

PASS LAWS MUST GO.

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HERALD.

The only African Labour Journal. You obtain something radically different.

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

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

Vol. V. No. 42.

JOHANNESBURG, October 15.

Price 2d.

## The Book Shelf

### In Memoriam

Dr. J. E. KWEGYIR AGGREY

"The white and the black races of the world have lost a great interpreter of each to the other in the sudden death, at New York, of Dr. J. E. Kwegyir Aggrey, the really great African who was vice-principal of the Prince of Wales College on the Gold Coast." —*The Star*.

#### PATHOS.

My mother bore me in the southern land,  
And I am black; yet of my soul  
is white;  
White as an angel is the English child,  
But I am black, as if bereaved  
of light.

My mother taught me underneath a tree,  
And, sitting down before the heat of day,  
She took me on her lap and kissed me,  
And, pointing to the east, began to say:

Look on thyself—there is no man  
God does love,  
And gives His light, and gives His heat away;  
And flowers and trees and beasts and men receive  
Comfort in morning, joy in the noonday.

"And we are put on earth a little space,  
That we may learn to bear the beams of love;  
And these black bodies and this sunburnt face  
Is but a cloud, and like a shady grove.

"For when our souls have learnt the heat to bear,  
The cloud will vanish; we shall hear His voice,  
Saying: 'Come out from the grove, My love and care,  
And round My golden tent like lambs rejoice.'"

Thus did my mother say, and kissed me;  
And thus I say to little English boy.  
When I from black and he from white cloud free,  
And round the tent of God like lambs we joy,

I'll shade him from the heat till he can bear  
To lean in joy upon our Father's knee;  
And then I'll stand and stroke his silver hair,  
And be like him, and he will then love me.

(Written by the great English poet William Blake, the centenary of whose death has just passed.)

# The Workers



# The Herald

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

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P.O. Box 63. GERMISTON. Day and Night Phone 223.

## Comrade Clements Kadalie, National Sec. I.C.U. Native Bills to be Dropped



From left to right: SABATH, Secretary Berlin Federation of Trade Unions; GRASSMANN, Vice-President German Federation of Trade Unions; C. KADALIE, South African Trade Union Delegate to Europe; LEIPARTS, President German Federation of T.U.; SETHI, Indian Trade Union Delegate to Europe; BUSSE, Manager of the Berlin Trade Unions Building; FURTWANGER, Secretary German Federation of T.U. Seated, from left to right: WENDEL, Secretary German Woodworkers' Union; VOLLMERHAUS, T.U. District Secretary.

"I believe the past and present teach but one lesson—to the Negro's friends and to the Negro himself—that there is but one solution; and that is for the Negro in every part of America to resolve henceforth that he will throw aside every non-essential and cling only to the essential—that his pillar of fire by night and pillar of cloud by day shall be property, economy, education and Christian character. To us just now these are the wheat, all else the chaff. The individual that owns the property, pays the taxes, possesses the intelligence and substantial character, is the one which is going to exercise the greatest control in government, whether he lives in the North or whether he lives in the South."

"I would teach the race that in industry the foundation must be laid—that the very best service that anyone can render to the Negro in every part of America to resolve henceforth that he will throw aside every non-essential and cling only to the essential—that his pillar of fire by night and pillar of cloud by day shall be property, economy, education and Christian character. To us just now these are the wheat, all else the chaff. The individual that owns the property, pays the taxes, possesses the intelligence and substantial character, is the one which is going to exercise the greatest control in government, whether he lives in the North or whether he lives in the South."

Booker Washington believed fully in higher learning for his race, but thought that the greater need was practical education for the masses. He said: "I believe most earnestly that

for years to come the education of the people of my race should be so directed that the greatest proportion of the mental strength of the masses will be brought to bear on the everyday practical things of life, upon something they will be permitted to do in the community in which they reside."

"There is a danger that a certain class of impatient extremists among the Negroes, who have little knowledge of the actual conditions in the South, may do the entire race injury by attempting to advise their brethren of the South to resort to armed resistance or the use of the torch, in order to secure justice. All intelligent and well-considered discussion of any important question or condemnation of any wrong, both in the North and the South, from public platform and through the press, is to be commended and encouraged; but

ill-considered incendiary utterances from black men in the North will tend to add to the burdens of our people in the South, rather than relieve them."

"Whatever question there may be about the white man's part in this situation, there is no doubt about ours. Don't let us delude ourselves but keep in mind the fact that the man who owns his home and cultivates his land and leads a decent, self-respecting, useful and helpful life is no problem anywhere. We talk about the 'colour line' but you know and I know that the blackest Negro in Alabama or Mississippi or Africa or anywhere else who puts the same amount of skill and energy into his farming gets as large returns for his labour as the whitest Anglo-Saxon. The earth yields up her increase as

willingly to the skill and persuasion of the black as to the white husbandman. Wind, wave, heat, steam and electricity are absolutely blind forces and see no race distinction and draw no 'colour line.' The world's market does not care and asks no question about the shade of the hand that produces the commodity, but it does insist that it should be up to the world's requirements."

(From Prof. Jerome Dowd's Book on the American Negro)

(Continued foot of next col.)

Ngasoo sonke isikati webuza oka

BANKS UMAKOCULUZA PILLS

OWONA WEQOBO UMITI WOKUGEQA ISISU NOKUHLANZA INGAZI UTENGWA NGO

Uma ufana imiti emandila lobe la ku F. C. BANKS, Box 38, Durban. Elona Kemisi loqobo la bantu abantsu.

1/6 IGHABA

September 15.

## Farmers Views

w, Mr. A. M. vice-president of certain organisations passed by in the Free the Cape Pro-

ons, he said, members of the employment other reason Natives desired form a legiti-

n. He regret- at the Govern- affairs Office in a helping hand and foolish sup-

use that had as pliftment of an slaves section of of South Africa make themselves and, consequent-

the State as such. He said, was the of years of ec- on, and it when self-preserved be argued that he also preserv- ests in resisting the I.C.U., but like South Africa and white were e together, was of prudence to

so that no se- parasitic exist- ence of the other ill-conceived re- formers and Gov- ernment was merely

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And I am black as if my soul  
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My mother taught me under-  
neath a tree,

## Comrade Clements Kadalie, National Sec. I.C.U. in Berlin (Germany)



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## Native Bills to be Dropped

The principal of the native mission institution in the Transkei, Blythswood, writing in the Blythswood Review, states that it is not the intention of the Government to proceed with the Bills on Native affairs in the next session of Parliament, as they have found that legislation in the matter is more intricate than was at first imagined.

He draws the inference that the Native policy of the Government will be entirely reconstructed or dropped, in view of the political situation that will arise through the dissolution of Parliament in 1929.

Mr. Stormont adds:

"Four years ago the solution of what was known as the Native problem was propounded to the country by the Premier, General Hertzog. It was obvious to

kweliba latanta  
yistimela pakati  
ne Glenroy. In-  
patwa um-Bishop  
nesburg, Bishop  
ney, D.D. kunye  
uma Bandhla am-  
ru kunye nabe  
ned Church nabe  
conference yase Wit-  
kunye nabafundisi  
ba Bantu.

treyini zaba natatu  
onke abaya lapo •  
matikiti afunyanwa  
si, lonto yabangele  
aye bangayi kuba  
Ofisi.

katazayo yinto yo-  
bezi ngo Maneli  
bezikona inkokeli ze  
I.C.U. Enye into  
manyano o'alu  
fanya nokipatwa  
halengozi. Lonke  
o Bishopu nabefun-  
ga ikofu ezindlini  
ke tina inkokeli ze  
I.C.U. nge zazinik-  
okuposa amazwana  
uba ngabo abantu  
yo.

YEZA ELILUN-  
GILEYO.

a elinoku dlula kwe-  
rlain Lokohloko hlo  
ipunga ncipakati,  
impilo kamsinyane.  
ityaniswanga ngoti-  
sizatu linga tuya-  
gapandle kwengoz-  
zikemisi zonke.

That we may learn to see the  
beams of love;  
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OWONA WEQOBO UMTUTI WOKUGEQA ISISU NORUHLANZA INGAZI. UTENGWA NGO

Uma afana imiti emandhla lobe in ku F. C. BANKS, Box 88, Durban. Elona Kemisi loqobo la bantu abantsundu.

1/6

IGHABA

visers have found to their cost  
and their reputation."

## WAGE BOARD FOR JOHANNESBURG.

Through application from the Headquarters of the I.C.U. it is likely that the Wage Board will soon sit in Johannesburg to inquire into and consider Native wages and conditions of labour.

In Capetown the Board has already investigated wages and conditions of employment of the laundry workers.

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(3) BLOOD MIXTURE.

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you with pleasure.

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## The Workers Herald

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

Phone No. 1062 Central. Telegraphic Address: "Iseeou,"  
EDITORIAL BOARD: Johannesburg.  
Editor: Sub-Editor: Business Manager:  
CLEMENTS KADALIE, H. D. TYAMZASHE,  
National Secretary. Complaints & Research Secretary.

## HELP YOURSELF

Opportunities galore go begging in this country while the African wastes his time in protests against the unjust treatment he receives at the hands of the ruling class. It is right and natural that those who govern the Africas should be told and know his grievances, but the aggrieved must also seek new channels wherein to off-load his burden of sorrow.

It is our firm belief that in the years to come all avenues of business, dependent or independent, will be closed to the black man. We are satisfied that the Colour Bar Act of South Africa is only the thin edge of the wedge to further attempts at such one-sided and unjust legislation. Just last month the Transvaal Provincial Council got the assent of the Governor-General-in-Council to a most unjust measure called "The Motor Vehicle (Further Amendment) Ordinance." This Ordinance entitles a Native holder of a motor licence to drive only persons other than Europeans. Natives already holding motor licences will not be allowed, after December 31, 1927, to drive persons other than non-Europeans.

The purport of the Ordinance is simple, yet cruel. It is another drive of the colour bar wedge. We learn, however, that the Transvaal Native Motor Drivers' Association intend to test the validity of this Ordinance, because the same Ordinance is silent on the practice of white men carrying Natives in their cars and lorries as passengers. We can foresee another ultra vires affair in this Ordinance.

Protesting against such unjust legislation is perhaps necessary, but it is not sufficient. The Native must build up a counter business colour bar and help himself. He must make hay while the sun shines because there will soon be no sun at all! The Native gives up huge sums daily, weekly, monthly and annually to the very sources that deny him a share in the profits which he helps to swell. It is natural and reasonable, therefore, that those who do not support the Native should not expect support in turn.

At the present time in this country (thank God) there is still a small opening in which the black man could exploit his business acumen. Why not then take time by the forelock and make wholesale propositions of these openings? Carpentry, shoemaking, cabinet-making, co-operative societies, wholesale stores, banks, schools, religious work, and a thousand and one other business ventures are all avenues which the Native could exploit independently and with success. All that is needed is sacrifice, honesty, and a true spirit of loyalty to one another.

