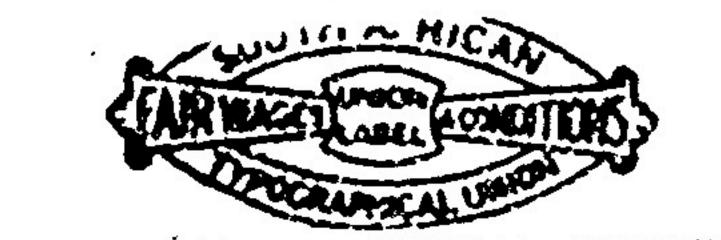
THE ORGAN OF THE INTERNATIONAL SOCIALIST LEAGUE (S.A.)

P.O. BOX 4179.

Neppe's Buildings, 54, Fox Stræet.

Johannesburg.

No. 121



The Native Boycott.

Much stir has been caused on the East Rand by the organised boycott of all the concession stores on the nleinontein, Modderfontein, Modder Deep, Geduld, Van Rijn and other mines by the mative mine workers. Prices of commodities have gone up double while the wages of the native labourer remain the same. The native labourer's untutored mind sees in the storekeeper the cause of his hardship, and the result, has been a marvellously unaniinous beycott of all the concession stores by the thirty or forty thousand native labourers on whom they depend.

Wallers of the Chamber of Mines has gone East to quell this rebellion which is not a rebellion, too intangible for military suppression. There is now some talk of tribal fights being engendered by the boycott. This will be a happy solution to the Chamber of Mines and the police, for the unanimity of the boycott surely implies the temporary eclipse of all tribal differences among the native workers.

There is a tendency on the part of the whites to laugh at the ignorant native kicking at the middle man. It is clear he ought to go for a rise in wages. We can all see that now. He is robbed not as a consumer but at the point of production. This is what the Socialist has been urging on the white workers for many years. Meanwhile, while the "boycott" is mis-directed, the solidarity displayed is the significant thing.

It ought to make white Trades Unionists pause in admiration, and consider their relations towards this mass of unskilled labour which they to day spurn as beneath the place of working class solidarity.

THE RAND DAILY MAIL.

When anything approaching a hardship presses on the commercial community, be sure that the shopkeeping soul of the Editor of "The Mail" will he stirred to its innermost; and all his counter-jumping staff will be on the scent of the "disappointed Socialist" as the origin of the trouble. On Wednesday they revealed to a shocked shopocracy that a leaflet had been circulated in Sesuto and Zulu throughout all the compounds, evidently by these wicked Internationals, and an alleged translation of it was given. The leading article next day called for the incarceration of these Bolshevik propagandists, "ill-halanced and fanatical Socialists of the baser sort." The sentence in the alleged translation which the "Mail" evidently expects its hooligan following to take especial notice of runs thuswise:—

FRIDAY, FEB. 15, 1918.

PRICE 10. WEEKLY.

"All workers should come together to fight for their rights and reconquer the country."

Being a Socialist organisation, we also have seen the leattet referred to. If it is the same one, our English version of it, rendered by a most capable interpreter, is very different from the "Mail" one, and lacks those handles for hooliganism which the gutter Press must ever create where they are not present. The above sentence iso the "Mail's" version of Karl Marx's call to the workers of all lands to unite. It is evidently the first serious attempt to put those clarion words in Sesuto and Zulu. Here is our version of the leaflet about which so much sickly hysteria has arisen in the "Mail" office.

Our readers will agree that the natives have made a tolerably good start at expressing working class economics, and possibly next Sunday's delegate's meeting of the Federation will see to it that the Kleinfontein pickets arrested by the police will at least be defended by counsel and the cost defrayed from Federation funds as in previous strikes on that mine! Here is the leaflet:—

WORKERS OF THE BANTU RACE! Why do you live in slavery? Why are you not free as other men are free? Why are you kicked and spat upon by your masters? Why must you carry a pass before you can move anywhere? And if you are found without one, why are you thrown into prison? Why do you toil hard for little money? And again thrown into prison if you refuse to work, Why do they herd you like cattle into compounds,

Because you are the toilers of the earth Because the masters want you to labour for their profit. Because they pay the Government and the Police to keep you as slaves to toil for them.

