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Commercial Workers.

The

(I.C.U.) Industrial and
Union of Africa.

Workers



Herald

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JOHANNESBURG, MARCH, 27, 1926.

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The immense task before African proletariats to build in Africa a mighty Labour Organisation, which must command the respect of the employers of labour and ultimately link up with the European working class movement in this country and abroad, for the purpose of establishing a Socialist Commonwealth, will ensure a decent living to the workers of the world irrespective of race or colour. With that object in view the National Council of the I.C.U. appeals to each and every member of the Organisation to double his or her efforts to secure 50,000 membership before the close of 1926. We have no doubt that those of the Free State capital, we are confident that in six months we can secure that membership. If the Branch could stage regular meetings and which are attended by thousands of workers, we consider other large follow suit. We must keep up agitation everywhere so that the exploiters cannot sleep. Bloemfontein workers win victory over the exploiters because they have a will to win. All African workers rally to the only formidable industrial organisation which is aggressive. Time is now to fall in line with other workers. Now it is high time to awake out of sleep many decades.

Near the message in a small voice:—

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For Godness' Sake Arise!

The Penis Mightier than the Sword.

We borrow a heading from a European poet. In modern times the Press shapes public opinion. Our exploiters control practically the modern Press and as a rule they give no publicity to the groanings of men, women and children of all races. In this country how many African workers are being ill-treated on the farms, month after month, plus receiving snubs from European farmers, but the world knows nothing about it. Take a walk into the Mine Compound, here our kith and kin are brutally ill-treated by the captain of the mining industry. Is it a fact that the African workers in this country are paid starvation wages and their economic lives are not better than that of convict?

"The Workers' Herald," realising that such appalling conditions exist, has set itself to the task of advocating their removal. As a working-class journal it will continue to expose to the outside world the inhuman treatment of the subject races of South Africa and far beyond its borders. British Imperialism in Africa must be exposed and attacked vigorously.

Upon who does this work rest? It rests solely with the "Workers' Herald," because other African Newspapers are not strong enough to do so, for reason that they are kept going by the enemy. The "Workers' Herald" must depend entirely upon the workers. If independent support is assured, our exploiters can expect that we will leave no stone unturned to expose their dastardly treatment of human beings. May we remind our readers here that we shall do everything in our power, even if heaven hit to fall, to oppose the so-called "segregation." We can ensure the existence of this indispensable organ if each and every one of our readers will help us in our campaign in 1926. You can do so by making your friend become a subscriber to "The Workers' Herald," which is destined by all means to become the mightiest sword for the oppressed peoples of Africa. Fearless in view we pledge ourselves to remain. Let the workers ensure their share to ensure our existence.

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Colour Bar Bill Under Fire.

BRITISH CRITICS.

This ugly "gogga" is not only kicked from pillar to post in this country, but critics in other countries, especially in Britain, are also giving it what it rightly deserves. The "Star" London correspondent states that those newspapers in Great Britain which are most sympathetic towards the general policy of the Hertzog Government are most critical of the Colour Bar Bill. The fact is particularly noticeable in the comments of the Manchester Guardian and The Nation on the determination of General Hertzog to place the Colour Bar Bill on the Statute Book at all cost.

The Guardian, in an unusually long leader, describes the Bill as a "permanent decree of industrial servitude" for the native and the Asiatic inhabitants of South Africa. "It would be idle," the journal says, "to ignore the fear of the rising tide of colour which lies behind such legislation as this. It is that spectre, indeed, which silences too many criticisms of the wide plan for dealing, as a whole, with the native problem which General Hertzog is now forcing upon us. But, because of the hope that must all have of these plans, the production at this time of the ill-considered Colour Bar Bill seems the more deplorable. The production of such a measure, as a preliminary to securing native accord in the wider aims, can only give an ugly impression that it is the Government's intention to force the black worker out of industrial life before the alternative that must be offered him has even taken credible shape."

COURAGE TO RETRACE STEPS.

The Nation, which realises that General Hertzog is acting under pressure of the extreme sections of both the Nationalist and Labour Parties, points out, "as the colour bar applies not only to natives but also to Asiatics, General Hertzog's action must inevitably accentuate the friction between his Government and the Government of India, and increase the unrest of the Indian settlers in South Africa." The Nation hopes that General Hertzog will have the courage to retrace his steps.

MR. BARLOWE SHOTS.

Mr. A. G. Barlow, M.L.A., has been interviewed by a representative of The Star on his arrival in Cape Town for the session.

Only one question is of great interest to the O.F.S. today, he said, and that is the native question. The natives themselves appear to be upset at the colour bar legislation, and are mixing their policies up with industrial questions. Bloemfontein is a centre where Kadellie can raise large audiences, and at any moment this I.C.U. may declare a strike there. General Hertzog's Bills are being eagerly awaited by both whites and blacks. The Nationalists in the O.F.S. in all the constituencies are almost to a man behind General Hertzog's proposals, although they have not seen the draft bills. What is good enough for the Prime Minister is good enough for them, and it is the line they are taking.

AN UTMATUM.

The rural Nationalists in my constituency," said Mr. Barlow, "after a meeting addressed by the leader of the S.A.P.—my opponent at the last Parliamentary election—and by Mr. Swart, organising secretary of the Nationalists, have decided that they must vote for General Hertzog's scheme as a resignation. They have held a pistol at my head, and I resolved my ultimatum yesterday. I shall take my own line, and I am much in favour of a National Convention."

"We cannot solve the native question without the help of the native. To-day the natives are in a state of unrest, and General Hertzog's solution has caused a solidarity among them never known before. I think the introduction of the colour bar at this stage is a pure political error. It should have been left over until next session and taken in conjunction with the proposals of the Prime Minister."

A Downright Scandal.

It may not be generally known that some Native female servants are treated worse than dogs by their European mistresses. Only the other day a young educated Native girl was hounded from pillar to post by her mistress, and finally landed in gaol. Her only sin was that she had a complaint of bad treatment and under-feeding by her European mistress. This girl had to run up and down between the Native Affairs Department and Kensington (where she was employed) for three days, but this did not help her, because she was finally arrested and lodged in gaol for a whole night. The next day she came before the Magistrate, and released on bail of 10s. pending the decision of her case, which was set down as "description of service."

