARKET, DURBAN

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BAG MAKER.

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During the past two years through using our simple Home Treatment, without Drugs, Medicines or WiFi-power, Tobacco risks health, wastes money. Advice from Doctor Secretary, Anti-Tobacco League of South Africa, St. Mary's Building, Johannesburg.

IHLAZO

Ngomhla we 27 ku July kuhle ingoxi embi nebulungu kuloliwe kufupi ne Mapleton pakati kwe Heidelberg ne Rauti, kwaze kwafa abantu abamnyama abayi 26 nabelungu abane. Kunqubene ololiwe, igutsi epuma e Rautini ne meyle evela e Natala.

Imbangi yale ngozi ayikaziwa kodwa ngati ityala liku bapati bakwa loliwe kuba ezi njini zombini zigilene endle, endaweni yokuba enye ilinde estishi ukuze le ine "right away" idlule.

Into ebuhlungu ke kule ngozi yimpato yenxwelera. Ukuhla kwalengozi izulu beli kitika, kubande kwati peza. Kekaloku ke abapati bakwa loliwe batumela omnye uloliwe ukuputuma abantu abc. Ifikile ke le treni kunye nama keleshi ne troko zentsimbi ezivulekileyo. Emakeleshini kufakwe abelungu abapilileyo, extrokini kukweliwe abantu abamnyama abenzakeleyo naba qaukayo. Woqonda ke mlesi itroko ezi zezensimbi, zivulekile ngapezulu, laye likitika.

Emva kwe yure ezi 12 ababantu behleli kule mvula bafika e Park Station, e Rautini. Apa e Park Station bahaliswe extrokini iyure exinizi kulo mvula nengqe, endaweni yokuba bahliswe bafakwe kwindawo esitleyo.

Siti ke tina kufuneka u Bulumente aziswe ngesi similo soku swela ubuntu. Enye into i Ofisi Enkulu ye I.C.U. e Rautini imkise isikalo ku Bulumente ngocingo malunga nesi senzo.

Kuvakala okokuba abantu njengokuba bekweli-swa extrokini nije kanti bekuko amakeleshii e second class. U Sir William Hoy, umpati omkulu ka Loliwe, akanayo incakelo konke, ubuda nije ukuteta kwake.

OWONA-WONA UMTI OWELULA
IZINWELE ZABANTU
RAP I-DOL

Lupawu olulotyiwey, wenzive ngomtse kupela awunangozi uyazofula izinwele, uyazinqua zingawi-welula nezigogeno uzenze zikulu ka hle ngoku sempilweni, uyu yiqedza ngempela inkwetu e kanda wenza ukuba izinwe lo zihlale zigcinakelo mitaribili zelulekile.

I RAP I-DOL

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I RAP I-DOL

Inguimangaliso kultuyazisa nje ngobe injalo Ingu moluli oyens, yena olungileyo ezi nweleni Zuma-doda ngokupoleleyo otengiswayo.

YINTO EGUMANGALISO
ETOLIWEYO.

Yenza lula ngendhlala eceduze um-sibenzi wayo Kangangokuba uze unga-watembu Amehlo aka nxa ubhe-kile ukuba akutuya iqi niso. Andoda ahlukani-pileyo, abi lungisi beiw newele nabaguguli bezanwele. Sekukade befuna uku furmanu into-enokolula izinwele, bonke nga banyo. Izikati ngezikati, abazange bopumele ngenxa yaloku ke.

I RAP I-DOL

Yinto entsha etoliwoyo inni yodwa iyinto eya xutyaniswa ukwenzela ukuba izolule izinwele ngeqiniso nga pandhle kokusizwa zintsimbi ezi tshisayo zokusilia mhlaimbwa ngama kamu afudunxeziwe.

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76, CALEDON STREET.
CAPE TOWN.

Lehlokoana La Tsola

Le re: Ba bohlale ba tla ja lefa lo
blompho.
Ha e le lithoto, botumo ba
tsona ke lihlong.

Le re: U se ke un furalla bohiale,
me bo tha u boloka;
U bo rate, bo tla u photosa.