If it were not for the money that they make from your labour, you would not be oppressed.

But mark! You are the mainstay of the country. You do all the work, you are the means of their living.

That is why you are robbed of the fruits of your labour and robbed of your liberty as well.

There is only one way of deliverance for you, Bantu workers. Unite as workers, unite! Forget the things that divide you. Let there be no longer any talk of Basuto, Zulu, or Shangaan. You are all labourers. Let Labour he your common bond.

Wake up! And open your ears. The sun has arisen, the day is breaking. For a long time you were asleep when the great mill of the rich man was grinding and breaking the sweat from

your work for nothing. You are strongly urged to come to the meeting of the workers and fight for your rights Come and listen to the good news and deliver yourselves from the chains of the Capitalist. Unity is strength. The fight is great against the many pass laws that persecute you, and the low wages and the misery of existence. Workers of all lands unite. You have nothing to lose but your chains. You have a world to win.

More Workers' Nystification.

The Workers' Educational Association has been given rebirth, born again, midwives being Innes the Government astronomer, G. M. Clark, School of Mines, and a lot of other bourgeois old women.

Innes in the Chair gave the lie direct to those nasty Socialists who said the W.E.A. was a "Workers' Mystification Association." These Socialists could not understand disinterested effort. So ke started off doing the "educating" there and then. Democracy did not consist in the vague shibboleths of International Socialism, he said. All empty forms. (This is workers' education).

"In the Union he reckened that an exact distribution would increase their incomes [THEIR incomes] by £3 a month, or £36 a year—not a mean amount, but it was one that would not carry them far towards a motor car or a roomy dwelling."—

Enough is as good as a feast. The silly old women of the W.E.A. don't serve their bourgeois masters well enough to hide Capitalist propaganda under democratic phrasemongery. Again we say the same WORMING MYSTIFICATION ASSOCIATION, and the Trades Unions are fools or worse to have any truck with it. The workers can organise their own education in the principles of their own emancipation as a class, without interference from bourgeois professors. Anything else than class struggle education is bourgeois spoof.

Comrade Andrews has undertaken to write a series of articles on South African Labour problems to "The Call," the organ of the British Socialist Party.

The Right to Live.

By J. M. G.

Our good friends the Wesleyans have just woke up. They have become aware that the masses are denied under our present system "the right to live." They have met in holy conclave and after must wrestling with the spirit in prayer, have passed many pious resolutions upon "the duty of the Church." but with a saving clause relieving them from any responsibility, or blame from their patrons the Capitalists, viz.: "It is no part of the Churchs' commission to prepare social and economic schemes."

This new-found social conscience is rather belated. We Socialists have been abused by Press and pulpit for maintaining "the right to live" as being the birthright of every human being. We have always held that "inen, women and children" under our present form of society are "mere wealth producing machines," "wantonly sacrificed or erippled in our industrial system." But we believe, what these "Rip van Winkles" do not, that the only way of removing the ills of society is by revolutionising ownership of the means of production, thereby giving every individual that right to live that is denied to them, and which can never be assured under a system based on the exploitation of the many in the interests of the few.

The Churches, whether Orthodox or Heterodox, have always been the tool of the possessing class. Their actions during the past nineteen hundred years have always been in opposition to the ethical maxims of Christ, (maxims that were ancient in his time). They have crucified him to their mercenary interests in the past and are crucifying him to-day in all countries.

