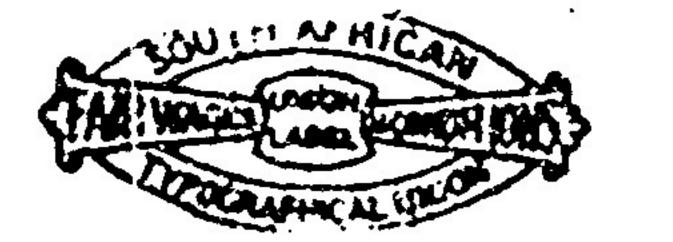
# THE ORGAN OF THE INTERNATIONAL SOCIALIST LEAGUE (S.A.)

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# "Tampering with Kaffirs"

Nowhere in the world outside Africa would the right of workmen to combine nowadays be denied. But in our backwoods, in a debate on the Postal Servants' Union, a Prime Minister "regrets to perceive the spirit which prevailed amongst public servants," and advises them "instead of forming associations to look to Parliament for the protection they were entitled to get." "Of late," he went on, "attempts had been made to get the natives on the Rand to form themselves into a Union. It was a serious state of affairs. If this was allowed to go on, where would it end?"

General Botha is at any rate consistent. He is the man who vowed he would never allow socialism in South Africa, and he evidently thinks so still. But his remarks have a more important merit: He views all wage-earners, whether Government clerks or hammer boys, as one class, and, being a more. or less naive protagonist of capitalism, he deprecates the formation of unions anywhere in that class, whether high or low, whether among blacks or whites. He has not even learnt yet the tactics of the Chamber of Mines and the Johannesburg Trades Hall Society. The only quarrel we have with him in the matter is of course that we, being protagonists of labour, believe in labour union throughout the working class. But substantially and logically; those who shriek with him against the enormity of "tampering with the country's asset," its black labour force, must, with him, go the whole hog, and

To further this attack, the Government and its supporting public sticks at nothing. We all remember the doings of July, 1913, which lost the army many a recruit, and of January, 1914, when the attempt to make the Railway Union effective was treated like the recent humble petition of the sergeants in the Spanish army for leave to form an association as their officers had done, as a "conspiracy against the State," a "revolution," and crushed accordingly, with all the forces that the C.I.D. and the army could muster.

attack all industrial organisation.

Exactly the same methods are being repeated now that the principle of industrial organisation is beginning to permeate the ranks that need it most: but the ignorance of the white workers has enabled other methods to be added to them. Almost from the first, C.I.D. spies have attended the modest meetings of natives here and Indians in Durban (at which there has been nothing to conceal), just as they sneaked into strike committees in January, 1914: and this time the press, certain elements of which are in

obviously close touch with the police, carries on a slimy campaign deliberately calculated, notwithstanding the Moratorium Act, to excite public feeling against the idea. Purely imaginary sentiments are printed in inverted commas as if they were reports of speeches. The dreaded letters "I.W. "We," are dragged in, as if they had anything to do with the matter. The suggestion is made that the natives who, with literal truth, are told they are being exploited are, apparently for that reason, criminals. It is insinuated, how falsely the spies know better than anyone, that the natives are exhorted to the ridiculously suicidal policy of 'rising' against the whites, no attempt being made to reconcile this with what we have always preached, namely that workers, white, black, coloured and Indian, should co-operate in their common interests. Finally the dastardly suggestion is made that the movement, the dimensions of which, by the way, are so far inconsiderable, and which has next to no need of funds. for there is practically no expenditure. is financed by Germany!

Even an insignificant native concert, held in Johannesburg last Saturday to raise a small fund for necessary disbursements, from which many who would have attended (for native concerts we are informed are very popular and frequently held) were scared away by fear of the police, was shadowed simultaneously by C.I.D. and "Sunday Times" men, skulking like mosquitoes round dark corners; the presence of a couple of socialist lady helpers was made the occasion for unspeakable inferences which came particularly ill from quarters which have nothing to say against the constant close contact of house boys with white mistresses; and the white sympathisers whose attendance would have contributed to the maintenance of decorum, had that been threatened, which it was not, are represented as furthering a "social equality" between the races which, being entirely irrelevant, is desired by neither.