We are informed that when the young girl took service the agreement made by her mother was that the first month should be considered a "trial month," and if either party should be dissatisfied the engagement should terminate at the expiration of the first month.

As is stated above, the girl was not satisfied, and wished to terminate the engagement, but the mistress would not release her, whereupon she laid her complaint with the Native Affairs Department, with the result above stated.

When the girl's mother reminded the mistress about their agreement, the boss came out and called her an "educated black swine."

This is only one of hundreds of similar cases, in which the brute which lies under many a white skin comes to the surface. Yet this same white brute will tell you that he is a civilised man, and that his domination is due to his respect for all female folk. Something to boast about, indeed!

Capitulation on the Wane

The British coal crisis will be in sight after the publication of this issue, for at the beginning of May next the British nation has to decide whether the Coalowners will have to reduce the standard of living of the miners or that the mines have to be nationalised and thereby to ensure a living wage to the miners.

According to English papers that reach us lately and also according to Reuter reports, both sides are ready for the conflict. The question is who is going to win the battle? The miners' secretary, Mr. A. J. Cook, points out confidently, that if the Government and the Coalowners started a struggle, it would be the end of capitalism. And when that happens Premier Baldwin will have to rescind his favourite perversion, "Bring peace in our time Oh Lord!" somewhere in H—T, for the workers shall banish gods from the sky and capitalism from earth.

The Government's Native policy and the Colour Bar Bill have roused the whole Native population to indignation. At Bloemfontein, on the 28th February, a 10,000 strong meeting, presided over by Mr. Clements Kadellie, passed a resolution of protest against the recent wage proposals. A telegram was also dispatched to the Government and to the Wage Board.

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How Our Chiefs were Bamboozled.

WHOLE PROVINCE EXCHANGED FOR RECAPTURE OF A FEW THOUSAND CATTLE.

When the white man is told in plain words by African intellectuals of to-day that this land was secured by foul means, he generally becomes indignant. But the following which is said to be a tracing of the original treaty between Piet Retief and Dingaan, will reveal what kind of bamboozling went on in the early days of the history of this country:—

DINGAAN—RETIEF TREATY.
4th February, 1838.

"Know all men by this that, whereas Piet Retief, Governor of the Dutch Emigrant South Africans has retained my cattle which Sinko-zella had stolen, which cattle he, the said Retief, now delivers unto me, I, Dingaan, King of the Zulus, do hereby certify and declare that I thought fit to resign unto him, the said Retief, and his countrymen (as reward of the case heretofore mentioned) the place called Port Natal together with all the land—that is to say, from Dogella to the Umsobobo River westward, and from the sea to the North as far as the land may be useful, and in my possession, which I give unto them for their everlasting property. (Here follow the signatures of Dingaan, Greyling, Oosthuizen, Liebenberg and others.)

We suppose that the Dogella and Umsobobo Rivers mentioned in the treaty will be the Tugela and Umzimvubu.

It is no wonder that after signing this treaty Dingaan "saw red" and massacred Retief and his followers. To take a man's whole country "as far as the land may be useful" in return for the capture of a few thousand cattle is nothing a civilised man should be proud of. The white people must so much that this land belongs to them through conquest by arms, but the above piece of barefaced robbery shows that even the Asiatics have more right to be in this land because they were treated slave goods.

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Real Trade Union Congress

On Easter Day the proletarian delegates from all parts of South Africa will assemble at the "Workers Hall," 14, Market Street, Johannesburg, under the auspices of the I.C.U. It will be the Sixth Annual Conference of that organisation of the African workers. This year's Conference was to take place in Bloemfontein, but the National Council of the Organisation owing to unforeseen circumstances were obliged to transfer the venue of the Conference from Bloemfontein to Johannesburg.

Under the Pact regime, this will be the second Conference of the I.C.U. to be held. Last year's Conference considered many important public matters affecting the welfare of the African workers, and some of the resolutions adopted at that Conference, it was thought in some quarters, were drafted for the blacks by white Communists. The Colour Bar Bill, the civilised labour policy of the Government, Colonel Collins' Masters and Servants Act Amendment Bill, Pass Laws, and many other obnoxious measures were treacherously criticised by some of the militant delegates of that Congress. Then the peroration of the National Secretary's report to the Congress: "We are aiming at the building up in Africa of a National Labour Organisation of the aboriginals of the land through which we shall break the wall of white autocracy and capitalism. We must prevent the exploitation of our people in the mines and the farms and to obtain increased wages for them. We shall not rest there, we will open the gates of the Houses of Legislature for our posterity to participate, now under the control of white oligarchy, and from this step we shall claim equality of purpose with the workers of the world to overthrow the capitalistic system of Government and to usher in a co-operative Commonwealth one, a system of Government which is not foreign to the aboriginals of Africa." Indeed, it was an eye-opener to the European mind, particularly the employing class, to realise that a new awakening on the working class lines was slowly but surely gaining ground amongst the real workers of Africa.

As we have indicated above, we are still passing through the second year of the Pact Government. The future of the African masses is to-day more threatened than it was last year by the ruling class. The Pact Government is bent on segregation of the seven million blacks of this country. Perhaps before or after the publication of this issue Segregation Bills will be laid on the table in Parliament. The first instalment of this "Segregation Policy" is the Colour Bar Bill which has already received the blessing of the House of Assembly by an increased majority. Here we are condemned for ever as hewers of wood and drawers of water in the land of our birth. We trust that the delegates at this forthcoming Conference, which will be the most representative one ever held by the I.C.U., will boldly ask the Colour Bar Bill's advocates and Segregationists, with whose authority they impose such restrictions upon other of God's people. We thought that the "divine rights of the Kings" were totally abolished in the so-called British Empire with the Cromwellian era. The delegates must have full mandate from their respective constituencies to inform the "divine righters" that they were pursuing a policy that was dangerous and suicidal to themselves which will eventually shake the very existence of the capitalistic governments of the world.