Their actions have always been to "urpach soporific truths" (or untruths) to keep the mob quietly at work, while they (the possessing class) amuse themselves. But alas for them, their power has waned, they and their antiquated vapourings are no longer in demand, are unsuitable for the enslavement of the worker. This sernice is more effectively performed by the schoolmaster and the Press. was a bright thought, the discovery of the journalist, with the leading article composed of prejudice, stupidity, cant and twaddle, catering to an insatishle curiosity to know everything except what is worth knowing.

The Churches have no message for the masses, immorant as they are of the basis of our social structure. They prate of "mutual interests hetween employer and employed," and reach the limit by declaring: "Industrial conditions are far too largely determined by economic forces." Le gods and little fishes, what imbecility, and these are the people who are out to asmist in "reconstruction after the war. These followers of the lowly Nazarene are always preaching the Patherhood of God and the brotherhour of man. A hrotherhood in praction that has always densed to the weaker brother the right to live, compolling him to a mere existence, ill

fed, ill clothed. ill housed. world is weary of this cant, of glorifying poverty, of retaining all material benefits, whilst giving their blessing to the poor. Extolling faith over reason, with mansions in the skies for the faithful. The Lazarus of to-day is looking for more than the crumbs off Dives' table. They are beginning to realise that their place is at the table to partake of the good things their labours have provided for consumption. They have ceased praying to providence to 'keep them in their proper stations, and bless the squire and his relations."

The organised hypocricy called the Church is dead. It has long ceased to be the bulwark of bourgeois society. and will have no power, or part in the reconstruction of society. The masses will do the reconstruction without their aid. The workers in the mass too kong have been led astray by these hypocrifical parasites, with their canting praise of the possessing class. They are clearing their mental vision, and see as they have never seen before, the injustice of a system that denies to the many the rights of human beings. They are shaking their fetters and are questioning the so-called eternal truths. They are having doubts as to the Capitalistic riches being the reward of innumerable virtues. The veil is gradually being lifted, revealing to the masses the putresence of our social system,—a system that cannot exist without bringing forth the inherent diseases of poverby, slums, drunkeness, prostitution, and criminality, placing the god of profit on a pedestal to be worshipped as the heginning and end of. life. We quite agree with our Weslevan friends that "it is no part of the Church's commission to prepare social and ecohomic schemes." We have long held that view. Society as reconstructed by the workers will have no place reserved for the parasites of to-day. There will be no room for a robber class. new society will have as its basis the socialising of everything required to produce the essentials for the community as a whole, rearing upon that basis a superstructure that will give social equality and the right, to live,—a right that has alway, been deried to the masses in all phases et society during the civilisation period, -- piving real expression to what has hitherto been vague phrases and impossible of realisation by the Univelies:-Peace and good will on earth to all men.

STOCKHOLM FUND ACKNOW-LEDGEMENTS.—M.JJ. 10s., D.S. (List 148) £1 10s. E.S. 5s., V.S. 5s., R.F. 5s., S.W. 10s., S.G. 5s., A.P. 5s., H.B. 2s. 6d., B.L. (List 113) 5s., M.K. 2s. 6d., C.H. 2s. 6d., M.E. 10s., R.C. 2s. 6d., C.H. 2s., A.S. 2s. 6d. Total £1 7s. S.A. Peace Society, £1 15s. A.G. 2s. 6d., A.B.D. 2s0., C. B.T. 2s. 6d., W.T.G. £2, A.A. 10s., Mrs. H. 5s. Social Democratic Federation J.S. 2s. 6d., M.L. 2s. 6d., L.T. senior 2s. 6d., L.T. junior 2s. 6d., W. H.H. 2s. 6d., A.J.B. 7s. 6d., F.C.H 20s., J.A.A. 20s., R.A. 10s.

Impressions of am Air Raid

And our Brave Ruling Class.

By W. H. Andrews.