Nonsense like this would be of no interest but for the fact that it expresses the prejudices, not merely of the employing class proper, but of great numbers of white workers, many of whom we believe, acclaim the newspaper mentioned as a labour paper! We have always endeavoured to show them that, just as capitalism cannot resist the onward march of labour, so white labour aristocrats not only have no right to keep back the advancement of native and coloured labourers, but have no hope of doing so. No sane person now pretends that the labour movement is just the work of agitators or firebrands; these are the passing instruments of a development following inevitably upon the creation in modern times of a world proletariat whose demand for freedom

will not de denied. Exactly the same is true when the development comes to touch the dark-skinned proletarian. It is useless to kick against the pricks, to sweep back the ocean. Let then meet it half way, and they will save their own future. But by still hardening their heart they range themselves, like Oxford dons, on the side of the Lost

For take warning. Left to themselves and condemned to secrecy, the native workers, who are determined in any case to assert themselves, are in danger of attempting to do so by mistaken methods, possibly of violence, which, without benefiting them, may cause disaster all round. Their patient instruction in the light of day by white men having knowledge and experience of the cardinal principles of the Labour Movement will ensure a constitutional progress which, though it will end in the surrender of the capitalist class, will avoid such evils as the white workers justifiably fear. He who sits on the safety valve knows the consequences.

#### The Turn of the Worm.

Someone compared the recent Junker victory over German strikes with Smuts' 'galumph' of deportation days. The apparent backwardness so far of the German working men certainly does indicate a danger that their expected reaction may turn out as worthless as that of the white workers did in the Transvaal in 1914—tailing off into mere Parliamentary or Provincial seat-wining, followed by craft agreements with the masters; in other words a compromise helping to keep a discredited capitalism alive. The fear is even more justified in the case of Britain, where the highest ambition of the Labour Party at least is nothing more Maximalist than 300 candidates, with the offchance of a "Labour Government" unless the Clyde rises to the occasion. As we learnt after 1914, a party coup d'etat at best is but ladies' parlour pingpong without a typical mass proletarian movement behind it, and as Trotzky has said, "One-man-one-vote democracy" has proved itself useless as an expression of that movement (that is why the anti-Bolsheviks want "democracy" back). Moreover, those who build on "after-the-war" reaction are only a tame variety of See-it-throughites in disguise, trying to put a moratorium on the revolution by "waiting until the (t)rain stops." The dictatorship of the proletariat will arise, if at all this time, during and out of the war itself, and certain capitalists as well as socialists are now realising that the war will go on until it does. 'Ware that procrastinated 'inevitable revulsion'! Do it now!

# Increased Wages & Gold Production.

By J. M. G.

The increasing cost of living, and the negative result so far of the Food Commissioner operations, is resulting in unrest amongst the workers.

The A.S.E. is formulating demands that are equivalent to about 35 per cent. rise on present wages. The building workers are showing signs of unrest which will probably lead to demands on their part. These workers are afraid of the A.S.E. acting upon their own and leaving them out, thus putting into operation the inherent principle that has always dominated craft unionism: each craft for itself and the devil take the hindmost.

It is to be hoped that when these demands are made, he workers will make them en masse, recognising he principle of the solidarity of labour, skilled or unskilled, irrespective of nationality or colour. A vain hope, I am afraid, owing to the unreasoning prejudice of the white workers, a prejudice that blinds them to the fact that to fight successfully the capitalist class, the workers will have to show a united front, as only by opposing to organised capital a solid organisation of labour is there any hope of obtaining any substantial concession.

Whilst the workers, in making demands for increased wages, are perfectly justified owing to the increased cost of living, their action will have fareaching effects.

The economic position on the Rand is rather peculiar, and different from most other industrial centres. The big industry here is the production of gold. It is the centre of gravity, as it were, around which the other subsidiary industries circle, and in which and by which they have their being.

Any demands the workers make will be branded as unpatriotic by the capitalists and the Press. Keep the mines going to win the war has been the dope that has been repeated by the Chamber of Mines, directors and other intererested individuals, until many of the workers on the mines actually believe they are doing as useful work in saving the Empire as those who are risking their lives in the trenches. Yet a simple sum in arithmetic gives the lie to these people.

The gold output of South Africa is roughly 40 millions sterling per annum. The cost of the war, according to "The Star" report of a speech by Bonar Law, is 6½ millions per day. So we see the annual gold output of South Africa would not pay the war expenses for seven days.

These interested individuals have but one ideal, an ideal they lie for, steal for and prostitute themselves body and soul for. This ideal is profits. Profits are their god. And when profits are endangered they will resort to any means to safeguard them, even to shedding the garb of patriotism.