A six-million shilling fund will produce £300,000. This is enough money to start one thousand £300 ventures all over the country. When once such a scheme is floated—the African can do it—success is bound to follow. This will sound the death-knell of all these bad laws and Ordinances that are being put into practice to-day.

Thus we advise an industrial policy that will make the Native scratch for himself. When it is discovered that the South African black man is determined to fend for himself, those who look upon him now as if he were a child of three years will only be too glad to come forward and share the profits and privileges of the country with him.

For that hour, and to that end, all those who seek after righteousness, prosperity and peace will look.

## Lauding Two Political Jackanapes

After shedding oceans of crocodile tears, and pouring mock praise a l'abandon on the noodles of two political renegades, namely, R. V. Selope Thema and Eddie Khaile, and after a hang-dog attempt to damn the I.C.U., "Umteteli wa Bantu" concludes an incoherent and verbose leading article in this vagarious manner:

"Only by giving the European his full due may the Native people reasonably hope for such concessions as the European has in his gift, and we hail the new spirit of the African National Congress as the beginning of the economic salvation of the Bantu."

Prodigious! What is there left that the Native can still give to the European? He has given HIS FREEDOM, HIS LABOUR, HIS RESPECT, HIS MONEY, HIS LOYALTY, HIS MILITARY SERVICES, HIS SONS AND DAUGHTERS, and HIS VERY SOUL. Therefore, to hail an organisation that urges more "gifts" than these in exchange for nothing is the act of a lunatic.

First of all, "Umteteli wa Bantu" must tell its readers that it has no time for those who advocate higher wages for the Native labourer, because the demand may spread to the Mines, and "Umteteli's" pomp would fizzle out like the proverbial nine days' wonder.

Then again, "Umteteli" did not tell its readers that Thema was an "on and off man" of the Congress, and in the political world he was like a reed shaken by the wind and blown to all angles of the political horoscope. His protege, Khaile, is a confirmed Communist, but whenever it suits him, politically—never mind the people—he, like a chameleon, shakes off or embraces Communism, or any other political isms.

It is with such bed-fellows that "Umteteli" now finds itself. All this fraternity is not for love of Thema and Khaile, or for the Native people, but just (vainly) endeavour to keep away the oncoming storm of the I.C.U. from the mines and the doors of the Chamber of Mines.

Nice attitude this for a journal that claims to be the "mouthpiece" of the Native peoples.

## A Mampara Budget

The Johannesburg Joint Council of Europeans and Natives have published a budget showing expenditure of a family of five Native labourers in Johannesburg.

This Joint Council, with its number of European "experts" and Native "listeners-in," make out the expenditure to be between £6 1s. 2d. and £6 11s. 8d. per month for a family of five Native labourers. But the people for whom the Joint Council have made a budget are NOT going to wear any clothing, drink milk, or wash, because the Joint Council have not provided for CLOTHING, MILK, or SOAP in their budget. Their budget, therefore, is a "Mampara" one. In other words, it is the budget of an incompetent, ignorant and indifferent body.

When we right the wrong of the Joint Council, its figures should be: Clothing, 42; Milk, 2/9; Soap, 4/-, making a grand total of between £8 15s. and £9 3s.

The I.C.U. Budget before the Economic and Wage Commission was £8 14s. 6d.

At that time the capitalist papers, assisted by the Native Affairs Department, thought that the I.C.U. figures were extravagant. We now prove to the world that the Joint Council does not know its job for the simple reason that they are not in touch with Native workers. The I.C.U. is the only sincere and competent body to deal with matters like these.

We are not against Joint Councils of Europeans and Natives, because it is our earnest wish to foster a friendly and fraternal spirit between white and black throughout the world, and in this country in particular. We, however, object to people who gather together an army of political renegades and call them "leading Natives."

## That's that for the Scare-Mongers

During the past it has been freely expressed by certain "political persons" that the I.C.U. was a non-religious organisation only out to exploit the non-Europeans.

We have always denied this, and we now publish a most sympathetic and convincing letter from the Rev. Joseph M. Mahlamvu, General Secretary of the Transvaal Interdenominational Native Ministers' Association. The letter reads as follows:—

"I have been looking over the correspondence of my Association to find out whether the resolution of the meeting of our Association held at Germiston on the 21st September had been carried out, and finding no record of that fact, I decided, even at this late hour, to remedy the oversight. My Association desires me to congratulate you on the prompt action taken by your Union in connection with the Mapleton disaster. My Association cannot help believing that you were instrumental in getting the treatment of the injured made public, and all that has resulted from that publicity. I am glad to inform you that my Association is beginning to understand your point of view, and I am sure that we could be of some service to your Union when called upon."

At the time of the disaster Comrade H. D. Tyamzashe, Complaints and Research Secretary, and Comrade A. J. Phoofoalo took charge of this most unfortunate case and brought the facts to the notice of the Government. They visited the General Hospital, and had an interview with several of the injured. After that the I.C.U. Office was furnished with a full list of the died and injured (by the Railway Department); this list was immediately handed over to one of the Native journals in Johannesburg (because the "Workers Herald" had not been published yet). No acknowledgment was made.

## Kadalie's Return

Comrade Kadalie sailed yesterday for South Africa. His American tour has been postponed until a later date, when the National Council of the I.C.U. may send him to America on an extended tour of the two Americas.

Mr. Kadalie has been forwarded his fare to cover his expenses coming home. Immediately on his return the National Council will meet at the Headquarters of the Union, at 16, Market Street, Johannesburg.

The false rumour that Mr. Kadalie's return is due to financial irregularities in the Union is simply idle gossip. The report about the I.C.U. finances that appeared in the "Star" of the 13th is quite wrong. As a matter of fact the financial administration of the Union has never been on a sound basis than at present.

As in all big movements, there are—and will always be—some mistakes that have to be rectified, and both the I.C.U. and the Government are not immune from these. The I.C.U., however, is on a sound basis at present; its official organ, the "Workers Herald," has increased its publication by thousands.

In response to the statement rendered by Mr. A. Barlow, M.L.A., in the House of Assembly last session, while discussing the Native Administration Bill, that contentious Bill which is now an Act, it is apparent that indeed the South African Labour Party is not backed by the Native people of this country. First of all I want to point out clearly to the honourable member for Bloemfontein North and other Labourites of this country, that the Labour Party is aid to be representing the views of the bottom dog. The bottom dog, we think and know, means all the poor classes irrespective of race or colour, as they are the backbone of any country in the whole universe.

The other parties in any Legislative Assembly are there representing the capitalists and parasites who do nothing but gamble with the riches of the world, instead of paying adequately those who are responsible for their thousands of pounds that make them so high to earn their living in such an idle manner. These labourites have no other hope except the Labour Party who have been placed there to protect the rights of the poor souls. Now the Native, being the only true labourer in this country, is looking to the S.A. Labour Party for help. But, to his disappointment, he is ostracised by the white Labour policy, the Colour Bars, etc. The S.A. Labour Party is overwhelmed by that abominable feeling of racism. Thus it advocates the gutter. But at the same time you will hear them (Labour Party) say, the Native, through his low living, is a menace to the white worker. Well, if that is so, why is it that the Labour Party of this country does not encourage the I.C.U. movement which propagates for the amelioration of the position of the black workers of this country?

The I.C.U. is out to develop the earning powers of the Bantu people, so that they should be rooted out from the starvation wages they now live on, and be brought to a higher stage which will benefit both white and black. Why is it that a Native does not take any interest in casting his vote for a Labourite? The reply is: The S.A. Labour Party is too selfish, too high to bow down and help the black worker. If the Labour Party desires to win the votes of the black workers it must climb down and pull up the down-trodden people who are unrepresented in the Legislature of the country. The S.A. Labour Party must do its duty like the British Labour Party who truly voice the feelings of the poor classes. They have helped the I.C.U. very greatly, and even now while our honourable National Secretary, Comrade Clements Kadalie, is in Europe, he is being supported in every way by the same party who have no colour beams in front of them. Hence the Transvaal Executive of the Labour Party decided just of late to inform the British Labour Party to mind their own business and not interfere with the internal affairs of this country. Are these people right then? I emphatically say No! They are out of their senses.

Since the I.C.U. has been established, the Labour Party should know that the black workers are rising to the occasion; they understand who their exploiters are. Through the influence of the I.C.U., if the Labour Party would adopt the courage of the hon. member for Bloemfontein North in protecting the voiceless African masses, surely the day would not be far off when the Labour Party would be at the head of the affairs of the country—like Mr. Ramsay MacDonald, who has shown the British capitalists that the power of the bottom dog can rule one day. Now

## The Natives and The S.A. Labour Party

By J. J. M.

In response to the statement rendered by Mr. A. Barlow, M.L.A., in the House of Assembly last session, while discussing the Native Administration Bill, that contentious Bill which is now an Act, it is apparent that indeed the South African Labour Party is not backed by the Native people of this country. First of all I want to point out clearly to the honourable member for Bloemfontein North and other Labourites of this country, that the Labour Party is aid to be representing the views of the bottom dog. The bottom dog, we think and know, means all the poor classes irrespective of race or colour, as they are the backbone of any country in the whole universe.

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I must warn the S.A. Labour Party to drop its selfishness and racialism, as these elements will help to dwindle its power and influence upon the poor workers of the country. If the rank and file of the white workers does not seem to recognise the black workers as their comrades, it is for the leaders of the Labour movement to educate them to that end. I must congratulate Mr. Barlow profoundly for his straightforwardness which proved to the world that he is a real Labour leader when he protested against that repressive legislation of this autocratic Government.

The three Labour Ministers, particularly Mr. T. Boydell, should take more interest in the I.C.U. movement and realise the necessity and importance of Native Trade Unionism. Their advice, whenever it is necessary, is welcome, if at all they are holding their positions for the benefit of the workers. At present they are only earning their living. They have neglected their duty of redressing the grievances of the workers of the country both white and black; hence this great discontent among them all. The black workers appeal to all the sincere hearts of the white Labour leaders to co-operate with the I.C.U., whose future looms with pleasure and prosperity through the dark clouds of persecution and oppression ever witnessed in the world.

In conclusion, let all the African workers rally to the I.C.U., where their interests are safely protected day and night. The wolves are on the field to devour you. It is for you to save yourselves under the shelter of the biggest Native movement ever witnessed in the African continent. Every black man and woman must see that his or her name is enrolled in the I.C.U. registers. That is where your life is. Take no notice of the good boys.

### THE I.C.U. IS YOUR PROTECTOR.

### BEWARE OF THE WOLVES IN SHEEP'S CLOTHING!

The Editor, "Workers' Herald."