A pall of filthy fog enveloped Loudon as Lapproached the great City recently. That same evening I saw how the heroes of the national legislature bore themselves when their sacred skins were in slight danger. Having made an appointment with Arthur Henderson at the House for the evening I wended my way on foot to Westminster. An air raid was on. Searchlights were piercing the murky sky in various directions and the screams and hursting of shells, occasionally 'varied by a heavier explosion of raiders' bombs made a pretty racket. I had visions of our great Statesmen, orators, legislators, Lords and Commons rising to the occasion, and mindful of the ten thousand-fold greater dangers and horrors of men at the front, setting an example to the nation of calm indifference to danger and proceeding assiduously with the nation's business.

But what a revelation From the blatant humbug at the head of the Government to the most obscure private member. ALL had desertetd their posts at the first hint of danger and departed no one knew whither; "adjourned until after the raid," as the policeman at the door put it. He, poor chap, with his comrades had to stick to his post whatever came, but his betters, the sleek, oily savages that he is paid to protect? THEY did not consider that the classical mottoes. Business as usual," "Carry on," etc., referred to them. It was typical of the attitude of the ruling class of to-day, the basest, meanest, most cowardly of all

It contrasted strangely with that of an undersized cockney plumber who walked with me along the Embankment. He had walked from Wapping; for all vehicular traffic was stopped, busses, trams, cabs, etc., standing in the street just where they had been deserted by drivers and passengers alike two hours before. Even the tube trains were stopped. The huge city seemed dead or inhabited only by ghostly shadows, which cowered under arches, bridges and subways, awaiing death and mutilation from unknown depths in the heavens. The little plumber, fresh from a day's toil, talked cheerfully of walking to Hounslow to reassure his wife. He philosophised thus: "Someone will get hit sure, but if the chance of me getting a hundred is not prepared to take that risk then that of you or me getting blotted out to-night I should not be worrying where I could get the best investment for my capital." He added: "If a man is not prepared to take that risk then he is no sportsman." I bid him good night at Palace Lard, and as a final shot he unathematiscut the "blokes" in the Rouse as a set of muddlers, maniocsand manigarin, and wonchie way. I returned home and listened to the rear of enimon till ten next-morning.

Lenin's Career.

Comrade S. M. Pettersen sends us the following outline of Lenin's career which he has translated from the "Social Demokraten":—

Lenin was born in 1870, and is thus 47 years old. He came from a family of nobles in the Government of Sunbersk, and his full name is Vladimir Hyitsch Uljanov. Lenin studied law at Kasan. His brother was hung for an attempt to assassinate, Alexander the Third. In 1895 Levin was arrested and sent to Siberia, wherefrom he was not long in escaping. He went to Geuf, in Switzerland, where for ten years he edited the "Social Democrat" in the Russian language. This paper was suuggled through into Russia during that period from the "Social Democrat's" printing shop, which was an old farmhouse on the French-Swiss border; for many years a refuge for Russian exiles.

Lenin is famous for his knowledge of the agranian problems of Russia, and for his published work, "Capitalist Expansion in Russia."

Lenin was a member of the Plekanov group of Social Democrats, who framed their policy on pure Marxism. Plekanov is now a well known Entente Chauvinist. In 1903 the Russian Social Democratic Party divided into two groups,—the Bolshevik (majority group) and the Menshevik (minority group.) Lenin was at Petrograd in 1905 when the first Russian Revolution broke out. He agitated for the boycott of the Duma which was then being formed, as there was no universal suffrage. He was selected as candidate for the Duma in 1907 by the Socialist group, but was defeated; and when the reaction set in in the same year he had again to clear out to Switzerland. was the only Russian Socialist at the beginning of the war openly said that it would be for the good of all if Russia were defeated. His daily message to the people was: Down with the war. Down with the Governments. Down with the Army, Down with the Financial intetrests." He not only called for the downfall of the Russian Government but for the downfall of all Governments.