The real Workers Conference must make a lead to the country. In our last issue we made suggestions for the creation of a political National Assembly. Up to now our political leaders have made no response. We are confident that they will make no move at all because they have no courage. The proletarian Conference must therefore grasp this opportunity. If our leaders cannot initiate the proposed National Assembly, the I.C.U. must create within itself a Political Secretariat that will watch and safeguard the political interests of the masses. The Organisation must get developed in such a way that its influence will be felt nationally. To cope with the political situation experienced leaders must be invited to fall in line with the proletarian movement. For this matter we consider that men like Dr. Abdurahman, M.P.C., who has already been converted to our way of thinking, that industrial organisation was the only formidable weapon against class legislation, ought to be invited to join our political secretariat. We know of many more Non-Europeans of higher calibre who must be recruited at all cost into the proletarian march. It is hoped that the Indian workers, particularly in Natal, will not stand aloof. We invite them to attend our forthcoming Conference. Selfishness must be put aside, we want real leaders who will move with the times.

Percine takes the "K" out of Kink.

After having consolidated our forces locally and nationally, we must visualise our dream at the forthcoming Conference. The delegates must understand that our infant movement is a wing of the World Labour Movement and it was time that we took special interest in the International Labour Movement. We should denounce the selfishness of the white workers of South Africa and above all we should approach them with a view to bridge the demarcation that now exists between us to the detriment of all. Both the Indian Trade Union Congress and the American Negro Labour Congress we must fraternise with and in furtherance of our objective the British Labour Movement must also be approached for fraternisation.

Realising that the road to new Jerusalem is a long one, perhaps J. H. Harley, M.A., will infuse the delegates to this forthcoming Congress with courage: "The road from slavery to freedom is always a toilsome road in every part of human history, but sustained by all that is best in the new gospel, the workman may well claim that he makes his way along the onward path with ultimate certainty of success."

CIVILISED STANDARD.

With human beings, and this must equally apply as well to the animal world, the right to live is the fundamental principle upon which Society is built. Take away the right to live of any person or animal, then of a certainty you must expect a bloody conflict. With the African Natives, in their primitive life, this axiom was inviolately observed, because every person was voluntarily obliged to obtain the best of the land. Kings and subjects had to share the land in common and everyone also shared in tilling the land.

But with the advent of the European civilisation and Christianity, the Africans were robbed of their fertile lands. Instead of making the best of their land for their own good, they were hired to open up big forests for the foreign adventurer to build up his home. The pioneer work was done by both black and white, and later it was found that the black, instead of depending upon his soil, was obliged to become a wage slave of this foreign adventurer. These men, who brought Christianity and civilisation to the barbaric blacks, imposed upon the latter all forms of taxation for the upkeep of the former. This taxation was extended to the territories as well, thus we found the exodus of Africans into towns to work for wages to meet the so-called civilised requirements. In this way thousands of the blacks became debilitated and their mode of living corresponded with that of the European.

Now, seeing that many urban Natives have risen to the level, or almost to the level of the average European, down comes another law that banishes them from the towns. The position, therefore, boils down to this: On the land they have no right because they have no land. In the towns they are debased because the Europeans fear their industrial competition. Where to now? The locations to which they are being transferred under the Urban Areas Act, which is the forerunner of segregation, are badly laid out, the houses being cement-floored ramshackles, slits taking the place of streets, and no lights whatever. Here also is where the brutality of officialdom comes into play.

The workers of Bloemfontein, ably led by their energetic Provincial Secretary, Comrade Alex. P. Maduma, who can be described as desirous of obtaining a living wage for themselves and their families, ought to be congratulated by every decent and fair-minded citizen of South Africa. Those who stand for a civilised standard of life should welcome the Bloemfontein situation as created by the I.C.U., because here in reality we see men and women who are willing to work who rightly claim the opportunity to live up to a decent and civilised mode of life. Who can deny any person this opportunity? The Labour Party, whose doctrine is "Live and let live," should be the first to give the Natives of Bloemfontein their whole-hearted support.

Not a word of support or opposition comes from the Labour Party of white Trade Unionists, but the capitalist newspapers have declared their opposition to the demand of the workers. The Bloemfontein "Friend," whose Editor was Chairman of the recent Native Wage Commission of that city, has made itself notorious in opposition to the demands of the workers. We consider in this instance that the Town Council of Bloemfontein made a serious blunder to have appointed Mr. MacKenzie, Editor of the "Friend," an interested party in the question, to act as Chairman. It is not a wonder that Mr. MacKenzie should have opposed the admission of the National Secretary of the I.C.U. to the personnel of the Commission, because he knew that the latter possessed some considerable knowledge of the economic position of the Native workers, which perhaps the Native representatives, and we may be permitted to say that perhaps some of the European representatives on that Commission also lacked. In fact, The Friend Newspaper, Ltd., employs a large number of Natives, whose wages are in the neighbourhood of 2s. and 3s. a day. Thus its Editor, who acted as Chairman of the Commission, opposed a minimum of 3s. 6d. per day, for that would interfere with his fat salary, which he enjoys at the expense of the Native workers. We cannot understand why a large number of people cannot realise that the very complexities of modern life, which the white man has introduced to this continent, places the needs and comforts of the workers at the mercy of a multitude of the lion-like persons, make the Trade Union so potent for good or ill. When an attempt is being made by the Native workers to better their conditions of labour, the white capitalist Press, as the Bloemfontein "Friend" is, rushes to prejudice the public mind that it is only the work of "Native agitators." It cannot be realised that a strike of the African workers, run on purely trade union lines, could bring disaster to many thousands. It is this want of understanding that was a fruitful cause of delay in the settlement of the demands of the Bloemfontein Native workers. It is well known to us in this country that a labour leader (no matter what his colour may be) is invariably blackballed and placed under police surveillance. This is only playing with fire, as General Smuts found out to his cost. It was the same labour leaders whom he deported in 1914 who eventually were the cause of his downfall.

