gistered at the General Post Office as a Newspaper.

# THE INTERNATIONAL

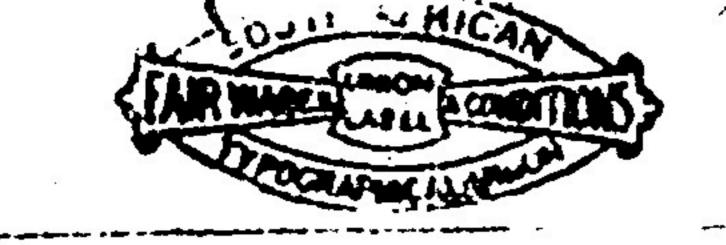
THE ORGAN OF THE INTERNATIONAL SOCIALIST LEAGUE (S.A.)

P.O. BOX 4179.

Neppe's Buildings, 54, Fox Street, Johannesburg.

Phone 6035.

No. 135



FRIDAY, MAY 31, 1918.

PRICE 1d. WEEKLY.

#### "The Plebs Leader."

We have had our own criticisms to make on the Power-lords' strike; but much must be forgiven when it is appreciated what reactionary Labour' torces, as well as recognised capitalist forces, they were contending against.

Last Sunday's trade unionist meeting at the Palladium, Johannesburg, ought to have been important from a propaganda siandpoint, but was actually important only in one respect, namely, that it registered a vote jot confidence in the Secretary of the S.A. Industrial Federation, which was obviously the object for which it was convened and stage-managed. That candidate for a halo held the floor for two hours, leaving no time for proper criticism by anyone else (amendments were ruled out of order, as at J. T. Bain's. Stockholm meeting); and his audience was as far as possible packed with members of unions in the Federation, to the exclusion of those who have good reason to stay out of it, or are too 'lower-paid' to be eligible for it; the majority being mine workers. many of whom live comparatively out of touch with the live controversies of to-day. To their "sectional" envy of their more fortunate fellow-morkers the main vote-catching bid was addressed, and chiefly on the following grounds, which we shall discuss seri-

atım. (1) "Trade unionism must go on the lines of solidarity, and sectionalism must be crushed. It all depends on what kind of solidarity, and on what vou mean by sectionalism. Crawford calls the Railway Union 'an entirely sectional organisation"; well, we prefer such sectionalism to S.A.I.F. "solidarity. We have continually objected that the craft union is nowadays itself an obstacle to solidarity; and if so, a combination of craft unions multiplies rather than neutralises that objection. The solidarity involved in extending the recent victory to the lower grades was worth all the solidarity of federated top-grade craft unions, each dissipated over a number of disconnected industries, and each encouraged (by the Federation, mark you) to conclude sectional "agreements." A revolt from that system was bound to come; and though the A.S.E. men have not vet got, and, as A.S.E. men, never can get, any further than the limbo between craft federationism and industrial unionism, vet. their actual embryonic shop organisation, outgrowing the craft union, is a promise of better things, tending to a more real solidarity than the S.A.I.F. can ever attain, in fime to come. As Forrester Brown said, you cannot have it both ways. Well, the A.S.E. seem to have decided not to have it the S.A.I.F. www. If the meeting decided the other way, the more's the need for industrial union propaganda. The foundation is there, even among those who supported the S.A. I.F. When Carbis asked "Do you want industrial unionism?" his hearers nonplussed him with a unanimous "Yes." But it cannot be done through a craft federation antagonistic to even the propaganda of industrial unionism. If sectionalism must be crushed, then federationism must be crushed with it.

federationism must be crushed with it. .(2) "Higher paid workers should make sacrifices in order to bring up the pay of the lower paid workers.' What, a new-born interest in the welfare of the unskilled. By no means: only the capitalist argument that there is not enough to go round in wages. "especially in the production of a commodity fixed in price like gold. Why, the highest wages all round would still not be enough! We should like to hear of a single instance where raising the wages of one group ever reduced the wages of another, or reducing the wages of the one ever brought up the pay of the other. The general "unrest" resulting from that £8 2s.. which is destined to produce a rise all round, demonstrates the contrary. The only danger is that if this rise is insisted on by top-grade men for themselves, their obsession with Crawford's prehistoric "limited wages fund" fallacy may impel them to neglest or meject any opportunity of simultaneously stipulating for a rise for the lower-paid also. This latter form of "altruism." into which the Power Station men were quite creditably manoeuvred by the Town Council politicians, is epochmaking compared with all that Crawford pleads for, namely, that the "strong unions should give a helping hand to bring the weaker ones along. although the recent strike has indirectly accomplished that too, which is more than can be said for the ironmoulders' sectional strike two years ago. quoted with approval by the speaker. and justified because that trade was better organised than the rest.