ning of the war, but on the 9th of April he went to France with the intention of going to England, but as he and thirty others were refused passports, he applied to the Swiss Government, which gave them a Railway carriage and free passage through Germany for Stockholm, where he and his comrades (including (Zinoviev) published through the Press that although England had cheered the great Russian (Kerensky) Revolution, the English Government was the first to refuse thirty revolutionists a safe passage.

through Russia by a large number of English officers and agents. Arriving in Petrograd on the 16th April he was met by hundreds of thousands, as the saviour of Russia. He at once too't control of the Socialist paper "Pravda" and the "Social Demokrat" of Moscow. All his propaganda went for

peace. The success of his agitation may be gauged from the fact that the daily circulation of his papers were 400,000 in Petrograd and 500,000 in Moseow.

His programme was: "The war must cease, and the power in town and country placed in the hands of the proletariat, which must unitedly overthrow the Capitalist system." He attacked the Cadet Leaders Milyukov, Gutchkov and their followers, and charged them with acting in the interests of British Capital, with contemplating the sacrifice of million: of Russian workmen in a plot to get Constantinople for the Russian bourgeoisie and Mesopotamia for English Capital. He went through the streets of Petrograd every day and spoke against the Capitalist system, attacking Tseretelli, Plekanov and especially Kerensky. Kerensky at once got the army against Lenin, which resulted in street demonstrations. Lenin then laid low for two menths, when on the 24th September Maxim Gorki's paper came out with leading articles declaring that Lenin was now out to fight Rerensky to a finish. The result was Kerensky's fall.

Nobody who has ever met Lenin will believe the stories of his being a German agent. In his person he is the greatest enemy of the Capitalist class. Lenin's actions have been consistent with his revolutionary propaganda throughout the years. When the March Revolution broke out his desire to get to Russia outweighed everything, for he saw the counter-revolution coming. And England refused him passports. The talk of "German agent" comes from those who flood Russia with Allied spies and agents. Lenin has given them no peace. Good luck to Lenin and the Revolution. The freedom of the proletariat will come and the whole world will follow.

Black Justice. II.

(Contination of articles which appeared in the 'New Age' from the pen of a South African writer.)

The second cleft stick (Squatter's Law) is designed to produce stilk more grist to the Government mill: all male natives of 18 years of age, squatting on Government ground. have to pay Crown rent at £1 a head; if they squat on a private farm, their case is much worse; though Government forgoes half of the Poll-tax, they either pay from three to four times the Crown rent rate, or the farmer exacts three months' labour on his farm in lieu of rent, which means that they give services of the minimum value of £6 per head, instead of £1—the Crown rent rate. This labour is exacted at the season when it is of most value to the farmer, and does not, therefore, fall in with the native's plans for cultivation: he must cultivate his own natch in his overtime, when and how he can. Tike his brother in the mines, he has a labour ticket, which is (ar should be) signed every day.

Farmers are notorious for their pastoral simplicity and freedom from the vice of verneukery, so that it neveror "hardly ever"—happens that the farmer is dissatisfied with the day's work and refuses to sign the ticket; still, it does happen that the length of service in lieu of rent frequently extends to four, five, six, or more months. The native has no remedy, because he cannot quit the farm without the owner's written permission, and it is provided by law that no native may trek from a private farm to Government ground, but must squat on another private farm. The farmers have learned the value of co-operation, and when a native applies to a neighhouring farmer, he finds the whole district closed against him. If he revolts and applies to the Sub-Native Commissioner, he meets with cold comfort, because it would not pay the Commisssioner to fall out with the farmers, who might combine to engineer him out of his office. Supposing all goes well, and he and his sons, with all their wires and children, have worked to the farmer's satisfaction, then, as farmers never part with money, permission is granted him to go and work elsewhere, and in the time remaining to him earn enough to pay his Poll-tax. When he arrives at a mine, he finds the same ticket system in vogue, and as inine-owners are no less renowned for straight dealing than farmers, he finds that there is no Sunday work, but singularly enough, his 'month' has to consist of 30 working days, by which process he only gets paid for 10 months for a year's work. On returning to his kraal, he may find that the farmer has given him notice to quit, which is equivalent to a sentence of banishment, as no other farmer will take him: if he gives trouble, he will find himself evicted by force, and, in case of need, the Commissioner will send down and burn his hut: he then very likely ends by losing the value of all his work, together with the unreaped portion of his crops. through the law runs to the contrary. Such are some of the manifold benefits which the white man's injunction to 'learn to labour truly' confer on him, till the conviction dawns on him at last that he is not likely to find peace until he is in his grave