Sir,—Seeing that the Editor of the "Ilanga Lase," Natal, introduced a dangerous game in his leader of the 12th August, I trusted he would be sportsmanlike to carry it on to the bitter end. This is but fair, for if not, then he was not justified in his leader to support the damning words of Chief Solomon, which if you will allow me to say, are absolutely unwarranted and savour of vindictiveness more than anything else. Chief Solomon has undertaken an immense job and as he has become a politician he should be made to bear the whole brunt. I intended to write to the "Ilanga" in Zulu in answer to the rhapsody of the intelligent Chief, but a si deemed the Editorial in the "Ilanga" more dangerous to the interests of black workers, I thought it extremely essential to refute all the statements as appeared in the English leader in question, in the "Ilanga." Unfortunately, I was refused this privilege.

I am a great patriot in the modern sense. I love everything and everyone that is in our country. And any effort which a black man makes with a view of bettering the status of the Black Race, I openly applaud. There is no sympathy for a Native who for self-aggrandisement or other base reasons exposes our national weaknesses. For this, and this only, is the enfranchisement of the Black Race for ever doomed. No race has ever betrayed anything that is national with impunity. History clearly teaches this.

(To be continued.)

## Sports

### Champion of Champions

Sam Langford, the greatest Negro heavy-weight boxer, after European Jim Jeffries' retirement, uncrowned champion because Jack Johnson "drew the colour line" and wouldn't give him a chance, is to have a boot-black stand in Boston. Boxers, white and black, eagerly took part in a benefit show for old Sam, and sportsmen contributing brought the total for Sam up to 5,000 dollars.

If Langford was young now, had his sight and could fight as he used to fight, he'd be drawing down his hundreds of thousands—perhaps as world's champion would be getting as much money as European Jack Dempsey, or Gene Tunney, the present-day heavy-weight champion of the world.

For Sam Langford was popular. No conceit in Sam. No airs, just a fighting man who liked to fight, and didn't care how tough they came. And physically the most magnificent specimen of a man that ever pulled on a boxing glove. As a boxer, as clever as the cleverest; as a hitter, the wallop of the century; in every way a game, clean, fair fighter. Sam was at his best when there wasn't "big money" in fighting. Sam isn't so old. He was born in 1886—just over forty. But he began fighting twenty-four years ago, as a light-weight. He knocked out some of the best lightweights in the country, then some of the best welters. Sam could lick them all, but he never connected with a world title.

As a welter-weight Sam fought Jack Johnson, heavyweight, who wasn't champion then. Johnson beat him, having an advantage of fifty pounds in weight, but he took so many terrible sooks from Sam that he never would fight Sam again, for any money, when Sam grew up into a middle-weight and eventually a heavy-weight.

Fully developed Sam weighed 200 pounds, and he was only five feet six and a half inches tall! That weight was bone and muscle—every ounce of it fighting weight. Sam had the broadest shoulders I've ever seen, and the longest reach for a man of his height.

Langford was a knock-out artist, if one ever lived. He could knock out nine-tenths of the heavy-weights without half trying. And Sam had some tough competition. There was Joe Jeanette, another fistic artist of colour, extremely skilful, impervious to punches. Joe's chief delight in a fight was to drop his hands, stick out his stomach that was covered with a washboard of muscles, and smilingly invite his opponent to hit him in the "pit."

Some accepted the invitation and sprained their wrists. Jeanette tried that joke on Sam, but Sam did some thinking himself and hit Joe on the chin instead, and nearly knocked him head over heels.

Langford fought scores of battles with Joe, Walcott, Jack Blackburn, George Gunther, Young Peter Jackson, Joe Jeanette, Jim Barry, Sandy Ferguson, Morris Harris, Jim Flynn, Jim Johnson, Sam McVey, and all those wild wallops ten or fifteen years ago.

In our next issue will appear Sam Langford's great battle with "Iron Hague," European heavy-weight champion of England.

Printed by the Caslon Press, Ltd., 58, Fox Street, Johannesburg, and published by the proprietor, 18, Market Street.

### Jury System Scandal

### Oh Afrika Vuka-Iyakal' Indzalo Yako

Utsho u Daly W. Conjwa.

Mhleli,

Ndivumele Malekazi udibike obemabini kwipepa-Ndaba lako elihloupekiyo i Workers' Herald. Kukona into abantu abaninzi abangayo condijo, okanye nokuba bayai qonda abayi tafeli Ngqalelo. Ndite njengokula ndi kutshive e Durban ukuba ndizoku needisa oka Ndaba u I. Maxwell, ndibe lisekela lake, ndifunde into entsha pakaati k'wabantu bakuti aboMnyama. Ubukolwa sinabo siyabebenzisa kakuhle kakulu. Umuyanya sinabo sizi misile kakulu kubo kanjalo. Ke kuyo yonke lemtu kuko eyonanto yakal isizwe kakulu UTANDO! Nditi ngokwe nene ngokwe nene Mintu omuyanya wase Afrika u tando akunalo. Kuzele amadoda nonyana base Afrika bayahlupeka. Kuzele Abafazi Ne Ntombi zase Afrika ziya hiluka nguni u Tando oluko.

Sisonge izandla saxela aba Hlolokazi kweze Zwé neze Mpilo.

Nditanda ukwazi-ukuba sisipina i Sizwe, umhlala ngenyiwa pina u Mzali; ozala umntwana wake amnqwelele ukuba aze angabito e Zweni? Sisi pina i Sizwe esaka samkonza u "Tixo u Yehova we Mikosi" singaboni yindlala? Ndubani na onamandla ukuba atti elamabile epuma umpefumlo anyamezele awenze wonke umsebenzi wake ngokwe mfanelo? Wenya silumunko ndini otengisa ngaba luni ukuba kutive ungu GOOD BOY, le I.C.U. izamela wena ukuba ufumane ukupila kona uyakuti ungtengengis o Yihlo no Nyoko nge Ngomso.

Vula amehlo aka ukangele msama ndini namhlante ndi Bhala nje ndibona ama doda se Afrika epete inyembezi nge Nkopka, akama ndawo yoku lala akanandawo yoku beka abantwana bawo. Aba Fazi besizwe sase Afrika bazalela pandle nje zinga. Aba Ntwana benu ma Afrika namhlante bazaku ngewatywa pi? nditeta nje ku-phlungu nta ndicenga ukuba czinkomo ribini zuko uzidla ngazo zinga dliwa zibe lili fa lomnyo ungabina 'mlomo. Nditsho ndiyazi ukuba nxa kukona urutu onga elwa ngu Mntwana wake endlaweni engasivo ya-ke angazi kupa czinkomo mbini ngoba efuna uku ngewabalo lowo.

Nditeta nje bananzi abayaku fela emtini njenge Ntete aban-genankomo newa zimbini kungakuba bayatanda ukuba bapateke ngaleyelo ndela kodwa ngeule akunalo utando kubantu buku ni. Zilumunko zakuti qondani kakuhle namhlante nizalelwu usindiso le I.C.U. niyi ngeikiva umhla ne zolo Kani bambele, ninyamezele, nizondelele konu nyakuna fumana umvuso njalo. Ezinye izizwe zi bhedesa o Tixo bazo ngenene nenyanso yoku kolwa kwazo, Zikulu lene za Kululeka ngokuba zikwazi ukuba zibambhane ngezandla. Umhla ne zolo sizi cayisa ukuba singa Mazulu singa Besutu Xosa. U Zulu ubenewe lake wangewatywa kakuhle kulo u Xosa ubene zwe lake wafela kulo wangewatywa u Sutu wafela wangewatywa ezweni la-ke. Onke lama doda ahlei eku pumleni abukele wena sidenge ndini sakuti ulibele kuku tukana nabakuni ingewabwa lika Yihlo no Nyoko lingumguba woku vundua intsimi yense indoda Qikoyi! Silumunko ndini esindwebe ngamehlo, Mna nawa asinalo kodwa i Ngewabalo. Ku-lilazalo kwezinye izizwe netyalu ku Tixo ukuba isizwe awasidula ngokomfuziso wake njenge zine siplate indzalo yaso'ngama zinye sixele ikati (Cate), njengokuba wenzile wena M-Afrika.

Uti u Yesu kumiwelive osh-wabanayo sele fakwa kuye nge-nndielia engapandle komteto kut-citwa indlu ngoba kufunwa usindiso, (VUKA UTATE UKU-EKO LWAKO UHAMBE) uti u Yehova ku Mosisi "Tata in-tonga yako lieye ku Faro uti makakupe indazalo yakwa Sir-aefi ihardbe iye ezweni loku.

pumla e Kanana." Umvukile walu tabato ukulu wa-hamba. U Moisi uyle ku Faro wayimaino inkatso mayo, yene ke intuapeko wawa feso, umvukile wake lwanpura u ope kwa Siraeli.

Kungamini Mpefumlo odakumbiye wahala uxhatable ungenakuzola? Niya tuka on-yana benu, oyihlo mabeluleki benu o Kadale no Champion, nxa befuna indlela yoku tutuzela, wena mpfumlo odakumbiye oyihlo uxhatable ungenakuzola. Kanti ngokwe nene nditi kuni akakazange abekona owake wemelana noku teawsa statizwe sonke sipele wemeleni lama. Don-dana use Africa niwa nxuse gentzilyo yo monde, u Tando u-Tembe, Indzondele, In-yameko noku zekakade koma ni-yaku fumana indela e Lwandile olubomvu.

Impilo iyatengwa, ngako Ten-gani u BUZWE. Abati i I.C.U. imbi iyanikohisa, Bahlonipeni nibapate ngezandla eximuswa, abazi balambile, kumyama emhleleni nibape amanzu batele nibosile intongo nibahlutise ngokuba belambile, okungamanda niba xolele ngokuba bengayazi into abayenzayo. Avuko um-kandlu wabantu owake washukumisa njengalendoda Yase Nyasa neyakwa Zulu. U Tixo an-ganga nabo kunye nomebenzi wabo nabankusene nabo. Ni-kumbule ukuba Isidenge negeza kungumsebenzi wabazali ukrilu bopha. Kaso le I.C.U. ubeki temba lako kuryo kunye nemizano yayo nawe ututuzekeke. Ndiyabulela kattulu Mhleli, Owako Ohlupekiyo.

DALY W. CONJWA,  
Assistant Branch Secretary,  
Estcourt.

## Clifton Printing Works,

YeYona ndawo apo unkohle amatikitii ye Konati, Imidaniso ne Sekula (Circulars), nayo yonke into efuna ukushilewya ngaba Ntsundu.

Siyakwazi noku kupa imanekiso (blocks) ngenekilecineane.

### 33, Kerk Street,

### Johannesburg.

### BALWILE.

E Bloemhof kutsha nje kahle ingxabano enkulu entlangambo weni pakati kwabla landeli baka Tsalitore nc. Njengele Smuts, Amadoda abetene ngezitulu, ibhotile namangindzi. Lihlazalo kelenko, kwaye ke isimilo esinjalo singa sohuze sidale uxolo kwellizwe. Abarunyama bayete nqa yonke lento.