The Native workers are now looking to the Wage Board to act in the spirit of the Wages Act. The policy of the Pact Government is to build up in South Africa a civilised nation, and we do trust that the Government itself ought to appreciate the attempts of the I.C.U. to lead the bulk of the citizens of this country, who during the Smuts regime were denied this opportunity to a state of civilised beings. We think that in this move for a civilised standard of life, both black and white workers should join hands and approach the greedy capitalists with a united front. Only in this manner can the working classes of South Africa hope to eliminate exploitation. But so long as the working classes are divided, so long will they form a stepping stone for capitalism.

Percine users have that distinguished appearance.

MORE "PARENTAL CONTROL."

In front of the Economic and Wage Commission, Major H. S. Cooke, Director of Native Labour, informed the Commission that the Native Affairs Department held the position of "parental control" over the Natives.

After perusing this article, we doubt whether even the Minister of Native Affairs himself will support that statement.

On February 18th Mr. Clements Kadalie, National Secretary of the I.C.U., in Mr. H. D. Tyamzashe, Provincial Secretary, interviewed Major Cooke. The purpose of the interview was to complain against the Complaints Officer (Johannesburg) who did not handle complaints laid by Natives in a proper manner. A particular case complained of was that of a Native young mistress wrongfully charged her with desertion of service. In reply to the I.C.U. complaint Major Cooke said that the girl was before the Magistrate, but had extracted bail.

Now, this girl was defended by Mr. Benson (of Benson and Smits), and upon being written to enquire the case Mr. Benson replied that in accordance with instructions, he cross-examined Mrs. Iverson (the girl's mistress) in order to show:

(a) That the girl (Victoria) had been engaged for one month or less and no longer.

(b) That before the month terminated Victoria had informed her mistress that she intended to leave at the month.

(c) That Mrs. Iverson accepted this position.

(d) That Victoria's wages were not paid on time.

The Magistrate, Mr. Benson continued, expressed himself as very dissatisfied with Mrs. Iverson's evidence, and the accused was discharged without being placed upon her defence.

In our opinion, said Mr. Benson, it is quite clear that an impartial person could have investigated the facts of this case, with the result that Mrs. Iverson had trumped up the case.

Now, if ever there was a clear and unassailable indictment against a Government official, it is the above, coming as it does from a European solicitor of high standing, who could possibly not be influenced by either the I.C.U. or the Native Affairs Department.

The most sordid position of affairs at the Complaints Office is the contention that whenever a Native is dismissed without notice, and his employer refuses to pay in lieu of notice, the Native is told that his is a "civil case," and that he should consult a lawyer. On the other hand, if the Native leaves his service without notice, he is hounded and prosecuted criminally for desertion, as is shown in the above case defended by Mr. Benson.

How this state of affairs can be tolerated in a civilised country is past understanding, and in spite of all these irregularities, when Native leaders voice their protest they are called "agitators" who foment trouble.

Since within the above Major Cooke has written Mr. Kadalie an official letter advising that his office was erroneously informed originally in regard to the case of Victoria for the *Journal of the I.C.U.* and he was glad to state that the facts in this case were as indicated by the I.C.U.

Yes, we are so glad of this, but we would be most glad to know where the Complaints Officer was when Major Cooke was so "erroneously informed." The Complaints Officer was the right person from whom Major Cooke should have sought information, because the I.C.U. in the first instance had contended that Victoria's case was allowed to drift to the Commission to not having been properly indited by the Complaints Officer.

In conclusion Major Cooke said that he was glad to note the view expressed in the concluding paragraph of the I.C.U. letter.

Now, this is the "concluding paragraph" of the I.C.U. letter to Major Cooke: In conclusion, I may add a rider to the effect that during the time Mr. Clifford was acting (as Complaint Officer) the Natives were generally all satisfied with the treatment they received from the Complaints Office. And, furthermore, if a Native is liable to criminal prosecution for desertion or breach of contract, then the Native Affairs Department should also be empowered to prosecute employers who dismiss Natives without notice or pay.

Major Cooke's glad of this view. We honestly congratulate him, and hope that he will influence the Government to empower the Native Affairs Department to provide adequate machinery for the protection of Natives.

Colour Bar Bill Smacked in the face.

Hats off to the Union Senate, because, like the Appellate Court of the Union, it has indicated that moral justice of the British nation still exists in this Dominion! By 22 votes to 12 it has rejected the Colour Bar Bill again. Thus it has brought relief to millions of inarticulate and voteless people of South Africa. This is the news that has reached us as we were going to press.

The people of this great Dominion of the British Empire were about to lose faith in the white man's Christian principles and civilisation. Our Senate has again acted with unquestionable courage in the way they did last session. We trust that our Government will accept this defeat equiscently, which by all means will enhance their reputation with the aboriginals of the land. To force the sitting of both Houses of Parliament, and reintroduce this in-Christian-

like measure, thereby to find its way on to the Statute-book by the Pact majority, with our opinion, increase the difficulties of the Government to pilot the Native Policy. If the Government desires to place the Colour Bar Bill on the Statute-book of this country, let them dissolve Parliament and put the issue before the electorate. Now, we are satisfied that our Senators acted as Christian gentlemen in smacking the Colour Bar Bill's face.

Mr. Lokas, Chairman of the Wage Board, says that the aims of the Board would be the securing and safeguarding of a standard of living for all classes of workers, irrespective of race or colour. This is all very good! But what about the many restrictions embodied in the Colour Bar Bill?

An "authority on crime" states that all scoundrel humans who segregate. Yes, this is quite true, but if we should get rid of our human cattle, then we should be like wild with mongrel capitalists!