The gold mining industry is like no other industry. It is a gamble pure and simple. The average rate of pro-

fit is much below that of any other industry. Many propositions are worked not for dividends but for manipulation of the shares on the Stock Exchange, and for the profits accruing from those industries supplying commodities such as machinery and the necessary material used in winning the gold. The same interests control these industries as control the mines, which are used as markets for the disposal of the machinery produced. The controlling interests of these mines and those industrial firms have been, previous to the war, in the hands of German financiers, and are still controlled in their interests by agents. But the position created by the war is such that, being unable to get supplies through, the source of revenue is closed to the supplying firm. This explains why Mr. Wallers declares fifteen mines must close down.

There are other factors to be taken into consideration. It is quite true that the mines cannot pass the increased costof producing the gold on to their customers as is done with other commodities. The mines to-day, as previous to the war, receive £4 4s. 10d. per ounce for pure gold; but certain developments are taking place that in all probability will demonetise gold as the standard of measure of other commodities, and place it on the market subject to the same fluctuation as other commodities. Gold in the past has been the basis of credit. The banks as private corporations have had to keep a reserve of gold bullion opposite bank notes, cheques and bills. This is not necessary to-day owing to the State having become the guarantor of the banks, a principle that is likely to be extended into a system of State-controlled banking. This demand for State control is growing in Britain. With the demonetising of gold, gold will play less part in the commercial activities of the industrial system, but as a commodity will be sold on the open market, for use in the manufacture of jewellery and other artistic wares. Gold ceasing to circulate as money (it is not circulating as money in Britain to-day) will in the control of the mining financiers as a monopoly go to a much higher price. It will lose its present fictitious price as a standard of measure.

The action of the worker in demanding an increased wage will force the hands of the mining interests. These loud-mouthed patriotic capitalists have got a Government commission of enquiry appointed as to the best means of keeping the low grade mines working. They have told us to keep the mines going to win the war, but they want a subsidy from the State to do so. Their patriotism is but a veneer that is always thrown aside when it interferes with the production of profits.

The workers may expect all sorts of abuse from these patriots and the hireling press. They will be stigmatised as pro-German, and in the pay of the Huns. Do not let this abuse deter them. They should be used to it, for the Press have always slandered them and distorted the facts of any dispute between capital and labour, and will do so again, notwithstanding the platitudes that have recently appeared in their columns.

Before making their demand for wages it is to increased hoped that the workers will recognise the principle of each for all, and all for each. Isolated action may bring concessions to that section making the demands, but such action is traitorous to the workers as a mass. Craft action is obsolete and of no use against the organised forces of modern capital. Solidarity irrespective of skill or unskilled is the only method that has any chance of success. Isolated action in the past has been responsible for those failures that strew the path of the history of craft unions. Learn the lessons of these failures and organise on the broad lines of class. By doing so your strength will be such that when you desire it the organised robber system of to-day will pass away into the oblivion that enshrouds other past phases of society.

#### The Survival of the Fittest

In northern climes, the polar bear Protects himself with fat and hair; Where snow is deep and ice is stark. And half the year is cold and dark. He still survives a clime like that By growing fur, by growing fat. These traits, O Bear, which thou transmittest

Prove the Survival of the Fittest.

To polar regions, waste and wan,
Comes the encroaching race of man,
A puny, feeble, little "bubber,"
He has no fur, he has no blubber.
The scornful bear sat down at ease
To see the stranger starve and freeze—
But, lo! the stranger slew the bear,
And ate his fat and wore his hair;
These deeds, O Man, which thou committest

Prove the Survival of the Fittest.

In modern times the Millionaire
Protects himself as did the bear:
Where Poverty and Hunger are
He counts his bullion by the car:
Where thousands perish, still he
thrives—

And after death his will survives.

The wealth, O Croesus, thou transmittest

Proves the Survival of the Fittest.

But, lo, some people odd and funny,
Some men without a cent of money—
The simple, common human race,
Chose to improve their dwelling-place:
They had no use for millionaires,
They calmly said the world was theirs;
They were so wise, so strong, so many,
The millionaires?—there weren't any.
These deeds, O Man, which thou committest

Prove the Survival of the Fittest.

Charlotte Stetson Gilman.

The most humiliating of Germany's terms to Russia is the "renunciation of propaganda against the Quadruple Alliance." But apply capitalist law to capitalist war: a contract signed at the cannon's mouth is not binding. Besides, the propaganda is not against the Quadruples in particular, but against the octopus alliance of all the enemies of socialism.