## Advertise in the Workers Herald.

### All Workers must be

### prepared to meet their

### Chief (Comrade Kadalie)

### in Johannesburg

### Date will be announced

### by Head Office later.

## Chinese

(By Mbukumbulu)

## More About Huss's Fuss

## CROCODILE TEARS

The Editor, "Workers' Herald," Sir.—With reference to your article, "The Reverend Father Huss makes a Fuss!" I beg you kindly to publish, according to your "respect for veracity," the following facts:—

1. I did not speak to several "representatives" of the European press; it was only one.

2. I was very reluctant to be interviewed and clearly expressed my unwillingness to the reporter. I certainly did not authorise him to give such a "free" report as appeared in the press.

3. The reporter did not write down a single word of the interview; he produced it entirely from memory. I was myself surprised when I read the report in the press.

4. There are some terms in the report which I never used and some statements which I never made.

5. The report contains some things which I had no authority to say.

6. Some of my statements appeared in modified form.

7. I have frequently and frankly expressed my views about your organisation to Messrs. Kadale and Champion and have not changed them.

8. When addressing a large European audience in the Durban Town Hall on August 31, I made some statements about the I.C.U. which were NOT published in the press.

9. Several times I spoke about the I.C.U. before public meetings of Native men. It is easy to find out what I have said there. On September 21, I addressed a meeting of 300 Native Chiefs and men in a town, your local Secretary being present and your poster with the words "Father Huss Squashed" in evidence.

10. I have frequently emphasised and defended the good points of the I.C.U., and I possess written and printed evidence for that.

11. If you want to hear still more you may write to your lawyer in Durban. He can tell you exactly, not what I am reported to have said, but what I have done for some of your people, or, as you like to put it, not what I have preached, but practised. And that I did about the very time when you wrote against me, or as you say, "squashed" me.

Since you have reprinted a small paragraph of "Umteteli" of the 3rd September about me, you might be consequent and reproduce another small paragraph of the same paper of the 17th September.

I also trust that you will be fair and publish this statement in your Sesuto columns.

BERNARD HUSS.  
Native Training College,  
Mariannhill, Natal.

[We are only too glad to give Father Huss the publicity he asks for, but it is also our duty to show the world how evasive he is. He sends us a long list of flat denials and self-recommendations, but we are still in the dark as to what he actually and "unwillingly" told that "Natal Advertiser" reporter. However, since he is a political person, we treat him like an ordinary politician, that is to say, we are not satisfied with mere denials; let him tell the world what he actually said. Why should he place his candle behind the hill? Let him put it on the hill so that the world can see its radiance. We print his letter exactly as it was written, in English, and not in Sesuto as he requested, because he spoke to the reporter in English and he intended in the first instance to have the interview published in English in order that it may reach the European community. Why should he wish to run away

week relative to the I.C.U. However, whoever writes that frigid nonsense is greatly to be pitied from an intellectual point of view, and I am quite surprised that a European Missionary like you could permit such trash to be published in a journal whose object is—or should be—the upliftment of the Native people, who are the bulwark of South African industries.

With these words do I now apologise for writing to you without enjoying your acquaintance, but I could not resist the impulse of warning you of the danger and discredit that remarks such as those attributed to you, and those expressions made in the Mariannhill paper, place the missionary movement in South Africa.

We however, take this opportunity to say that "Umteteli wa Bantu" has no consistent policy, therefore it simply swallowed Father Huss's denials without much thought about the prevaricative nature of Mr. Huss's letter.

That is the psychology of the booby who had his legs amputated in order to secure immunity from corns. Or the long-legged anaemic galoot who tried to decipher a Greek insurance policy written in Chinese by an Eskimo suffering from St. Vitus Dance!

Here is "Umteteli's" little yellow paragraph:—

We gather that the representative of the "Natal Advertiser" did not deal quite fairly with Father Bernard, and it would seem that in rendering his report of the interview he was more greatly desirous of serving an acceptable dish to a sensation-loving public than of giving plain and just expression to Father Bernard's views.—Editor.

## OPEN LETTER

To Rev. Father Bernard Huss,  
Mariannhill.

Sir.—I read with no little surprise remarks that were attributed to you by the European press. I was also further bewildered by the lame denial you published in "Umteteli wa Bantu." Your explanation cuts no ice, and you will have to explain more to convince the country. You do not tell the public what you actually said and what you did not say. Your vague letter in "Umteteli wa Bantu" is an insult to the intelligence of South Africans (white and black).

You will discover that you have done your cause considerable harm. Your attitude gives one the idea that there is something to "hide" in the mission field. The constant and unworthy attacks made in your paper against the I.C.U. are perfect proof that you have neglected true mission work in favour of political and industrial movements.

You must have known that whoever told you that Natives advocated the cutting of missionaries' throats did so with the knowledge that he was telling a shameless lie.

The Natives, who on the whole are a working class, are gradually losing their confidence in the missionary for attitudes such as those taken up by you and your paper against an honest and genuine organisation that is out to rescue the Native from years of exploitation and injustice. I am confident that you will soon have to deny the statements attributed to you by the press of your own race in a more coherent manner, because I cannot believe that you can be so unjust to yourself and the sect to which you belong as to make public such foundationless statements against a poor and down-trodden people—people to whom most missionaries owe their bread and butter in the African Continent. It savours very much like biting the hand that feeds one.

I do not know who is responsible for the views expressed in "Nda Zabintu" from week to

week relative to the I.C.U. However, whoever writes that frigid nonsense is greatly to be pitied from an intellectual point of view, and I am quite surprised that a European Missionary like you could permit such trash to be published in a journal whose object is—or should be—the upliftment of the Native people, who are the bulwark of South African industries.

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## The Church and the I.C.U.

By J.C.A.

We reproduce the following article from the "Church Chronicle." The article was not written by a "Red" or by a "Bolshevik"—as the capitalists prefer to call those who want a living wage—but by a Minister of the Gospel. We print the article in full exactly as it was written:

No doubt, to many people, the audacity of the above title is only equalled in presuming to range that closely conservative and respectable body alongside that of a movement which, in reality, owes its inception to the failure of the Christian community to carry out the implications of the Sermon on the Mount. For there can be no question: the majority of the white inhabitants of the Union regard this movement—by no means new—but only just having discovered its name—with much the same horrified indignation as must have been showed by those pious Jews on learning that the harlots would pass before them into the Kingdom of God.

In His own day it was the religious and intellectual snobbery of Judaism which broke the heart of Christ—a snobbery which found it impossible to love or to try and understand the part which other nations played in the economy of God. And our Master, the strong man, moving among men, fired with a consuming fire, not only for the love of God but also with its consequence, the uplift of the whole world, may justly be termed the precursor of mass movements of humanity which break in upon our religious quiescence and stagnation. He brought with Him a dynamic Gospel. We find a static religion far more comfortable. Where Christianity has failed, in the past, it has been because it was content to settle down among the shibboleths and conventions of a past age, rather than go out and meet the urgency of the moment. The saying of Gibbons is as true of Christianity as it is of the whole world: "All that is human must retrograde, if it does not advance."

The I.C.U. is fast becoming one gigantic question to the whole of Christian South Africa, challenging the churches in no uncertain language to come out into the open and face the implications of their belief. "Do you believe?" it says, "that in Christ there is neither bond nor free?" "Are you convinced that God made all men to dwell on the face of the earth; each to help one another in that upward striving, until every man and woman shall attain in mind and body the fulness of the stature of Christ?" "Do you believe that the knowledge of God means merely the ability to sing hymns and read the Bible, or that it means also the fuller complement of knowledge given to us through education?" "Is the body of a black man of less importance in the eyes of God than a thorough-bred race-horse or a pedigree Pekingese?" For every sincere Christian there is only one way of answering each of these questions. It is in the application of their answers that many will find a stumbling-block; and Christianity has always had the most inconvenient habit, ultimately of affecting our pride, our pockets, and our prejudices. "God moves in a mysterious way," said Cowper. This is sound enough when we become the recipients of a large legacy from an aunt we have scarcely known. But for God to be moving among a lot of smelly, half-civilized, disease-ridden blacks, seems so mysterious as to be entirely untrue. It is at that point, dear reader, just where we fail, not only in our knowledge of God, but also of the history of His world. The truth is that the world has scarcely known any great movement which has not had within it a good deal of

imperfection and short-sightedness, and for us to deny that God uses the imperfect—or even sinful—things of the world through which to implant his Kingdom, would be a direct contradiction of our own calling. "Vox populi" we have seen often, cannot be the unqualified "Vox Dei" which many would have us believe, but it is for the Christian thinker to appreciate and follow the demands of God above the din and confusion of those who present them. The I.C.U. has a good deal of din and noise about it at present, and will probably continue to have for some time to come. It makes some extravagant demands, it is fond of generalisations, and in the heat of extempore eloquence roundly accuses the Church of complicity with the capitalist in keeping the Native in his place. Its temper is historical, inasmuch as its stream of exaggerations sugs on until it reaches an uncontrollable maelstrom. Wycliffe, in his zeal for reform, ended by denouncing his own mother. The Reformation, though productive of much good, eventually reached a point far beyond the vision of the keenest reformers. And were all its champions men of such upright sincerity as we should have expected? Wesley's great movement within the Church ended in complete severance from the parent body. The male franchise movement, and more especially the female suffrage movement in Great Britain, had perfectly just and legitimate foundations, but both committed excesses even to the extent of tearing up the railings in Hyde Park and damaging works of art. The same is true of that great movement—most comparable to the I.C.U.—the Labour Movement. Only those bereft of every vestige of Christian principle and human justice will deny that many of the workers of England were being exploited by vested interests and "sweatshops," insomuch that the more the Church taught "Be content with your wages," the more ludicrous and un-Christlike she appeared to those for whom Christ died.

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LIFE BLOOD MIXTURE.  
OKA TYSON WEGAZI.  
Lomuti unamandhla kakulu.  
Mayelana negazi elibi uyakulu-palissa unike amandhla emitanjeni yegazi. Unosiza kakulu ukuvuyueni ko mzimba, wela Umlambo, Kuzozonke izifo zeskumba negazi lomuti uno sizo kakulu. Inana lawo:—  
Elineane, 3/6, ngeposi 4/6.  
Elikulu 6/6, ngeposi 8/—  
Sinayo eminye eminingi imiti ye nhlobo ngenhlobo zezifo. Bhalu utumele amapepa emiti yetu.  
ERNEST TYSON,  
Umekemisi Woelanga,  
291 and 293, Point Road,  
DURBAN.