Letters from Comrade Andrews appear in the Mail issues of "The Call" (B.S.P.) and "The Socialist," exposing the Craft Union Scabbery of Trades Unions in this country evidenced by their ejectment of the I.S.L. from the Trades Hall. Comrade Andrews warms British Socialists in the following terms:—

Comrades in Britain should understand clearly that no real working-class movement can be successful in South Africa without the organisation of the great mass of the workers—the coloured, Indian and black man, and the pseudo-Labour Party and White Craft Unions are allied with Capitalist rulers of that country to defeat, it possible, any attempt in that direction.

Things Native Labourers Don't Want.

"MUFFI." a native correspondent from the Cape, sends us an article on "Native Labour" which betrays the obsessions of all educated and middle class natives when they deal with the emencipation of Labour. He says:—

1. It is high time the native and coloured workers are recognised by the Labour associations, and admitted into their societies as bona fide members with a well considered scale of pay,

2. The amount of pay should be proportional to the Native's cost of

living.

3. For this natives will have to be classed under two categories: The educated native and the uneducated native.

4. "Moffy" congratulates the Government for its sympathetic attitude towards the S.A. Native College at Forte Harte.

These are "Moffy's" suggestions in brief. Let us say say here once for all to all "educated" natives that the "International" is not a negroph Me sheet. It is not pro-native, it is proproletarian, whether it be the native worker in Africa just awakening or the Russian worker already with his heel on the neck of Capitalism.

We are not out to get the native admitted into the White Labour Unious. We are out to get the white workers to recognise the native workers as brother proletarians, and to get the native workers, not the native shirkers, to organise as a working-class with their white fellow workers for the overthrow of the Capitalist system.

For this the native workers will emphatically not have to be classed into two categories, educated and uneducated. The illiterate hammer boy is imbibing the sort of education that will put the cuff and collar native outside the picture. Labour knows nothing of Capitalist "education" or higher and lower grades. That is the craft and grade snobbery of the white unions over again.

Certainly the Government will be sympathetic towards this or that native college. They want to produce educated spoofers, misleaders, mystifiers, for the native workers just as they have to produce these hirelings for the white workers. It will be a bad day when compulsory Government education is introduced for all native workers. The hope of the native worker is that he will educate himself, just as the Russian worker, denied State education, did the job for himself, and did it well.

· Let "Moffy" and his brother natives of the "educated" ilk get out of this snob conception that the emancipation of the native consists in la-di-dahing it with top hats in Parktown. In the day when the South African Lenin announces, in the mame of Labour irrespective of colour; that the proletariat shall take control, and demands the kevs of Capitalism in South Africa, who can tell that he will not be a Bantu worker with no shirt on his back?

Once "Moffy" realises that Labour not frock coats is the hall mark of honour, he may be of service to the proletarian movement in South Africa.

not Palestine. Kussia.

In our recent reviews of political parties in Russia it has been omitted to refer to the Bund, the Jewish speaking wing of the Social Democratic Party of Russia. "The Bund" has for years valiantly kept aloft among the Jewish proletariat the banner of International Socialism against tremendous odds. This is what Comrade Gross, Preteria, writes apropos of last week's article on Zionism:—

Whenever the Zionists speak about their dreams, especially the "Jewish Chronicle' of London, the lifegiver to our local Zionists, they claim to speak for the Jewish people as a whole. 'The Jewish people wishes its own home," "The Jewish people is tired of its slavery," and so on. They forget to tell you about the Jewish working masses.