(3) "The bulk of the workers will have to pay for the increases recently granted." If this means, by getting lower wages, we have disposed of that; if by paying higher taxes, these only become part of the increased cost of hising again, and that in turn necessitates a rise in wages; so that it is the capitalist, not the worker, who pays the excess. In making this complaint, therefore, Crawford as usual was holding a brief for the bourgeoisie.

(4) "The A.S.E: men got too much." (Then will everyone else who eventually gets the same figure also be getting too much?) "I am a sufficient sport (!) not to advocate ramming things home and asking for too much at present." ("Be a sport," says the pickpocket to his victim!) "If the Federation had had to deal with the matter, it would have seen to the rectification of this. If the A.S.E. had acted according to its constitution, its members would have accepted £7.

10s. (In other words, it was a foregone conclusion with Crawford that his boasted arbitration board would have turned down the demand for more.) As an institution for fixing a maximum wage (whether at prewar standard or otherwise) the Federation ought to be damned for ever!

for retrenchment." And if the Federation had been consulted, it would either have opposed the rise in Municipal wages ("there is no hope for the workers by increased wages," says our hero)—which puts it out of court as a workers' organisation—or it would have supported the rise, in which event might not the Municipality go in for retrenchment just the same? But really are we in these latter days to sit at the feet of a labour leader who says "Don't ask for a rise, you might get the sack"?

(6) When the capitalists close down the mines" (once more it is the labour leader who blurts out this futile capitalist "wolf," "wolf" threat) you must be prepared to take them over and run them yourselves." Brave words, greeted with "cheers.": but alas. "coming back to the idea of the workers running the mines, he said he was afraid they had neither the brains nor the discipline." (Laughter andcheers for this. too.) If the same men clieered, we rather agree with him. But we repeat, is this a workers' spokesman, or a devil's advocate for the Chamber of Mines?

now): the only way is to wipe out capitalism." Of all the pitiful balderdash ever uttered from a labour platform, this mumbling of a revolutionary axiom to bolster up a policy of compromise, surrender and betrayal is the limit.

The whole speech may be summed up as an outburst of spleen because the A.S.E. said "We will not have this man to reign over us."

These be thy gods, O Israel!

# "Asking for More."

PRESS FUND.—The attention of subscribers is drawn to the supplement to "The International," No. 134, published on May 17. Comrades have responded willingly, but not in sufficient numbers to prevent a slight increase of the debit balance with the publication of No. 135. Come, comrades, you have only to knock off two packets of "Flags" a week to fulfil your obligation to the movement in this respect.

Com. W. H. Harrison writes: I am now in, I believe, almost a normal condition again, but feel the effect (of my recent accident) occasionally."

# The Bantu Race.

Give a dog a bad name and it sticks to him, or give an imbecile a reputation for wisdom and he can say the most stupid things imaginable. The more silly they are more they will be circulated in the Press as words of wisdom, and quoted by the nonentities who accept the daily Press as their infallible guide and the source of all their ideas, without any question as to how much of what they read is true or false.

That well of wisdom, with the glib tongue, John X. Merriman, has been reported by the "Star" some time back as advocating equal opportunities for the natives. He holds that "the native should be given a proper chance to rise." "He did not say the native should be placed upon the same level as the white man—it would take hundreds of years before he was so far as that."

The Star's' report was rather meagre, and no doubt contained just the essential points of his speech which were thought necessary to give expression to the capitalist point of view.

The first sentence of my quotation from his speech I quite agree with, and have no doubt the economic requirements of the possessing class will give the natives in the very near future the chance of rising to the noble and glorious status of being the economic equals or antagonistic rivals of the white race for the jobs that are owned by the employing class. The second sentence is rather obscure. He may mean the natives should be placed on a level with those whites who, from their lofty social plane, the reflex of the princely wage of three shillings and ninepence per day, look down with contempt upon the coloured workers. But I take it he meant it would take generations to enable the natives to rise to the dizzy intellectual capacity of the white races.

I wonder if Mr. Merriman has ever studied biology, or ever heard of the law of determinism. He must know, even if ignorant of these sciences, that the natives are not by a long way the mentally detective race the superficial, so-called superior intellectual would have us believe. He in his long experience of the native races must have found them as adaptable to their environment (in fact, too adaptable) as any other race.