Every person on earth is born with an instinct for self-preservation. A babe a few months old will wince when any object is uttered or waved close to its face. Class legislation like the Colour Bar Act, the Sedition Bill, and many other Native Acts, are not necessarily the outcome of race animosity. It is the result of fear, and fear produces self-preservation. But to legislate on the lines of fear and self-preservation will mean that the class against whom we legislate will have been unjustly treated, and will consequently suffer. Therefore, to legislate so that one class will suffer is bad legislation and bad government.

To illustrate my meaning I give below a few "Chinese Puzzles" to show how shiftily and ridiculous the social, economic and political positions have become in this country.

1. In this country the Native is often upbraided for his bodily uncleanness. His pay is very low, of course. However, when he spends his last penny and dresses himself up a bit, he is called a useless "toff" and he gets the "sack" from his employer.

2. Some years ago there was a parrot cry about the "survival of the fittest." The Native proved his ability of becoming fit. Laws have now been passed to block the possibility of him becoming "fit."

3. In this country there is a bitter complaint to the effect that the white workers are kept down by the low wages received

## Is It War to the

Speaking from a political angle, it is a strange fact that most of those Natives who are held in esteem by the Johannesburg Native journal, "Umteteli wa Bantu" have at one time or another been promising leaders of the Native race, but owing to their utter failure, have now become political renegades.

Bennett Newana is one of them. The very fact that Newana suggests that Kadale should return to his Native territory, and organise his people, shows that Newana's policy is pregnant with the separatist spirit. He is so blind and thoughtless that he cannot see that it is not only the Union of South Africa that must unite in a brotherhood spirit, but the whole of the African Continent. Newana, of course, will not our c

## S. F. RICHA

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Moriana ona u hlatsoa madi a sahloekeng, u pheloka lihlobo, le ho hlokhona ha letlalo, Theko ke 2/3 ka poso.

Bukeng sa Mathopha ho turuwa, matetso, ho sehoa le tsegaebu khelohela haaka u sebelise No. 21 eleng sehlare se 21, o Ixabu.

Elinane, 3/6, ngeposi 4/6.  
Elikulu 6/6, ngeposi 8/—  
Sinayo eminye eminingi imiti ye nhlobo ngenhlobo zezifo. Bhalu utumele amapepa emiti yetu.

Yule ntsi nyoko meleng oa hao ka sa rona sa nyoko, yuala bo tie bo tsebe ho theohela hantle. U thla ikutloa u phetshe mele u hasimolohile ubo yualo ka Tsephe. Theko ke 8/- ka poso.

Ngolla ho rona u kope lipampiri tsaa meriana u lo bale lihloare tsaa rona kaofela. Boilela lebitso ta pampiri ena ha o ngola.

I.C.U.

## Chinese Puzzles

(By Mbukumbuku.)

duals, come out into the and debate the question? Is the time for the Government to meet the Native leader in the position of Jim is Boss, but on equal foot and carry out the implications contained in the words of Christian English states—“What is morally wrong ever be politically right.” The Government seems to be d with a snobbery incap- discussing anything be- a nursery chart of prim- blours. Will the Churches regardless of the conse- es, which may mean de- cision or even imprisonment, ping this Native cause it is right, and rebuking it is wrong? Or are

of Natives, tired of the man’s “sympathy,” to apart from the very body supplies their driving

I.C.U. must have Christ.

I sit writing this article, neighbour’s raw Native ser- is singing in true Bantu “De heben in his blinds- bows down to wood and

My superiority com- surges up like a volcano; absurd,” I say, “and

inconsistent. You are heathen yourself.” And ask myself whether he re inconsistent than white

who sing. “Were the realm of nature mine, were an offering far too Love so amazing, so e, demands my soul, my my ALL,” and then tinkle tickey into the collection

whether we be consistent consistent, human nature, or black, is just one.

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2. Some years ago there was a parrot cry about the “survival of the fittest.” The Native proved his ability of becoming fit. Laws have now been passed to block the possibility of him becoming “fit.”

3. In this country there is a bitter complaint to the effect that the white workers are kept down by the low wages received

and accepted by the Native workers. Now that they have formed a trade union (I.C.U.) with a view to securing higher wages, they are ejected from the farms and their union is stigmatised as a “dangerous” organisation.

4. Many years ago when most of the Natives went in for training as teachers at missionary institutions, there was an outcry that he should be taught manual labour. Now that many of them have been trained as printers, carpenters, masons, motor drivers, mechanics, etc., a colour bar has been thrown across their path of progress.

5. It has often been said that Natives should be taught how to till the soil scientifically. This was a sound suggestion. But, alas, where is the land?

6. It has been said (and I agree) that indigent Natives are a nuisance in the towns. Due to the Native Land Bill, thousands of Natives have been ejected from the farms. If they do not seek shelter in the towns where, of course, they become robbers and liquor sellers, where are they to go to?

7. There is a justified complaint that in most of the big towns of the Transvaal, Free State and Natal illicit liquor traffic is on the increase. When the white man (employed or unemployed) is allowed to get liquor, what will stop his “business instincts” from scenting a lucrative “trade” in the supply of liquor to Natives at double the retail price?

## Is It War to the Knife?

Speaking from a political angle, it is a strange fact that most of those Natives who are held in esteem by the Johannesburg Native Journal, “Umteteli wa Bantu” have at one time or another been promising leaders of the Native race, but owing to their utter failure, have now become political renegades. To

Bennett Ncwana is one of them. The very fact that Ncwana suggests that Kadale should return to his Native territory, and organise his people, shows that Ncwana’s policy is pregnant with the separatist spirit. He is so blind and thoughtless that he cannot see that it is not only the Union of South Africa that must unite in a brotherhood spirit, but the whole of the African Continent.

Newana, of course, will not

understand this because he is so taken up with the spirit of endeavouring to run before he could creep that he unconsciously acts like a circus clown at present. He has, however, lately turned a complete somersaults, and has assailed “Umteteli” for using the term “half educated Natives” with reference to Native leaders.

We cannot take Ncwana seriously because his principles are only skin-deep like the colours of a blinking chameleon, thus enabling him to change colour and front every week of the year.

Of “Umteteli’s” squint-eyed journalism we need not make mention, because it has become second nature to the Natives of South Africa to smile at the foolish and offensive tirades of our contemporary.

## Trade Union Movement in Sweden

By SIGFRID HANSSON.

This booklet, which is No. 6 of the International Trade Union Library published by the I.F.T.U., gives an excellent review of the origin and growth of the Swedish trade union movement, which may be considered one of the strongest and most devoted members of the international trade union movement. Sweden is one of the few Continental countries where the trade union movement has remained immune from the effects of dissension generally occasioned through diversity of race and language or through political and religious views. The general strike which was proclaimed in the year 1909 as a counter-move against certain very comprehensive lock-outs, resulted in a severe loss to the Swedish trade union movement, which was at that time developing vigorously. Since then, the membership of the Swedish unions has, however, again continued to increase and, at the end of October, 1926, the membership of the unions affiliated with the National Centre numbered over 400,000, while that of the organisations outside of the National Centre amounted to about 100,000.

An idea of the financial strength of the Swedish trade unions is afforded by the fact that at the end of 1925 the Unions belonging to the National Centre had a sum at their disposal of over 17 million kronor, or 45 kronor per member.

In this booklet of 56 pages, the author gives a graphic and extraordinarily interesting description of the very close cooperation between the political and industrial sides of the Swedish labour movement, its educational activities, the organisation of the intellectual workers and civil servants, etc. The chapter dealing with the form of organisation indicates the importance which the question of organisation by industry has attained in Sweden and that, in spite of exhaustive discussions and decisions taken at previous Congresses, it has as yet been impossible to arrive at a solution satisfactory to all parties.

This brochure from the pen of an author responsible for a series of works dealing with the history of the Swedish labour movement in general, and several individual unions of his country, and who has, so to speak, become the historian of the Swedish trade union movement, is recommended to every trade unionist.

The brochure is obtainable at the price indicated below the re-

presentatives of the I.F.T.U. Publication Department, in the countries mentioned hereunder:

Great Britain: Labour Joint Publications Department, 33, Eccleston Square, London, S.W. 1. Price 9d.

U.S. of America: U.S. City Agency of the I.F.T.U., Mr. Bruno Wagner, 243, East 84th Street (Labour Temple), New York City. Price \$0.20.

Canada: Publication Department of the Trades and Labour Congress of Canada, 172, McLaren Street, Ottawa, Ontario. Price \$0.20.

India: Messrs. T. B. Taraporevala Sons & Co., 190, Hornby Road, Fort, Bombay. Price 9d.

Australia: Victorian Labour College, Literature Department, Trades Hall (Box 39), Melbourne. Price 9d.

New Zealand: Mr. Walter Nash, Fletcher’s Buildings, 4, Willis Street, Wellington. Price 9d.

Japan: Maruzen Company, Ltd., 11 to 16, Nihonbashi Tori-Sanchome, Tokyo. Price 9d.

Ireland: Eason & Son, Ltd., 72-82, Middle Abbey Street, Dublin. Price 9d.

Palestine: Labour Educational Committee, P.O.B. 77, Tel-Aviv. Price 9d.

South Africa: Central News Agency, Ltd., corner of Rissik and New Streets, Johannesburg. Price 9d.

## Inferiority Complex

In an address recently at the monthly meeting of the Women’s Civic Society in Johannesburg, Senator Roberts made the following startling statement:

“The Natives would always suffer from an inferiority complex—nothing could ever alter that. A poor Scotch boy could entertain hopes of one day becoming Prime Minister of England, but the Native had no prospects to dream of.”

Dr. Roberts admits that the reason why the Native suffers from an “inferiority complex” was due to the all-round handicap placed upon his prospects of advance by the ruling class. The Native boy would just have as much prospects of becoming a Prime Minister as Dr. Roberts’s Scotch boy has, providing equal opportunity is given.

There can be no question of intellectual inferiority between the white and the black because men like the late Dr. Aggrey, Dr. Serne, Professor Jabavu, and scores of other learned Africans have long ago exploded this fallacy.

In recent years West African students in England have carried the battle for racial equality into the enemy’s camp, and wherever opportunity offered they spoke on different African problems to important English assemblies. At the second annual conference of the British Federation of Youth, held in London at the beginning of the present year, Mr. J. W. de Graft Johnson (Gold Coast) was appointed by the Union of Students of African descent to respond to an invitation to speak. Mr. Johnson, in the course of his address, reminded the audience that the relegation of the coloured peoples to the minor affairs of life was unwise and impolitic in the social economy of the world. There is the danger of friction; friction produces energy; and energy produces violence; but there is the road to goodwill.

The speech, as a matter of fact, was drawn up and read by a certain political person and predikant who poses as the leader of the Zulus of Natal. We are told that when Solomon saw the speech in the newspapers he was quite surprised, and not a little annoyed. Such political dodges will never “come off,” and we must warn this predikant to give his undivided attention to his congregation and leave politics and industrial movements alone, because he may, through ignorance and bias, put his head into a hornet’s nest.