Le re: Boihlale bo febla bohale;
Boikokobetso bo hola tsoblo.
Masene a sera a li-sa ka
boilkokobetso.

Le re: Serobo se hahuou Phiri e se
o jolo.
Hobano o na a sa cellosa
hoba phiri e tlaia.

O bone boba e ea senya.
Le re: Schloho en ntho tsoblo ka
bohiale.

Ruo bona, u boroko ka
tsoblo.

Tao o nang lo tsona.
Lesole la nete lo thijo ka
tsoblo.

Ea mong a lona.
Ntja en lobetekolo moo e
lomeleng.

Ha e tlohole zetho.
Lo re: Nitia e bohala a faxitaceng

anna le maungo amantle
lula setulo ene ole Mr. N.
ekhe crile molula setulo
otlhagisa Comrade M. J.
aema Mokoali Modemne
ica athagisa ka mateetselo
olo kaha I.C.U. aleng mo-
rone mogo motho moncho-
se ka ba tsikinyaga babe
na gore ba ntse ba cho re-
rago. Erile ha pico ecoal-
toe bane ba ntse ha bna
go taamea ba taamea
la. Bare Batho ba mati-
a ba tlhole ba batla goutloa
ree ket gobona cena Lekgo-
are Mr. Makhekhe le Mrs.
gela. Bassa ile liholeteing.
boea gotoe bai kadetso go
na ne etona ea pico mogo le
babla tlottlelang ba Messa-
e. S. Moagi, A. Moletsane,
Kopman, bare tatacing goo-
enna eta nnatlong lo bone
I.C.U. ohetsa le hataha.

A UKUDUMBA KWEM-
NGA (PNEUMONIA).
lolo kohokohlo mainya-
ala kwe nkatoso yenke
ba kwemipunga. Teaga
ain's Cough Remedy.
aku bulala isifo esinjalo-
va ekemistini zonke.

Ikemesi ja mayeza Anamandhla.

Umahlab-a-ekufeni, Umtaki Omkulu Wamayeza.

No. 1. IPILISI ZODIDI. Ezipilisi ezitakwo ngobugqira obukulu zinoncedo zikupa inyongo, nakuza zonke inkatazo, setibindzi zikupa inyongo, ngokurdangalisyayo zinyanga amahlaba pakati kwarnagxa, umoya onukayo kakubi, ziyanongela, ukuputwa butongo, amapupa amabi, ukutuku emchlwani xa ukukayo. Ginya zibe mbini xa ulalayo. Ezipilisi zinyanga intloko dshlungu yonke imihla namahlaba omurimbeni wonke, nokungalungi kwozintso, isisu esingapilanga kakubla, ziyanongela nediyeridzibangwa kukungalungi, kwegazi, ezipilisi zilungle kakulu kuiffo ezinizi, ngoku mazibe sisihlobo sika bani notani.

SIBHALEDENI SINITUMELELE HLUHLU LWAMAYEZA ETU.

Kwa FLEMING JOHNSTON, (NKYASHANA)

Umkemesi Wabantundu

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



KUMBULA.

Ukubu i RAP I-DOL upawu olulotiyewo Ayisiyo into eyenza ukuba izinwele ziquvane kodwa yo nza ukuba izinwele soluleke ngako ke Musa ukuyi yeku ezinweleni nje ngokubu wenze njalo kwezinyo isinto tokugcoba. [Yisebenze izo ipume ezinweleni] bese ke utata amasuta okutiwa yi Ebonisedoil, usigochise izinwele ngawo.

I RAP I-DOL

upau olulotiyewy. Nje nge sinyo izinto ezi xutshaniwei salungiecelwa ukusetyenziswa ngokwe ndhlela ethliwuyo, ukure kutolakale into oyi funayo.

UKUTOLA INTO OYI FUNAYO.

Abanye abantu bayata nda ukupuda ngendhlela ya bo ezentwi zonke kuti nge sinyo isikati futi-futi uzeo omunye esiti nxa ngisebenzia izinto ezi xutsha nisuwezenzelwe ukusetyenziswa, ngiyiquba ngeyami indhlela, kungenjalo ati angiyitandi indhlela etile, ngicabanga ukuba le yami indhle la yiyo elungile. Bati ke abanye basebonisee ngalezo zindhlela sabo, bati mhlauibe nxa bengenako ukufumana isipumo eafunekayo, basuku basole wonko umuntu basi shiye bona, ngaloku ko musa ukusebenzia okwa ko ultuocabanga, adwa ka u yeketse uluwive yimigwaqo yetu uya kutola isitelo onfunayo.