When they talk of a Jewish people they must naturally mean the big majority of it. And the majority of Jews are there, far away in Russia, about seven millions of them. It is true that in Russia the Jewish middle class. and small storekeepers, in the times of Asars and the pogroms, dreamt about a Jewish home in Palestine. But the Jewish working men, in fact the majority of the Jews there, are looking for the solution of the Jewish question in Russia.

Surely your Zionist dreamers have heard about the Jewish "Bund." The General Union of the Jewish workmen. of Russia, Poland, and Lita. But the "Bund" was always and is still the big fly in the small plate of honey of the Zionists, and they do not mention it ever. For the last twenty years the Jewish workmen, together with the workmen of all other nationalities in Russia, have been fighting for freedom, economical and political, and for the solution of the "Jewish Quesbion" for Socialism. It was "The Bund' which first called the masses of the workmen out into the open to protest and to fight against the dark forces of Russian Absolutism. And when the Russian Autocracy, fearing the spread of the workingmen's movement, initiated the Jewish pogroms, in those dark times it was the "Bund" which called upon the Jewish proletariat to arm and defend themselves. And, oh irony of fate it was the unbelieving "Bund" with, occasionally, the help of Christian workmen, who defended the synagogues while the godfearing old folks were inside at praver. In the terrible battles against the Russian absolutism the Jewish working masses did not hesitate to sacrifice their blood, their best sons and their daughters, and together with the workmen of Great Russia did they fight on.

And to-day the first victory is theirs. The root of political and national persecution, the initiator of pogroms, the Gendarme of Europe, the Russian

Tsarism, is dead and buried for ever. And to-day the fight of the Jewish. working masses in Russia for national, cultural autonomy for all small nations is in full swing. The Jewish people is not dreaming about a home in Palestine. It fights for a home there where it works and suffers, where it lives.

Notes of the Movement.

SOUAL.—The comrades are contemplating a Social to celebrate the anniversary of the March Revolution in Russia. A free and easy picnic has been decided on to be held at the Zoo Lake on Sunday, March 3rd. All ininvited. Bring your own baskets. Tea and cake provided.

LECTURE.-The Jewish lecture at the Palmerston Hotel this Sunday will be delivered by Comrade A. Goldman on "Conditions in the Tailoring indus-

try in South Africa."

PERSONAL.—Comrade John Campbell is up this week end. After a long absence in Natal. All friends and comrades rejoice to meet again our S. L.P. philosopher in such good trim.

CAPETOWN. -- Comrade Harrison writes that the sales of literature including "Internationals" (220 sold in Adderiev Street during January) has encouraged the comrades to revive "The Cape Socialist," which ran about 10 years ago. 'Leave having been given to sell on Sundays like the local newspapers."

"But the following events at our Adderley Street meeting to-night (Sunday) imply that these facilities are not secure." 'The Internationals' were offered for sale by the speaker from the platform. After half-a-dozen copies were disposed of the Police Sergeant intervenes: "I order you to stop selling those papers!" The speaker. "We have permission to sell them." P.S.: "It doesn't matter. I order you to desist!" Members of the crowd dissenting, the speaker points out that the "Cape Argus" was being sold at the same spot. At the suggestion of a comrade a way out was found by distributing them free and a collection made afterwards to defrar the cost which realised double.

JUST ARRIVED FROM THE SOC-IALIST LABOUR PRESS.

3d. "Communist Manifesto." The Socialist work of titanic genius.

3d. "Industrial Unionism." F. V

6d. "The Principles of Industrial Unionism. (The Preamble under new title). With new cover bearing portrait of Daniel. De Leon.

3d. "What means this Strike." Daniel De Leon.

The finest expositions of Scientific Socialism in simple form.

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