So, then, if Dr. Roberts and his Native Affairs Commission would educate and compel the ruling class to follow the road to goodwill, there would be no need to talk about an “inferiority complex”; that could never be altered, and Dr. Roberts would not be called upon to make statements that would cause the whole of the civilised world to blush with shame.

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ambo, Kuzozonke izifo  
kumba negazi lomuti uno  
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2/3 ka poso.

Bakeng sa Mathopa, ho  
ruruha, matetetso, ho sehoa le  
mägeba khelohela haaka u se-  
belise No. 21 eleng senlare se  
hulang bohloko, se phekola ele  
ka nnete. Theko ke 2/- le 4/-  
ka poso.

Na u ikutloa u khathetse kapo  
u tepeletso?

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

Bala ucele amapepa am  
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riri tsa meriana u tlo bale-lihlar-  
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la pampiri ena ha u ngola.

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pambukela kuti usebenzise U No.  
21, otsala intlungu ingumpilisi  
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kuhle ubize u No. 5 & B, price  
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Uma umntwana  
nomu isinye sako sehlula o don-  
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wesinye esehlula izinyanga)  
esiswini, ku ngakuhle ubize u  
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nomu impi umti unga utola uma  
utumela imali nge postal order  
ku.

Uma uza unesifuba esinepika,  
nosi nomu usizwa sihlaba, nomu  
utlipo ugwinayayo kuhle buh-  
lungu kuhle ubize u nomu JJA  
price 7/6.

Uma uzesifuba sonoya kuti  
uma lipendula sibe buhlungu  
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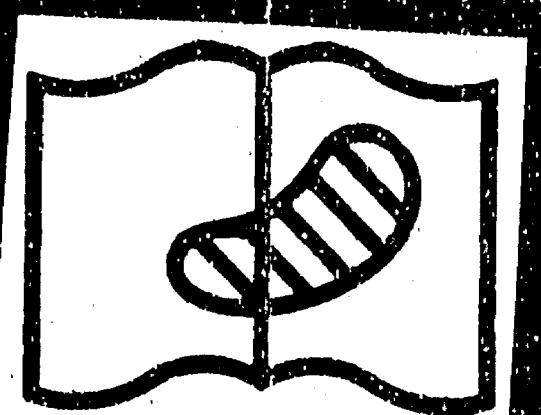
Uma umzimba wako uvuma izi  
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bube mhlope biza u NOB & B,  
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Uma ublala ukatazwa inyongo  
isigcwele izibindi ingapeli isige-  
wele wo wonke umzimba biza u  
No. LI & N, price 4/6 nge post.

Uma unomntwana ekatazwa  
ubuhlungu enqamkile, enezib-  
hobo, ene pika, e kefuzela ekoh-  
lela nomu chlala chlanza kuhle  
ubize U NO. 4 & B, price 5/6  
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epelelwa amandhla urantwana  
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utambilie ku gcwele imbi esiswini  
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5/6 nge post.

Uma umntwana  
nomu isinye sako sehlula o don-  
tela kuhle ubize u AI (umti  
wesinye esehlula izinyanga)  
esiswini, ku ngakuhle ubize u  
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# Chinese Puzzles

(By Mbukumbuku)

Every person on earth is born with an instinct for self-preservation. A babe a few months old will whin when any object is fluttered or waved close to its face. Glass legislation like the Colour Bar Act, the Sedition Bill, and many other Native Acts, are not necessarily the outcome of race animosity. It is the result of fear, and fear produces self-preservation. But to legislate on the lines of fear and self-preservation will mean that the class against whom we legislate will have been unjustly treated, and will consequently suffer. Therefore, to legislate so that one class will suffer is bad legislation and bad government.

To illustrate my meaning I give below a few "Chinese Puzzles" to show how shifty and ridiculous the social, economic and political positions have become in this country.

1. In this country the Native is often upbraided for his bodily uncleanness. His pay is very low, of course. However, when he spends his last penny and dresses himself up a bit, he is called a useless "toff" and he gets the "sack" from his employer.

2. Some years ago there was a parrot cry about the "survival of the fittest." The Native proved his ability of becoming fit. Laws have now been passed to block the possibility of him becoming "fit."

3. In this country there is a bitter complaint to the effect that the white workers are kept down by the low wages received.

## Is It War to the Knife?

Speaking from a political angle, it is a strange fact that most of those Natives who are held in esteem by the Johannesburg Native Journal, "Umteteli wa Bantu" have at one time or another been promising leaders of the Native race, but owing to their other failure have now become political renegades.

Bennett Newana is one of them. The very fact that Newana suggests that Kadade should return to his Native territory, and organise his people, shows that Newana's policy is pregnant with the separatist spirit. He is so blind and thoughtless that he cannot see that it is not only the Union of South Africa that must unite in a brotherhood spirit, but the whole of the African Continent. Newana, of course, will not

understand this because he is so taken up with the spirit of endeavouring to run before he could creep that he unconsciously acts like a circus clown at present. He has, however, lately turned a complete somersault and has assailed "Umteteli" for using the term "half educated Natives" with reference to Native leaders.

We cannot take Newana seriously because his principles are only skin-deep like the colours of a blinking chameleon, thus enabling him to change colour and front every week of the year.

Of "Umteteli's" squint-eyed journalism we need not make mention, because it has become second nature to the Natives of South Africa to smile at the foolish and offensive tirades of our contemporary.

This brochure from the pen of an author responsible for a series of works dealing with the history of the Swedish labour movement in general and several individual unions of his country, and who has, so to speak, become the historian of the Swedish trade union movement, is recommended to every trade unionist.

The brochure is obtainable at the price indicated below the re-

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## Trade Union Movement in Sweden

By SIGFRID HANSSON.

This booklet, which is No. 6 of the International Trade Union Library published by the I.T.U., gives an excellent review of the origin and growth of the Swedish trade union movement, which may be considered one of the strongest and most devoted members of the international trade union movement. Sweden is one of the few Continental countries where the trade union movement has remained immune from the effects of dissension generally occasioned through diversity of race and language or through political and religious views. The general strike which was proclaimed in the year 1909 as a counter-move against certain very comprehensive lock-outs, resulted in a severe loss to the Swedish trade union movement, which was at that time developing vigorously. Since then, the membership of the Swedish unions has, however, again continued to increase and, at the end of October, 1926, the membership of the unions affiliated with the National Centre numbered over 400,000, while that of the organisations outside of the National Centre amounted to about 100,000. An idea of the financial strength of the Swedish trade unions is afforded by the fact that at the end of 1925 the Unions belonging to the National Centre had a sum at their disposal of over 171 million kronor, or 45 kroner per member.

In this booklet of 56 pages, the author gives a graphic and extraordinarily interesting description of the very close co-operation between the political and industrial sides of the Swedish labour movement, its educational activities, the organisation of the intellectual workers, and civil servants, etc. The chapter dealing with the form of organisation indicates the importance which the question of organisation by industry has attained in Sweden and that, in spite of exhaustive discussions and decisions taken at previous Congresses, it has as yet been impossible to arrive at a solution satisfactory to all parties.

The speech, as a matter of fact, was drawn up and read by a certain political person and predikant, who poses as the leader of the Zulus of Natal. We are told that when Solomon saw the speech in the newspapers he was quite surprised, knew nothing whatsoever about the contents of that speech.

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South Africa: Central News Agency, Ltd., corner of Rissik and New Streets, Johannesburg. Price 9d.

## A POLITICAL PARSON'S ESCAPADES.

We learn from a reliable source that the speech supposed to have been made recently at Mount Edgecombe by King Solomon ka Dinizulu, could as well have been attributed to the man in the moon, because Solomon knew nothing whatsoever about the contents of that speech.

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Such political dodges will never "come off," and we must warn this predikant to give his undivided attention to his congregation and leave politics and industrial movements alone, because he may, through ignorance and bias, put his head into a hornet's nest.

## HAD TASTE IN THE MOUTH.

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## Inferiority Complex

In an address recently at the monthly meeting of the Women's Civic Society in Johannesburg, Senator Roberts made the following startling statement:

"The Natives would always suffer from an inferiority complex—nothing could ever alter that. A poor Scotch boy could entertain hopes of one day becoming Prime Minister of England, but the Native had no prospects to dream of." Dr. Roberts admits that the reason why the Native suffers from an "inferiority complex" was due to the all-round handicap placed upon his prospects of advance by the ruling class. The Native boy would just have as much prospects of becoming a Prime Minister as Dr. Roberts's Scotch boy has, providing equal opportunity is given. There can be no question of intellectual inferiority between the white and the black because men like the late Dr. Aggrey, Dr. Seme, Professor Jabaay, and scores of other learned Africans have long ago exploded this fallacy.

In recent years West African students in England have carried the battle for racial equality into the enemy's camp, and wherever opportunity offered they spoke on different African problems to important English assemblies. At the second annual conference of the British Federation of Youth, held in London at the beginning of the present year, Mr. J. W. de Graft Johnson (Gold Coast) was appointed by the Union of Students of African descent to respond to an invitation to speak. Mr. Johnson, in the course of his address, reminded the audience that the relegation of the coloured affairs of life was unwise and impolitic in the social economy of the world. There is the danger of friction; friction produces energy, and energy produces violence; but there is the road to goodwill.

So, then, if Dr. Roberts and his Native Affairs Commission would educate and compel the ruling class to follow the road to goodwill, there would be no need to talk about an "inferiority complex" that could never be altered, and Dr. Roberts would not be called upon to make statements that would cause the whole of the civilised world to blush with shame.

## TO BENNETT NEWANA.

We regret we cannot publish your long and wearisome attack on the Chamber of Mines because your communication is a conglomeration of exaggeration and plagiarism! Although we do not agree with the methods of the Chamber of Mines, we cannot publish utter nonsense like that sent in by you.

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## MALEPA A MACHTANA

ke

(Moukumbuka)

Mongoe le mongoe fa atsaloa unale lele selinyane lagoipolokta kgontsa goipemela. Ngoana eo monye ale kgoeli lisakae atsetsa fa uka lira gore omotsoso otha lira gore abonye. Melao ea parologano yaka ea TLIOPHO-MALA (Colour-Bar Act) Oa Thugano (Sedition Bill) le emengoe en bato ba bancho, ga ea lireloa eleng gore ke kanthata ea gobo gole teng moea obo shola mo merafing. 'Me kegonne go teng tshabo, 'Me yana tshabo itsala phemelo. 'Me golira melao ka tshabo lego leka goiphemela—seo se shupa gore bao ba balireloang molao o-gabana iketlo, ibile gaba busioe kachoanelo, gape bao batla otlo bothoko. 'Me yana golira molao gore ba bangoe ba choenye—seo ketshinmollo le pusho e masheo.