KEMISE EA LIHLARE TSE MAATLA.

Senepang-lefu, morena, le motso ake emoholo oa meriane, senepang-lefn:-

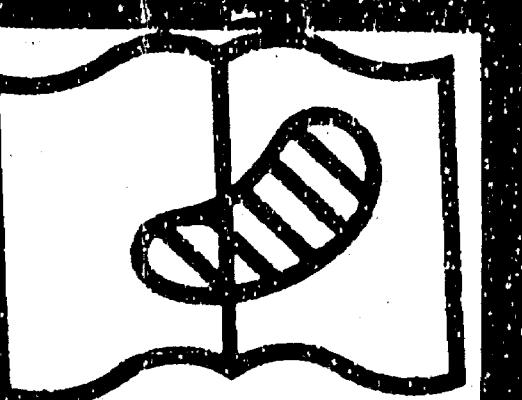
SENEPANG-LEFU LIPILISI TSA BOIKHANTSO.

Lipilisi tseoa litsokiloc kabongaka boboholo malebana ledikhathatso tsa motho, ke lipilisi tsenang le thuso haholo khathatsoeng tsa Sebete lemala, dintaba nyoko kamokhoa omakutsang liphekula mahlabz mmeleng koafela, mahlabza har' amahetla, moea onkhang hampe Mala asokelang hoserobale khotso bosin, liphekula ditoro tsempe tses homotho ea Mosadi ethibolang pelchi, kore hosebono bana. Dipilisi tseoa diphekula hloho ebholoko mehla ena kaofela lemahlaba 'meleng knofela hessukang hali phio tsa motho, luhloekisa lemadi asahioekang hantlo aba abakang mahlabza 'meleng. Hosephcleng hamala leborerateng dijo hantlo, Sebelisa. SENEPAK-LEFU diphekula modikoadikoane obakoang kemuli amabi mmeleng, dipilisi tseoa liphekula mahlokko amangata lina lethuso ekholo haholo ho, motho, joale he relitsibisa motsoalle kaofela, hoba dipilisi tseoa ebe motacalle sa ntlo ea comong le comong, lika fumance ha Fleming Johnston, thko k 1/6 kaposo ke 1/8 komann tsetheletseng ke 8/- kaposo ke 8/6.

RE NGOLLENG REIE ROMELIE LESELINYANA LA MERTANA EARONA.

Ha FLEMING JOHNSTON, (NKYASHANA) KOPANONG.

Tsa FIRST AVENUE, le ASCOT STREET,
P.O. Box 68, GREYVILLE, DURBAN, Natal.



ka ketane,
E thatu, Na eka nt'sa mo-
tha kotaif
E, eka mo nts'a kotaif ha eka
khaoln.

Lo re: Mabele ke ngoetsai ca bohle.
Har'a mahlomola, le litlokotsi,
Har'a litoomo, le linyefolo
Thoba e tla be e hlahe mano
Ha bo-lillo, ha bo-mina-la-nko.

Le re: Potla potla le ja poli.
Sisithelo le ja khomo.
E loaneng ka phobello,
Ntua e khubelu, e khubelu.
Lira ka makhotla skhotla
Li re kopile,
Leba li re befeletso
Li re sokola

Re mpa re na fele pelo
Loanang bahale, ba blabani
ba Morena,
Le qeteliso!

Ho nechetoe Iona Africa, ho
Morena.

Lo re: Mehlolo e shome e qalchile
Africa.

Ea mohla bana ba Israele ho
Heroda.

Mothe tiisetza har'a behlololo
eoka

Polo-nolo pelo-phobello, pelo-
mamello.

Fero ka bahlulif, le linose o
teoile

Ho bous eatla hlola, mel-

kong ena.

(Li ea tla) Emmanuel E. Lithebe.