ISHUMI LE POITI (E10) LIYA KUNIKWA NAKUJANINA

One kabonisa ukuba nza ab besele Pilisi Zolimbha nika Gaira U Detor Wilson, owama noma ukuba ukungina okanye ukunginilewa, Inyanga, Ukunginyisi okanye ukunginilewa nongena igazi nomzimba akuba usokoke ukhambululile kuba zane info, idlula onko imayaza. Tumela indlela 1/6 (Postal Orders) shokisi kwika Gaira U Detor Wilson Inkampani yempilo, P.O. Box 93, Johannesburg, sayi siza tumela i Box leyo nga pande kwetlaulo ye post.

The I.C.U. National Secretary at Maritzburg.

NATAL RALLYING TO THE BANNER.

SLASHES AT A CAPITALIST NEWSPAPER.

Despite every effort that was made by the "Times of Natal" and the Town Council to prevent the National Secretary of the I.C.U. from addressing a meeting of workers at Pietermaritzburg on the 14th March last, the faithful proletarian ambassador scored a big victory in the capital of Natal by addressing a large audience of African and Indian workers in the Market Square both in the morning and the afternoon. Both the National Secretary and the Natal Provincial Secretary, Comrade A. W. G. Champion, arrived in Maritzburg on Saturday afternoon, and were met by many comrades on the station platform. When they were told of the opposition staged by the "Times of Natal" both these I.C.U. workers promised their comrades that they were sure to be on the Market Square on Sunday.

Owing to recent events it has been decided to produce the National Secretary's speech hereunder:—

A crowd of some two thousand Natives congregated in the Market Square yesterday afternoon to listen to the farewell address of Mr. Clements Kadelle, the I.C.U. official who of late has been prominent in connection with the Bloemfontein Native unrest and in other directions. The platform from which the Natives were addressed was one of the auctioneers' stands.

The chair was taken by Mr. Champion, a Native, who introduced the chief speaker in a lengthy harangue, in which he stated that the Press knew nothing about the "science of economics," and that Kadelle would be able to put them right.

He had told Mr. Kadelle of the atmosphere of distrust and suspicion that had prevailed in Natal, but that had not deterred him from visiting the Province.

Natal's white people had departed from the principles of British justice and fair play, he said, in condemning a man before they knew what he was going to say.

Natal boasted of freedom, but they had the Town Council passing a resolution calling on the police to interfere with one of their leaders, who were representatives, were not doing anything to help the Natives.

Mr. Kadelle, who at one time earned a good living as a journalist, and who had been a member of the Natal Legislative Council, said that he was going to speak for the Natives.

Mr. Kadelle opened his address by saying that he was a Native, and that he was a member of the Natal Legislative Council. He said that he was a member of the Natal Legislative Council, and that he was a member of the Natal Legislative Council.

I am pleased, I am more than glad, to see a gathering such as this in Maritzburg. After the miserable comment in the Press during the past week on last Saturday's meeting, we will now perhaps get to know each other better.

The Editor of the "Times of Natal" will get to know me better also. He has painted me as a bloodthirsty disturber, travelling about the land preaching agitation, and for his own selfish motives has pictured me as a menacing trouble.

Mr. Champion and I know, of course, that men like Robert Owen, a century or two ago, were pictured in England as agitators. We know that in the 17th, 18th and in the latter part of the 19th century white workers in Great Britain were economic slaves. The cotton workers in Lancashire were earning 4s. 6d. per week and similar conditions obtained in London.

We know that the working men of those times had no thought of his own, and that some time in the history of that land men were debared from moving about from place to place without a pass. We also know that it was impossible for the children of the working classes to attend school, the school children had to be sons and daughters of Lord So-and-so.

I am going to speak of conditions in Britain, because if I refer to conditions in Germany, France or Russia I will be called a Bolshevik.

Well, here we have workers as economic slaves earning 4s. 6d. per week, and I want my people and other distressed workers to know that the rope I refer to were white workers, not mistake me, their employers are white people! The white people themselves kept in subjection millions of human beings or slaves, and how did the workers get on?

The Native workers of South Africa believe that their ills can be cured by going to church and believing in the Heavenly Father. Recently my Indian friends set aside a day of prayer to ask the Almighty God to take the rulers of this country have a better heart—poor fellows!

Now, the white workers of England, they did not do like the South

great man, and now General Smuts is regarded as a great man. They were great, these gentlemen, and as far as the white people were concerned, and as far as one section of the white people were concerned.

"I was told by an influential Englishman in Johannesburg recently that 'there is no peace in this country. We do not trust the Dutchman.' I want to see a contented people in South Africa. Do you know what David Livingstone said in a letter to a friend in Scotland while travelling in this so-called 'Dark Continent'? He said he had seen people sleeping with one eye open for their enemies.

"I want to see the people of South Africa sleeping with both eyes shut, because what David Livingstone saw, is so. It is so in South Africa, and especially so in Natal. The white people distrust the Indians and the Indians distrust the Europeans, and we want to do away with it all.

"That is what I am preaching, and they call me an agitator. If that is agitation, then I am proud of the term.

"Another shame and disgrace. The 'Guardian' is supposed to be a Labour Party paper, but it is not. There is no Indian or black man in the Labour Party, so it cannot be a Labour Party. The members of such a party should be people of black, white or green races, whether they live on earth or in Heaven.

CLASS AREAS.

The speaker went on to refer to the introduction in Parliament of the Class Areas Bill, a Bill which he stigmatised as a disgrace to the Labour Party. "Why these people should be disabellously hypocritical as to call themselves supporters of Labour is beyond me.

"If the other people have failed to carry out the true policy of a Labour Party it behoves us to try and do it. Our political representatives have failed miserably and are maintaining the racial question as a stone to hurl at each other.

"We know that the human soul belongs to one family and we are trying to live at peace with our neighbours. They say that we are disturbing the peace of the country, but our activities are welcomed by every right-minded person."

Mr. Kadelle went on to speak of the want of justice simply because they were not given enough pay to maintain their wives and children properly and in desperation broke the white man's law.

And on Sunday mornings, when there is no money in the house, they breakfast on meatie pap. Next they go to church and pray, and I know there must be thousands of Natives going to church and pray when their stomachs are empty. When Kadelle is hungry do not ask him to slant his eyes and pray to God. If my stomach is full, perhaps I might.