Go senola puo eaka, kgotsa gotelosa, ketla leboleleli kaga Malepa ama Chaina fa tlase mo, seu setla lira gore ubone kaha bonno, tiro, letsafatse liemeng kateng fatsheleng ye-kaga tiro tseu tsa tshiamoilo.

(1) Lefatsheng le motho eo moncho onyaloa kagobo gatoo ea nkga, gonno asa tlatsoe mele. Tuelo ea gagoe e ka tlase, sou se a bono. Ere he fa a kasenya, tikynnya on gagoe on bofelo gore nintlefate gore alebge matlong — Utla bilion kagore keseitate se se senang tiro, 'me yana alekoe ke mon-gagoe.

(2) Kalinyaga tse liftileng gone gole teng selelo Sapapala-gag sagore "Chuiriri ea Lolelo" ke ene eo tla bonang tsuelelo pele" Motho eo moncho he aleka goibonta gore akacoela pele yaka polelo eo. Yanong melao iliriloe gotsaolela motho eo moncho goichupa.

(3) Lefatsheng legose lelo sagore ba bereki babashue ba gateletsos tlase ka ntata en tuelo e ko tlase e lumetsoeng ke batho ba bancho Yanong ere

fa basena go lira likgotta laba bereki (I.C.U.) golirela gore teo echoanetsing, balelekao mo lipolasing le le kgotta la bone le beoa 'mala oagore. "Sera" sa lekgotta.

(4) Molingoageng tse lintsi tse liftileng batho bale bantsi babancho bane ba ea Likolong goituta gona li Tichere molikolong tse li kgolo, gone gole teng 'keleco ea gore barutoe 'merelo oa mabogo. 'Me yanong fa basena go lumela thuto eo—go teng bagatisi bali pam-piri, Babati, Ba agi, Bakgoetsi ba li Moto kara. Ba baitsing go lira koloi tse tsa bone, li motor kara, jalo jalo. Yanong molao oa 'mala o diriloe go tha-ta fata tselelo pele ea bone.

(5) Gatoe batho ba bancho ba bahumanegileng (lenna kea lumela) 'balechoenyo mo litoropong. 'Me seu sediroa kemolao o on Mafatshe (Native Land Bill) Likiti tsa batho ba bancho, balelekiloe molipolasing. Fa basa batli bonno kgotsa goitsa-reletsa moditoropong, mo legale bafetogang magolu, barekisi ba boyaloa, kegore bacheonetse go, kgotsa bae kae?

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(7) Goteng selelo sa boamauri sagore molitoropong tse likgolo tsa Transvaal, Freistata, Natala, thekiso ea boyaloa ek-golo etsoela pele. Fa lekgooa (ye leheriloeng kgotsa lesa he-ro) le letlecoeo go reka bo ya-loa, keng se selirang gore aseke a lira tiro ea gagoe ea "gore-kisa." Le keleco en gobatia "papali" mo mothong eo mon-chu gomorekisetsa ka tlhatoatlao ekahang gabeli go feta theko e ene airekileng ka eona?

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LETHO KA HO ELETS.

Rebo Matootoe Rentsha hang  
Bohleko bofeng le bofeng. Mala  
abohloko, Liphiho. Ho opha ha  
Marapho. Ha 'moho lemafoloko amu-naga feels.

Moreana ea rona kau fela ha eona itaou Mose, Joalo ka barekisi ba eona fatsheng lena, ru tseba kau hloeka moreana cohle e hloeka hang, enaleng thuso.

Ito nala batsoake ba bohlale-bat-lehang. Ntlo ea rona ea. Moreana ea enale naka eni li Lima tse Ma-shumi alemane. Hono ke bopaki.

Kemese ena ke eona e neheling mereana holi Society tse ngata tse Thusang Bafu. Re nehela Limaine, Lipatule. Homeng ho Moreana ena opaka ho hloeka lo ho tahephala.

LI TSOANTSO LE LI FOREIME  
TSA TSONA HA 'MOHO LETSA  
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UKA LIFUMANA KALE NANI LE  
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NA U KHOTSO?  
Le hoja uhloka chelete kapa bophelo bahau bele juang, u kelle ceba khotsa haebta 'mele oa hau ua hloeka. Hseba 'mele oa hau hophelo hanje, esa hore ufu-mana XE SETLOTO SA CHAM-BERLAIN. U hore he hore bophelo, vatho entle. Letislo ia hau lebe hore, le ratche, Fumana komana kajoko.

## Mphe Mphe E Ea Lapisa

Ma-Afrika a senya nako, empa linako lemetsetso e le teng ea hore ba loantsa melao e mebe ea bao ba re tsoperang. Ke tsogelo hore bare laolang ba bolelelo phatialsatsa, tsa tsoro empa eo re tsereng ka eona. Le hoja ho le joalo ba me ekho mahlong ba tsoanetsa ho hlahisa lipelaelo tsa tso puso e mpe eo ba pusoang ka eona ho bo mula-quheng.

Ke maekutlo a runa, le hore ke tumelo ea runa, hore ka nako tse tlango, tsokolohlo ea runa ho tsao khoeblo, buipuso, kapa eona puso, e tla pateloa mera fe a metso ea fatese lena. Re na le kholo eahore Mokollo oa 'mala fatseng' lena la Afrika, ke boiketsiso ba, 'Muso oa runa ho re o tsebe ho etsa meloa ea ho re fasesetsa likubo melaleng. Ka khoeli e fitileng, lekhota la Provincial Council le ile la fumana toka ho Legosa le Phahameng, litsoanek tsa ho sebelisa molao oa hore Motor (Vehicle Ordinance) thibela Bo-Rantsio tsao tsamaisa Likoloi tsa mello (Li-Motor Kare). Ba Rantsio bang ba li Licence (Mangolo a ho khanna Makoloi 'ao) ho tloha ka khoeli ea December 31st, 1927 ha ba na ho ba letsoanelo kapa thato ea ho qhoba koloi ea makhoa haesa tsa bona feels. Le hoja ho le joalo le re na tsepe ea hore Makhotla a maholo a tla e lahlela ka hore ho Namahath ntho e joalo. Ho loantsa molao o behetseng runa, e ka ba tsanelo, lehoja ho sa fekana. Batala ba tsoanetsa ho aha levako la 'mala' lebona maloka le khoebo, 'me ba ithuse ho tsa tseolo' pele. Batala ba lahlehelou ke chelete e ngata ka mehla cohle, empa ha fumane letho holima a atisa letlotlo la fatese lena. E ne e ke ea ba tsoanelo hore re elets. Batala hore ba thused bao ba ba thusang, ka ba tsanelo, lehoja ho sa fekana. Batala ba tsoanetsa ho aha levako la 'mala' lebona maloka le khoebo, 'me ba ithuse ho tsa tseolo' pele. Batala ba lahlehelou ke chelete e ngata ka mehla cohle, empa ha fumane letho holima a atisa letlotlo la fatese lena. E ne e ke ea ba tsoanelo hore re elets. Batala hore ba thused bao ba ba thusang, ka ba tsanelo, lehoja ho sa fekana. Batala ba tsoanetsa ho aha levako la 'mala' lebona maloka le khoebo, 'me ba ithuse ho tsa tseolo' pele. Batala ba lahlehelou ke chelete e ngata ka mehla cohle, empa ha fumane letho holima a atisa letlotlo la fatese lena. E ne e ke ea ba tsoanelo hore re elets. 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# -77 MIXTURE-

## MERIANA O LOKILENG GO FETISA.

Ke ona fela o kgonang go alafa maloetsé a mali le go a kumola ka meli ge o a ntsha mo mothong, maloetsé a a yoaleka lithaba sefathegong sa motho le mo mmeleng oa motho sekaku kupa sebolai, gopipitleoa kapa go se loke ga mala a motho, go se rate lijo, go tepella mod motho a la litoang ke go sebese, lithabi mo mmeleng, bururugo ba maoto, go opa ga tlhogo le sefathego 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 ona 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 meli ona 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 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. Mabotlololo 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 Remele ka Potlako.

## GOBANE TIEGO E TSOALA TATLHEGO

## MONGOLI OMONG O NGOLLA LOUIS FREED ARE:

Ka thapelo nthomele botlolo engoe gape ea moriana oa 77, ge ele nna moriana o no o setse o nkafile, empa ke o batela motsolle oaka ea kgathatsoang ke lithabi mo maotong, ku rata goro le ena, a phekolok ke moriana ona oa 77. Nthomele te bukana ea gago ea moriana. Ke romela 4/6 ka poso ke ena.

Ou gago.

JOHN MBUDUZANA.

Germiston Location:

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

## MONGOLI OMONG O NGOLA ARE:

Kea rapela nthomele "half dozen" ea libotloko tsa moriana ona 77, batha mona bu utlunisa gagolo moriana ona oa 77, esita le nna ke a utlunisa gobane o felitse sekaku sea se peng ne nkgathatlse gagolo mo uolaleng oaka Chelote ea libotloko tseo ke eeo.

Nna ca garo,

EILYAN MEUR.

New Clare.

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& VON WEILLIGH STREET,  
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Re phekola mafo ohle a 'mele,  
mali le Senya.

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Otsekitoeng habeli, omatla, hohlekissa mali, hophekola ho opa ha rapho, Liso, Hururuha, metso ebholoko, Khatatto tsolah tsya senya, mali analeng 'metsi. Methapo e sang sebetsing hantle. Lema hloko ka ufela amabi. Setloko sa Melcin se hlatsoa sefahlelo hloekisa 'mele oa hau. Botlolo ea Mali ke 5/6. Setloko ke 3/6 komana. Eturiano ha RIGHTHOUSE'S PHARMACY (Chemists), corner ea Joubert le Kerk Streets, Johannesburg. Le Koneny ea Main le Central Roads, Fordsburg. Box 5595.

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CONVINCE YOU.

'MALA OSA HLOEKANG.  
Ke hore motho emong le  
emong ea sa hloekang 'mala  
hono hobakoa ke mali amabe,  
lema qeba asa folang ka hare,  
empa hau ka fumana oa Chamberlain's ophekolang o matla oa  
setloko sa hae utla fumana hopmolola. On hlatsoa, On phekola  
hauna kotsi. U rekisoa hohla.  
Oa lona,  
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Oa lona,  
**C. M. SEHLABO,**  
Organiser, I.C.U.

Kopo ea Mr. A. W. G. Champion

NEHELO E KHOLO EA  
PONTO.

Re kopa Ponto ho batho bobile  
bao e leng maloko a I.C.U. le ba  
e seng maloko. Chelete eena e  
shebane le ho reka Mapolasi  
leha e le ho a hira hore re behe  
teng batho ba rona ba lelekoang  
ke makhoa Mapolasing.