# Simple Thoughts for Simple Simons

(Black or White).

(By H.C.H.)

Fellow worker, have you ever thought about your position in society, or have you always been a "Henry Dubb" and put your thinking out with the washing and never troubled whether it came back or not? We were struck the other day with the name of an English paper, "The Spur"—"because the workers need a spur" and we thought that if the workers need a spur in England, then they need not only a spur but a crowbar in Africa.

Now let us look at our position as workers. We get up in the morning, go to work (that is if we have been able to persuade someone that it is to his interest to employ us), and after working all day we are so tired that we go home to bed; and when Saturday comes after working hard all the week we find that we are no better off than when we started.

some people who, not being workers, tell us that we should be thankful for the position in which it has pleased God to place us, and that if we work hard and trust in the Lord we shall be rewarded in heaven. But you have to die first; and these same people, having a good time here on earth, are by no means anxious to die themselves: on the contrary, if they go sick, they immediately call in a doctor to save their life. Strange, isn't it?

Then there are other equally well-intentioned individuals who tell us that there always were poor and there aways will be poor; and then having said so much, they tell us that if we did not drink we should be better off. Now. have you ever thought why it is that after working hard you are poor while the people who are for ever giving you good advice and never work are rich? Let us try and see what is the cause. Shakespeare said "You take my life when you do take the means whereby I live"; and that is the whole position. You as workers have nothing except your labour power, while the employer class, owning the tools of production, own vour very lives.

"Ah, but," you say, "we are free." Yes, you are free: free to sell your labour power to a boss or starve; and as you cannot separate your labour power from yourself, you have to deliver the goods in person. Therefore you are a slave—a wage slave. The only difference between you as wage slaves and the chattel slaves of old is that the chattel slave was bought on the market, and as a consequence the master had to feed and clothe him or else he would die, and that would have been a loss to the boss; whereas you free wage slaves can die, and the boss mys, "I am sorry" (whether he means it or no) and that's the finish of it.

Yes, but here we run up against the wise feller who says: "That's all very well, but what should we do without the capitalist? He gives us work."

Exactly: he gives us work and never does any himself, and while you are working he is having a good time and saying "What a lot of fools those workers are! I hope they never start thinking, or else I may have to work."

Now you wise workers, just think over this. The only source of wealth is labour applied to natural resources. That being so, the workers should have all the wealth. But they don't, because the capitalists, owning the tools they never use, are enabled to dictate to the worker the terms on which he is allowed to use them. And the terms are, that the worker shall receive just sufficient to keep him in producing order; the rest goes to the capitalist.

Now how are you going to alter it? It's quite simple. Having realised your position, viz., that you are a worker, you will also realise that there can be Ino identity of interest between the worer and the capitalist. There is nothing an common between us and him. Therefore what you have to do is to organise against the capitalist class. Organise industrially: the old form of craft trade unionism is organised disunity, as the dapitalist knows; that is why you will see him patronising trade unions, because he knows that/so long as the workers are organised by craft the organisation has lost its sting. Therefore, organise by industry, so that you will not have the spectacle of one union scabbing on another, but will all be fighting together, not merely for an extra shilling but for the full results of your labour. Then and not until then will you be free.

## Dope.

Religion, or the misuse of it, as an instrument for keeping the working mass in subjection, is the subject of an essay by F. Engels, published under the title of "Historical Materialism" (I.S.L. pamphlets 3d.), although it has little to say on the "materialist conception of history."

Like pacifism, materialism is a native product of the very country, England, in which it is most "without honour"; but the early bourgeois or capitalist movement in England, having to face a feudalism bound up with the Church of Rome, was obliged itself to take on a religious disguise.

"Calvin's predestination doctrine was the religious expression of the fact that in the commercial world of competition success or failure does not depend upon a man's activity or cleverness, but upon circumstances uncontrollable by him. the mercy of unknown superior economic powers." In due course the merchant or manufacturer, whose "religion had supplied the standard under which he had fought the king and the lords, was not long in discovering the opportunities this same religion offered him for working upon the minds of his natural inferiors." And when the excesses of the atheistic French Revolution shocked him, "the God-fearing English bourgeois held all the faster to his reg

ligion"—incidentally profiting by the occasion to "destroy French maritime commerce, annex French colonies, and crush the last French pretensions to maritime rivalry."