"The Natives try to dress well after the fashion of the whites, but they cannot afford to do it. If the workers were earning sufficient pay, they would dress as well as anyone. If I were the Editor of the 'Times of Natal,' earning £100 per month, I would buy myself a motor car and dress my wife well.

"Daniel and Abraham and the rest of the prophets will not help you. St. Mary or Augustine will not help you. The Europeans will tell you that God helps those who help themselves. Praying won't do you any good. You cannot pray all week.

"We Natives have been praying, praying, ever since the Gospel came to South Africa. We have been calling on the prophets, but they have not helped us. The workers of Maritzburg must get into the I.C.U. organisation.

"My Indian friends will be glad to hear that Dr. Abdurahman will join the Labour movement when he returns to South Africa. The I.C.U. is strong in the Cape, and we are negotiating constitutionally.

BRAINS NOT BRAUN.

"Do not hit the white people with your sticks that is only for savages. People with brains fight with statistics, so fight, my people, with brains.

"Are you perhaps the people that the Prophet spoke of because you have eyes that cannot see and ears that cannot hear? Your very existence is being challenged, and I want you to join the I.C.U. The policy of the present Government is to get utilised labour, and they say to the Natives 'you are a danger to the white workers, and you must get low pay.'

"The Editor of the 'Times of Natal' says that I am working to do away with the white man. I am not such a fool. I have better brains than that Editor, because I know that Maritzburg does not belong to the white or to the black man, but to everyone.

"It is of no use for the workers to blame God or Government. You must fasten the blame on your own shoulders, my people, for being lazy.

"Where I agree wholeheartedly with Professor Thiele is that, while you are always praying, you do not know the Ten Commandments or you would know that you are supposed to work for six days and rest on the seventh. You will have to be more practical.

"You say to the white man that your liberty is in danger, but it is not by praying that you will remedy your troubles. You only want to pray once a week.

"It is no good saying 'hear, hear,' every time. You must join the I.C.U. The I.C.U. is big, very big, or so will tell you.

For some time the speaker held forth on the benefits to be gathered from joining the I.C.U., and concluded with the hope that white employers in South Africa would take the tip from Henry Ford in America and pay their workers better.

"The Times of Natal."

Shedding Crocodile Tears.

In our last issue we reproduced an article from our Nairobi contemporary, the "Democrat," under heading of "No Love Lost," and we made this addition in passing that, "It was not only the birth of Mr. Mapanya's son that is ignored by this 'Mouthpiece of the Native People' (1), but vital industrial questions, such as increase of wages to the black mine labourers, who daily risk life and limb in the bowels of the earth, is ignored and even opposed by 'Untelwa Bantu' (2). In the leading article of the 'Untelwa Bantu' of the 6th March, the notorious and stupid white editor of this capitalist organ has confirmed our allegation.

Instead of partially commenting upon the wage dispute between the employers and the Native workers of Bloemfontein, 'Untelwa Bantu' characteristically repeats that the National Secretary of the I.C.U. 'is as really alien to the Native people of Bloemfontein as he is to the Native people of British South Africa.' Now this is absurd, and we assert that this white editor is a danger to South Africa because he is preaching a colour war. The National Secretary's birth place is a few miles away from the Chamber of Mines building as in comparison with a distance of thousands of miles between South Africa and the home of these foreign adventurers who are seeking the blood of the people of this Continent. This white editor is a perfect political post to the land and the sooner he ceases preaching a colour war the better for us all in South Africa.

In turning to the question of wages for the African workers, we desire to remind the Chamber of Mines that Bloemfontein and East London are only the beginning. We are hopeful that it won't be long delayed when the mine Native workers will be inspired with the Bloemfontein victory and must also make a move for increased wages. If a beginning were to be made on the Rand for increased wages perhaps then the Chamber of Mines will look wiser to find that the workers of the Rand would respond in larger numbers with wilder enthusiasm than has been at Bloemfontein. Organisation of Mine Native Workers is going on quietly but surely and when the time comes to thrust demands for increased wages it would be a sad spectacle for the Chamber of Mines, and we would suggest to this body that the sooner they change the personnel of their editorial board a better outlook will be assured for reasonable negotiations. The officials of the I.C.U. shall continue to agitate until such time we shall send nearly every Native mine worker and after perfecting organisation work at the recruiting centres in the Native territories, we shall boldly proceed with the programme of taking over the mines of South Africa from a few gang of human vampires and to run them for the good of the people of this country, white and black.

It is now our future at stake. Their future is in the grave. And if the new African inhibiting the spirit of liberty, is willing to suffer martyrdom for the cause, certainly the very least that the old reactionary can do is to stay in the background for his remaining years of life or die a natural death without struggles, attempting to hamper those who take means to effect ends which he failed to effect during the last 300 years.

The old methods, ideas and policies have been proved to be no use in pressing forward for the immediate needs of the African worker. We cannot remain in the wilderness of despotism with poverty, degradation and humiliation in which the masses of Africa are enveloped by the incapacity and unwillingness of the ruling powers to put into practice the principles of democracy.

To be content with such horrors, or too feeble to take action to remove them, we should deserve to be exterminated by our children. Nobody with more than an idiot's power of counting over three, and seeing the relationship of things would fail to realise that we have come to a parting of the ways. One way, the way of inaction, leads surely to slavery. The other, the way of

militant activity, leads to stronger organisation and finally to freedom. It is up to us. We hold our social destiny in our own hands.

The old conceptions of sectionalism and animosity must be swept out on one side. The new race leadership must replace the old leadership, and thus marshal the dumb, voiceless millions of our race to freedom.

Old Race Leadership.

(By THOMAS MBEKE)

The Pact Government leaves a trail behind it as bloody as that of its predecessor, and a record of cruelty and injustice just as black.

The patchwork Pact Government with its antagonistic groups and conflicting interests will only be, as indeed it was intended to be, a stop-gap administration.

It is obvious even to the meanest intelligence that the "Native Policy" of the Government is but the perpetuation of congestion, a condemnation to perpetual serfdom. Truly so.