Hape-hape chelete eena e  
shebane le ho reka matlo Litoro-  
pong ho etsa li-ofisi tseo e tla  
bang tsa rona. Batho bobile ba  
ratang tsoelopele ba tla utlo  
kopo eena.

na ueno,  
A. W. G. CHAMPION,  
Acting National Secy.

16, Market Street,  
Johannesburg.

U PRESIDENT WE I.C.U. E  
RAUTINI.

Unnumzana J. G. Gumbo, i  
President ye I.C.U., uke wa  
bamiba intlanganise enkulule  
Rautini ngomhla wesibini ku  
Oktoba, encediswa ngu Nobhala  
Wesizwe; u Mnumzana A. W. G.  
Champion. Ngenxa yesicuba  
usibangui nako ukut faka inteto  
yabe epepeni, kodwa solinga  
ukuyivelisa ngelinley ixesa.

HAYI INDLOLOTI.

E Melika enye inkewana  
igwetywe obomi entlongweni  
ngetylala lokuba kufunyenwe  
yotywala (gin) kuyo esiqwini.  
Hayi, kambe, indloloti.

Isicelo Sika Mr. A. W. G.

Champion

UMNIKELO OMKULU KA  
PONDWE.

Kucelwa upondwe kubo bonke  
abantu bakiti abangama lungu  
e I.C.U. Nabangesevo. Lemali  
kuqondwe ngayo ukutengwa  
amaplazi okuba kuqashiswe kubo  
abantu ezindaweni zase Makaya  
lapo abanini zindawo abamhlope  
sebe baxoshwa kona.

Futi lomnikelo uqonde ukuba  
kutengwe izindawo emadilobeni  
ukuba amia Ofisi eti abesezinda  
weni zetu. Bonke abantu aba-  
tanda inqubela pambili mabani  
kele lomnikelo.

Yimi Oweni,  
A. W. G. CHAMPION,  
Acting National Secy.

16, Market Street,  
Johannesburg.

MOSEBETSI OA TSOALI.

Mele oa hau kamela oa  
hlokhona, kapa u ingospudo  
keletho kapa ualo u seue  
keletho ho tsoe le qeba. Ka  
hobane maqeba ana a fotse haše  
hore kamela atla fola. Ho  
molemo batla le lebotlolo Is  
Chamberlain's Pain Balm. Set-  
loko sabhloko leho qeta mahlabo  
ano ebe kamoo ufumana hophela  
bo phetehleng.

Hau moreana ofetang ona.  
Mali amabe a kotsi haholo.  
Fumana ona he uphela hantle.

E Monti Kwa Gomo

Ndivumele sihlobo sam ke  
ndifake lamazwi kwelopepa  
Lomzi ka Kushe. Oko wati  
wemka u Kadolie kweli, aba-  
fazi be I.C.U., apa e Monti,  
babankenkonzo yomtandazo yon-  
ke imihla ngomvulo nango-  
sihiyanu, nange. Cawa ekueseni,  
iti lonto ibe sisimanga zakutiwa  
i I.C.U., ayifuni mtandazo.

Intlanganiso yayo ivulwa ng-  
omtandazo owenziva kulo lonke  
ilizwe oti "NKOSI SIKELELA  
i AFRICA," ibe iyavwe kwan-  
gawo, ndifuna ukuba bonke ab-  
alesi ukuba bazi inkokeli zeli  
ezilumkileyo, u Messrs. T. B.  
Lujiza, Provincial Secretary,  
I.C.U.; Border and Transkeian  
Territories, J. S. Mzazi, Chair-  
man, and National Councillor,  
I.C.U., no A. M. Jabavu, Senior  
Vice President, I.C.U., ukuba  
oko batli bayiquba lengwelo ab-  
antu abanini soloko bekangalo  
ihoba ikuba bangayityn njana  
imali ukut bazokugxotwa  
yi I.C.U.

UMFUNDISI OKULUMA IZE.

Sizwe emtonjeni otembekileyo  
ukuti inkulumo leyo okutiwa  
yenziwa ngu Mtwana-Solomon  
ka Din'zulu, kuyasana noba ku  
nga tiwa yenziwa yindoda chlala  
enyangeni ngoba u-Mtwana  
waye ngazi luto ngokupakati  
kwaleyko ukulumo.

Empeleni inkulumo yenziwa  
yafundwa ngu-Mfundisi oso lake  
lise zindabenzi zeze, o zenza  
umholi, wama-Zulu, e-Natal.  
Sizwu ukuti u-Mtwana Solomon,  
wamangala futi watukutola um-  
ebona lenkulumo emapepeni.

Amanqeshane e-Lange a  
njenga lana a wa soze a lungi;  
Ngagoke si ya meluleka lo  
Mfundisi ukuba a qinise ngakwe  
zebandha lake e hlukane ne  
I.C.U., ngoba umra e ngogani

PLAATJE.

Mora Plaatje Solomon, T., shoeditse mashumi amatlanu inyaga a tsecue. 'Me yaka nereki eo mogologolo eo ereketseng morafe oa ga gabo Moncho, go kucoa tebogo mo orafing ea gore re mo thuise lina Tshipi. Goleboga thuso a gagoe mo merafing.

Manyesemanne atla are mothung eo chuanang le Plaatje ana amo chuisi ka se base bitung kagore ke Penechene. a eoi charopha. Le gale jokoaleli o mogolo oa Kimberley oa le kgotla la ba Bancho le mammala eo bilioang Morena W. Macleod (Diamond Fields Non-European Association) uko a thuso mo go mongoe le monoe eo eletsang go thusa monge e.

Romelang mali alona ko go:  
W. T. Macleod, Esqr.

5, Baronial Street,  
Kimberley.

gotsa ko go:

W. T. McDonald, Esqr.

Location Superintendent,  
West End,  
Kimberley.

## Ikemesi ya mayeza Anamandhla.

Umahlabab-ekufeni, Umtaki Omkulu Wamayeza.

No. 1. IPILISI ZODIDI. Ezipilisi ezitakwe ngobugqira obukulu zinoncedo zikupa inyongo, nakuzo zonke inkatazo, zebindzi zikupa inyongo, ngokumangalissayo zinyanga amahlabab pakati kwamagxa, umoya onukayo kakubi, ziya songela, ukuputelwa botongo, amapupa amabi, ukutuku emcheweni xa ukukayo. Ginya zibe mbini xa ulalayo. Ezipilisi zinyanga intloko shublungu yonke imihla namahlabab emzimbeni wonke, nokungalungi kwezinso, ihsu esingapilanga kakuhle, ziyanpelisa nesiyezi esibangwa kukungalungi, kwegazi, ezipilisi zilungle kakulu kuzifo exinini, ngoku mazibze sishlobu sika bani nobani. Intengo yaro yi 1/6 ngeposi yi 1/8, amaqaga amatandatu 8/- ngeposi 8/6.

SIBHALEDENI SINITUMELELE HLUHLU LWAMAYEZA ETU.

## Kwa FLEMING JOHNSTON, (NKYAISHANA)

Umkelmesi 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 tsena litsakiloc kabongaka boboholo malebana ledikhathatso tsa motho, ke lipilisi tsenang le thuso baholo khathatsoeng tsa Sebete lemala, dintaha nyooke kamokhoa omakatsng liphekula, mahlabab mmeleeng kaofela, mahlabab har amahetia, moea onkhang hampe Mala asokelang hosorobale khotso bosin, liphekula ditoro tsemo homotho oa Mosadi ditthibelang palehi, kore bonebone bana. Dipilisi tsena diphekula hloho ebholoko mehla ens. kaofela lemahlaba 'mleeng kaofela hoselukang hali phio tsa motho, lihloekla leinadi asablockang hantle aba abakang mahlabab 'mleeng. Hoselukang namala lehoserateung dijo hantle, Sebetsa SENEPANG-LEFU diphekula modikosidikoane obakoang kemali amabi, mmeleeng. Liphilisi tsena liphekula mahliko amangata lina lethuso ekholo haholo he, motho, joale he relitaibisa metsoalle kaofela, hoba liphilisi tsena che mutsalle en ntlo ea comong le comong, lika furuhoa ha Fleming Johnston, thiko k 1/8 kaposo ke 1/8 komata tsetshelatsoeng ke 8/- kaposo ke 8/6.

RE NGOLLENG REIE ROMELIE LESELINYANA LA MERIANA EARONA.

## Ha FLEMING JOHNSTON, (NKYAISHANA) KOPANONG.

Tsa FIRST AVENUE, le ASCOT STREET

P.O. Box 68, GREYVILLE, DURBAN, Natal.



kungazikatazi ngezinto abazib-hala emapepeni, beyenza intsika endala yokosulela zonke izinto ezingcolileyo I.I.C.U., into yona esisimanga yeyokuba bazama-zama ukubuza ukuba le Mali ye I.C.U., izakwenza ntonina, kanti asikazange sibave bezibuba i Mali ze "Native Employes Association" (N.E.A.) umanyano olalulapa e Monti, ne Mali abazirafa kubelungu, ezingumangaliso zika "Bayete."

abantu abangasixelalayo, into ebhetele engenziwa yi I.C.U., ukuze ipumelele bengeko bona kuyo, tina apa sibafanisa nomantu ongaze akuxelele ukuba imvula izakuna, lungisa izinto za-ko zonke abe yena engenayo in-dlu, ezo "Zizihiba ezilumkileyo."

HAMBA I.C.U., "NKOSI SIKELELA : AFRICA."

KUBABHALELI NABALESI.

Kwipepa ka September sike sabacebisa ababhaleni nabalesi betu okokuba umteto omtsha okutiwa NGUMTETO WOKUN-QANDA, UKUXHAYA IM-FAZWE (Sedition Bill), ngum-tate ose zincwadini ka Rulumente ngoku.

Lomteto uti nawupina umntu

wozifaka nge nhloko esidhlekeni se minyovu.

UBUDODA BUKA SOL. T.  
PLAATJE.

Oka Plaatje, u Solomon T., ugqibe iminyaka enga mashumi amahlanu ngoku. Kekeloku ke njengo msebenzi omdala owase-benzela aba-Ntsundu, ku celwa izandla emzini ukuba u "Mina Tshipi" anikwe into ngabantu.

Ema-Ngesini unntu ofana no Plaatje lo unikwa imali njenge pensile (pension). Kodwa Unobhala Omkulu wase Kimberley we Ntlanganiso zaba-Ntsundu nabe Bala, u W. T. Macleod (Diamond-Fields Non-European Association) ucela izandla kubo bonke abafuna ukuncedisa kulomcimbi.

Tumelani imali ku.

W. T. Macleod,  
5, Baronial Street,  
Kimberley.

Naku  
W. I. McDonald,  
Location Superintendent,  
West End,  
Kimberley.