"And now came the triumph of British respectability over the freethought and religious laxity of the Continental bourgeois. The workmen of France and Germany had become rebellious... Nothing remained to the French and German Bourgeoisie as a last resource but to silently drop their freethought, as a youngster, when sea-sickness creeps upon him, quietly drops the burning eigar he brought swaggeringly on board." And so it came that 'French bourgeois amed maigre on Fridays, and German ones sat out long Protestant sermons in their pews on Sundays."

So much for Engel's essay. We ask ourselves, why is religion (in Engels' sense) less well supported in South Africa than elsewhere? Well, to begin with, is it? It is very extensively propagated among the black workers, and with a great deal of the desired effect. If they were not so easily kept submissive by other means it might be still more extended, by the aid of Chamber of Mines' funds. Meantime it follows that it is not so much needed among the whites, the master class, either; although the shopkeeper from "Home" is as devout a Protestant as ever. But the whites are not all masters": no, and those who are not provide the main numerical clientele of the churches. The rest of the middle sort of whites are doped in other ways. A Johannesburg bookseller will tell you that history, sociology, philosophy, poetry or 'literature' is largely unsaleable, but that Books of Dreams, Spiritualism, Occultism, Theosophy, Mysticism, Obscurantism, and so on are a gold mine, more so even than baronet-abd-curate fiction. As specifics against an independent, searching turn of mind they vie with bioscope dreadful's, faro and horseracing. Such is latter day decadence under capitalism. The 'public mind' is scarcely the healthier for its irreligion. The average of brains to the square inch is quite as low in South Africa as anywhere, if not lower.

Mind you, it is with the perverted function of religion that socialism is concerned, not with its content. Socialism is not rationalism; it is not interested in a mere negation like Freethought. That may be a creed for the critic, the cynic, the man of essentially individualist outlook, the intellectual miser or hermit. But such ideas and types afford totally unpromising material for a movement depending on solidarity; they contribute nothing to the revolution which is nothing if not social.

S.P.B.

Even now, which of us would not, if he could, be in Russia with the Bolsheviks to-day? That flush of hope and freedom, that breath of a "Red Dawn" on those expectant Petrograd faces in the Russian Revolution film last year (that was even before the Bolshevik success)—where else in the belligerent or any other countries will you find its like?

### Transvaal Industrial Workers' Union.

On Wednesday, the 6th inst., about a couple of hundreds of coloured workers with a sprinkling of white supporters met under the auspices of the African Political Organisation at the Pilkington Hall, for the purpose of forming an Industrial Workers' Union.

The chairman called on Comrade Becker to explain the theory of indus-

trial unionism.

Talbot Williams, who was supported by several other speakers, drew attention to the necessity of starting with a clear understanding that such a thing as a colour bar could not be tolerated. The coloured workers must not make the same mistake as the great mass of white workers were doing. They must recognise that as workers they were only a unit—part and parcel of the great bulk of the industrial workers of the world. They must never forget that the foundation of the labour movement in South Africa is neither coloured nor white, but in reality is black. The speaker laid stress on the point that the fight in Africa differed somewhat from the struggle elsewhere. Labour suffered as labour throughout the world, but in this country the coloured worker suffered as a coloured man in contradistinction to the white labourer. The meeting was urged to organise not only for the purpose of helping themselves, but for the purpose of spreading the principles of industrial unionism from one endrof the sub-continent to the other.

A glaring case of the hypocrisy of local craft unionists and an all too frequent instance of colour prejudice was brought to the notice of the meeting. The facts as we near u them are as follow: · A craftsman who had not the fortune to be descended on one side or the other from a bleached skin secured a job as a mason. He was asked for his cardoby a fellow worker and produced one. He was then told he would not be allowed to start unless he was receiving 25s. per day. He was told by his employer that there would not be any difficulty in this direction. The 'white rats' in the shop then explained to their fellow wage slave that they were sorry (?) but he would not be permitted to start as his colour was against him. Not satisfied with this arbitrary action the employer was informed that unless he cleared the coloured man off the premises the firm would be black-listed.

The claim of the white craft unionists in the past has been that the coloured man was undercutting them, and that no objection could be brought forward if a workman was in receipt of the minimum wage. How now, you scabs in the labour movement who howl the "Red Flag" over the grave of a fallen martyr and prate of unity being strength? You are 'ratting' daily, not only against those who would be with you if you permitted it, but against those who are organised alongside you. You are closing your doors against a vast body of workers and name them with the most blasphemous of epithets because they gather strength outside. Take warning you asses between the

shafts of capitalism, harnessed and blinkered by your masters, bitted by your labour leaders and whipped by the reim of white labour, the time is not far distant when you will not only welcome the dark skins in our ranks, but you will rush to them for deliverance from the servitude which all too soon takes so many of us to the capitalist bone-T.P.T. yard.