But the old bowing-kneeling type of leaders would have us believe that "things are improving." In spite of the fact that new obnoxious laws are daily legislated against us. And along the Reef there are to-day more than 4,000 unemployed Africans, able and willing to serve society, are denied the opportunity to labour, and are thrown upon the streets to starve or to become criminals.

We are face to face with a very serious position. The migration of Jews to Babylonia in Bible times, whence they spread to Persia, is a typical instance of our position in this country.

Of course, according to the moral ethics of the old type of Native leadership whether our race is "blotted out" of existence or not it is a matter of secondary importance.

Right away, we must understand, that these bent and twisted innocent nature of Van Riebeeck times of Native leaders, were fit only for the Bible and Catholicism days.

These are the days of democracy and self-determination; and therefore the new African wants to look at things from a broader point of view.

We have as a people, it is true, given much of our zeal to foreign "dopey doctrines," and vastly more of our substance for the predikant. The gentleman with his doctrines in his way to something, perhaps the "round-collar gentleman" is also trying to point you to something, but this age ushers in, a spirit to slay

fellow with his hundred-years-old methods must go.

However, it is rather unfortunate that the Omnipotent despotism Sadom and Gomorrah, perhaps those cities should have been fertile fields for the propaganda of the reactionaries.

The new age beckons for new leadership, with firmness, courage, manliness and aggressiveness—and deprecating compromise and cowardice.

The subject crawling and pleading of the reactionaries have availed the cause nothing. Their silly talks about the co-operation of the blacks and the "Corner House" failed to stop the Botha-Smuts anti-Native legislations, equally failed to stop the mad rush of Tielman Roos and Co. to "squeeze the nigger."

Having failed in season and out of season to understand the conditions, they are totally incapable of leading us. Frightened of the struggle they have become instruments of the ruling powers in dividing our ranks, apologising for their difficulties. They are without vision, and without the will to lead us out of the shroud.

The new man now takes the helm.

It is now our future at stake. Their future is in the grave. And if the new African inhibiting the spirit of liberty, is willing to suffer martyrdom for the cause, certainly the very least that the old reactionary can do is to stay in the background for his remaining years of life or die a natural death without struggles, attempting to hamper those who take means to effect ends which he failed to effect during the last 300 years.

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(Continued at foot previous column.)

Maritzburg Musings on the I.C.U.

(By Tembckile Kofi).

We sons of Africa, now awakened To the glories of our land, Know how rich, kind Nature, made us, Bounties strewn on every hand.

We have welcomed foreign strangers Helped them build their farm and town; But they now upon us frown.

We were taught that we were heathens, Knowing not the way to live, And, we took their word for gospel, But we find they'd naught to give.

We received their high professions, Set in reverence at their feet, Nursed their babes and sang their praises, Now the dew has turned to sleet.

We were told, in terms most pious, Freedom hence should be our lot; Laws be weighed by "blindfold justice," But, we find it all a plot.

Our awakening, as from nightmare, Disillusioned, and distressed; Leaves us staggering, weak and weary, But with hope that swells the breast.

Nature, rich in springs of wisdom, Calls us to her founts to drink; We will follow where she leads us, Teaching us the way to think.

Nature teaches us the lesson, Born of simple common sense, That we helped to build the country; But have had no recompense.

Nature in her voice resounding, Calls upon all those who toil; Band together! act like brothers, Men of Africa, sons of toil!

We are building up a union, With which, we hope to save the land, I.C.U. are its initials, In its ranks we take our stand.

We shall render General Hertzog all aid other than friendly—no slaving, Make it so that all may live.

In the words of General Hertzog: "Sweated labour is a curse." And, South Africa must be rescued, 'Till she sinks from bad to worse.

We Africans therefore are determined, Forthwith, to ask for better pay; Surely this can't be denied us, Now that Hertzog's paved the way?

He has issued us a challenge, In the social scale to rise, So we workers claim "just equal," To the white man's enterprise.

By our Union we'll convince him, That we fully understand; Our position—equal partners—And we'll take the job in hand.

We shall show by workmen's councils,

How to banish sweated ills; How to raise the blackman's status, How to conquer strife that kills.

Peacefully, let it be noted, We shall win our "day" and "say," Though we're met with guns and sabres.

We shall provoke no senseless fray, Nature says in every language, To her myriad telling sons, That to find emancipation, Can be done in spite of guns.

Nature in her proud unfolding Only tolerates the free; Casts aside the chains of slavery, And makes tyrants bow the knee.

Union means an all-in movement, None outside to scab upon us; With folded arms we'll stand, status.

Sing our songs, but make no r; That is how we'll win our battle; Make good our claim to rights; We have no other weapons left in Brains, not bombs, shall win fights.

Forward then, in one big union, All in which we're organised, Solid phalanx, undivided, No more we shall be despised. Then shout aloud "we're not down-hearted!"

We have found the way, All before us cleared of mumbog Abakiti, shout horray I.C.U. spells workers only.

I.C.U.—fraternity; I.C.U. means liberation;

I.C.U.—Labour holds the key.

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Amanqaku Ako 'Mkulu Pitso Nancefield ea I.C.U.

(Nga 'Mweny' Obomvu.)
INTLALO
Lomzi wase Pitso ngomsi-ye yilalo ababaxa kulelo. Uti umfazi apu- nika abone ngokuthelele kwamabala ukuba inxalenye yadla edolent. Uti nika wonke umntu ebhaka esilantini abo ebhaka-bhaka-kubona ipasi apu ukuba ayilungu mayiqonde. Uti kuleto kuba tina ngomsi obomvu abayiqonde ingo ingawike abababala kuba kuyo.

UMTITO WE LOKISHI.
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Puo ea President-General Rev. Mahabane.

(Kc Ramaruvuana.)
Pitso e-na ho no ho mence Mr. H. D. Tyamzashe, Provincial Secretary, I.C.U., empa a hachloa ke ho ea filia teng ka mabaka aitseng, ke mo a bileng a roma letsoho lahe Mr. A. J. Phoofole, le Mr. Motsoakae, e leng setho sa Executive, I.C.U.