# The Writing on the Wall.

There is reason to believe that the capitalist sometimes sees further ahead than some timid socialists, and feels already a vague foreboding that his dynasty is doomed, his Gotterdammerung inevitable. Intelligent financiers may be wondering how on earth after all the war debt, or even the interest on it, is going to be paid, and what will become of the financiers role in society if the tempting cry "Repudiate" finds general favour. Politicians with a scrap of candour and commonsense, if such are to be found, will admit, over their port, that there are only two parties the world over, the exploiters and the exploited, the bourgeois and the proletariate; and that nothing but the "Might is right" we are all going to destroy is keeping the bourgeois in power. Diplomats see their precious webs being unwoven before the eyes of the world: we read, for instance, of 'important financial and social interests in Russia secured by the Germans while other influential active elements would be overjoyed if the Entente restored order;" and again: "The Japanese could reckon on the co-operation of numerous political and military elements if they entered as rescuers." What does this mean but that all the capitalist world is in friendly competition for the honour of being the knight-errant to "rescue" Russia from the Bolshevik dragon and then-deflower her. A scramble by them all for the partition of-not Poland this time. 'A war for the preservation of national integrity indeed! No, the capitalist, seeing all his humbug being bit by bit exposed, must also see that not even a German or an English victory can save him much longer—that the virtue by which he has ruled the world till now is passing from him, and that by the time this war is really over he may be "bourgeois" still, but he will have ceased for ever to be the ruling class.

# The Appeal to Cains and Judases.

Here is one of the Bolshevik's manifestoes to their German comrades, as they had a right to consider them. The response, both in Germany and in England, was so tame if not hostile that the whole lot earned the curse of the Soviets. The Huns had the excuse that the document came from "the enemy"; the Allies had not. However, lumping them all together, which have proved and are proving the real traitors, the authors of the manifesto, or those who, obedient to their respective masters' press, have despised and rejected it? Russian labbur may have let down Russian capital; but Central and Western labour has, for the time being at least, let down Eastern labour.

Lenin's "PROCLAMATION THE GERMAN SOLDIERS" was by one means and another scattered broadcast in Germany. It was against this manifesto that the German High Command protested during the negotiations

at Brest-Litovsk:

"Comrades! Soldiers! We appeal to you to support us in the fight for Peace and socialism, because it is only socialism which can guarantee to the working classes a lasting peace and the healing of the wounds which were caused by the war.

"Comrades! German Soldiers! The great example of your leader, Liebknecht, the fight which you wage through Mehring and your Press, and, finally, the mutiny in your fleet, are a guarantee to us that you fight an ener-

getic fight for peace.

"Comrades, if you will support us, then the cause of peace is won—at least upon the European Continent. All the remaining Powers will then join a just and democratic peace. If you will help to contribute to the victory of socialism in Russia, which alone causes us a lot of difficulties, your experience and vour gift for organisation will help von to bring about Socialism in your Cuntry. Our soldiers will not make one step forward (in a military sense, of course), if you are resolved to take the flag of peace into your hands. Long live the International Social Revolution!"

(Sgd.) LENIN & TROTZKY.

# League Notes.

DURBAN BRANCH.-The branch is renewing its activities with the passing of the midsummer heat. Last week a meeting was held at Comrade Pettersen's premises, at which several coloured and Indian comrades were also present. Discussion was mainly taken up with the thorough distribution of the two League leaflets now under way: "The Call of the Bolsheviks," and the Talbot Williams' leaflet. The latter is now being reprinted under the title of "The Burning Question of Labour." The branch has secured a central meeting place in St. George's Hall, corner of Smith and Park Streets, where another meeting will be held this week on Thursday. All readers of "The International" who have the movement at heart should roll up and join in the work.

JOHANNESBURG CENTRAL BRANCH.—A special general meeting is called for Monday, the 18th inst., in the Palmerston Hall, at 8 p.m. The business is most important, dealing as it does with propaganda within and

without our ranks..

REVOLUTION ANNIVERSARY.... The Johannesburg branches celebrated the first anniversary of the Russian revolution on Wednesday night. The hall was well filled with members and friends to the number of about 300. Music and dancing were interspersed with speeches by Comrades Watson, D. Smith, Tyler, Dunbar and A. Goldman.

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