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Umuntu Omunyama Pansi Komuboso Womulungu.

Mhleli: "Workers' Herald."
Mungu epeni loko lombu ka 20/25 kubonakala indaba eil- ngingo owase Bloemfontein wabisa isingqiso esiti, bonke lei nhlango- nima hlangane ukuba zake i Pa- mamente lapa e South Africa. In- gela kufuniso lelo, ke kungeziwa ngu- muntu omunyama pansi komu- bosu kwakulelo eminye eminye ukuba ngibona indaba ikuba. Holi betu abangaba zweni bona bodwa. Vezan- webo eliza qinisa umhlozi ukuba an- gela kungeziwa naba ngumuntu omu- nyama pansi komuboso wase Natal ukuba eminye eminye ngu- mntu Mr. J. T. Gumede ingqaleli em- minyane ka Congress lapa angiti ukuti unengqaleli eminye, kodwa ate em- minyane emhlabeni po wena lewo Mhlan- gano wase Bloemfontein angibona- nganga yini le udaba emhlabeni kung- gela yalapa e Natal. Elolokuba ngaba asisazi ukuba umhlozi walo ngumuntu bodwa loko silizwa lile lile ngu- mntu doli ka Rev. John L. Dube.

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Izinto Ezendziwa Ngabe- lungu Kubantu Abantsundu

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Ndipe nditeto, obawo bafa ben- gatetanga. Abungu baqala ngo- kusahlukanisa namasiko etu, ngobu, qokolo. Basikohlisa ngo- kuti kwati impuenco zazihle potu fihloniso zabo, yazizokubenda kanye, babendeka okunene abantu. Bakuba behendekile abantu bati kuba babe sechepandile ukuba um- antu uyamanda n-Tixo, bati makwa kiwe icawa umntu outu- ndu waye selemazi kade n-Tixo. Viyo lento umlungu waba nokusi foqa kukuba sasitanda n-Somanda n-Tixo ka Ntsikana wasityela ngeye umlungu kuba intaka ityey- lwa ngento eyilandayo, bati ke ukuzi sibe nokuba lawula masiba- hlula-hlule nge cawa, nandzi ke i cawa Rabe, Wesile, Tshatshi, Presbyterian, Moriva, Primitive, Dutch Reformed, Lute, Baqala apo ke abantu ukutiyana. We gudu yasenga umlungu yahlula intso yabo, gudu umlungu wa- olo oka 11 a.m. umshato wati bambela kulandela laha unyoko moyihlo kwanjalo le. Ngoku mamla le belihlazo abo hafazi ezi- lokishini. Kodwa abomdulo base- mizini yabo, kuba bayalwe ngo- kwesiko bafundiswa into nipo namasiko emizini. Masigqite ke apo. Gudu umlungu wasiqoba inkosi zohlanga oh, bada babulala n- Mfeka ntsihyini bati ngumhlozi n- ba nakumbula amazwi-ngamazwi iintsa kwabo hlangu ke kwelitu- ayemana ukutetwa yi Mbongi u- Zolile ndibuye ndibuyise eyokula kwe inkosi yohlanga. Ndisingisa kuni befundi si abantsundu nink- kakulu na bantu ngati nibase kuni kakulu abantu viyo lento ngati kn ndizima ukubuya kanti noko be- yani, nixoliswa kukuba abelungu benedze abantu bokhulula intaka eminyeni kubantu bakowenu. Okanye kwisizwe senu, ngokwe- mlenana. Ngenxa yenu amanyala abelungu afihlakele abengazeka avenu, niyi qumile i Ngelani, kanti qume i Afrika. Qwalaseleni kaku lu kulandawo ye Cava ilapo impelo, namandla, ntemba, labe- lungu. Basahlule-hlule basipam- banisa ngezicawa ipina eyalapa- bawu, ngunqapela ndikule inko- no yomlungu babambela emag- xeni kuti. Gudu badipa inkomo zetu akusoko inkomo isengwayo ngenxa yesisimanga se Dipu. Gudu barola i Rafu yezinja zizi- ntoke czo ezikukupila komntu, zabako kunye nomntu. Qomandi madoda akuko ngilose okanye u- Tixo akakuhla nyakwanela ukwe- lisa intwana enyakumana ukuzi- dela kwakunjalo naku Nawa wade- lwa uga bantu bakowabo, no Ntsikana namdela uyatela u Tixo ngezifo. Uyateta u Tixo ilizwe limqwebedu wubambile umbeti wamazulu, yizani elumanyanweni sizokuzakela icawa engayi kula- wulwa ngumlungu. Santukuba yintlaka ne xolo kumlungu ikohla- kalo yomlungu indandazile, nam- hlanje bafuna umda okanye ndin- gati iyantslunkano apa kweli letu lokudlwa ngati bagqite ilite lika pungela kuba u-Tixo wasahlula nabo ngo lwandle bagqite beza kwenda ezizinto zikululeni kuba nazibopelela ngokwenu akuto mintu ingasola u Tixo. U-Tixo uti umntu makazizamele wonceda kena emalingeni etu nayeka inkolo yenu, natata nkolo yasemzini ngo- ku inkolo yase mzini ikumbula kowayo ngati inxentsi ixakene nesidanga entungo nalahla amasiko eminye eminye benu ngamamxila asela esiti mna utata ngumfundisi, wateta u-Rubusana wati zemka inkomo magwala ndini kanti utata ukupela kobumu butatwa zizi-zwe. Nifuna ukuwa ngatanina bashi- mayefi, Bafundisi, u Shidrach no Mishack no Abedenigo bala ukutata amasiko ase mzinimakhali- ka kate pakati kwetu amahlazo etu. Masingabi sisizula sama Bulu no- kuba siyibeke emva ikala yako yaxela ovomlungu akusokuze u- shumayele e caweni yabo nge fika ingubo bubele kumfundisi yom-

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