The superficial, know-all individual. looks upon the Bantu race (Kaffir is. but a slang designation), as a negro, and brands him as something less than human. Yet the facts are that they are a mixed race with a good deal of Arab and. Indian blowd in them, their ancestors having migrated from the East Coast of Africa. One has only to look at the many striking types of almost perfect features from the Eudopean standard, with the absence of the thick lips and receding foreliead, whilst the protruding jaw is not typical of the race. In fact the biological evidence is that there is not on the average any degree of difference between them and the white races.

The natives in coming in contact with the white race, the product of civilisation, bring ideas imbibed from an environment that is semi-barbarian, and the many failures to conform to the requirements of civilisation lead the superficial observer to brand all these fail-

ures in the new environment as the result of mental deficiency. Yet there is no justification for such conclusions, as has been proved by unbiassed observers who have studied the native races, their language and customs.

Mankind, no matter of what race or colour, are born destitute of innate ideas. They in common with other animals have certain instincts, sexual, preservative and social. In the journey through life from the mother's womb to mother earth, in their several environments, they imbibe the many ideas upon which is built the character of the individual. "Ideas do not descend from heaven, but are the product of environment," an environment that varies, ever changing in conformity with the changing methods of production in conjunction with racial temperament and climatic conditions.

The ideas of civilised men are imbibed from their environment, compelling them to think, irrespective of will, along a definite groove, that groove being determined by what appeals most to them in their environment at the moment or during life. So with uncivilised men their environment has control of them and compels them to

act in conformity with it.

A recognition of the law of determinism and the biological equality, on the average, of the native and white races, knocks the bottom out of such piffle as that it will take hundreds of years to make the Bantu race the equal of the white race. The same misleading puffle is trotted out, from the same source, when these intellectual misleaders are combating the claims of the working class, claiming that it will take years and years of education to fit the worker to control the destinies of the nations of the world. These superior individuals overlook the horrible mess the educated expert rulers have made in the world to-day.

The Bantu race are learning fast. They are gradually being forced from the land into the industrial arena. The civilised environment is instilling ideas of the economic injustice of our boasted civilisation. The iron is entering their soul, and the unrest that is manifesting itself is but the ripple that reveals the rising consciousness of the many wrongs that have been perpetrated upon them by all sections of the white race in this country. (The whites are Huns to the natives, says Bishop Furse.)

The intellectual apologists for the present system of the John X. type have always misled the workers by trotting out all sorts of half-truths, which are accepted by superficial individuals without question. Such half-truths when investigated have but a grain of apparent truth on the surface, but when analysed are found wanting in those basic facts that should be the foundation of their arguments.

A recognition of the law of determinism and the undoubted fact that there are no fundamental differences, biologically, between the white and native races, clears the atmosphere of the cant of taking hundreds of years to enable the native to rise intellectually to the white level.

The native is competing with the white workers to-day for the jobs in possession of the employing class, and as the requirements of the capitalist class develop the natives will be given the chance of educating themselves in those things the white workers in their ignorance think they only are capable of performing.

The only solution for the problems that confront us to-day is a frank recognition of the right of the natives to be considered as human beings. Not to do so is to alienate the native workers who are nine-tenths of the workers in South Africa. To alienate such a percentage of the workers is to place a weapon in the hands of the capitalist class that will be all powerful in the final struggle destined to take place in the near future between capital and labour.

No, there is no essential difference between the white races and the natives. The actions and mode of thought of both races are but the expression of different environments, a difference that is no more marked than between the thoughts and actions of individuals of the same race who may have experienced varying shades of the environment of civilisation.

J.M.(†.

## A "Labour" Paper.

Mr. Gow's weekly has appeared under the name "The Labour World"\_\_ as if "Labour" were just the hobby of a clique, like the world of sport (though we note that racing is part of his subject matter) or the musical world; forgetting, as J.M.G. would say, that the workers of the world have the whole world to win. In "Vol. 1, No. 1" Mr. Boydell writes a chronicle of the last session of "a Parliament elected for the purpose of seeing the war through." 'About the only thing that was done to see the war through." he says. "was the singing of God Save the King in the middle of handing out the boodle." Exactly. Mr. Boydell modestly admits that 'Parliament does matter, but not very much if the broad and long view is taken." Another writer complains that "the lowest-paid men, if they dare to demand an increase in wages, are threatened with dismissal and their work being taken over by natives." Exactly again; and there is only one way of dealing with that sort of scabs, namely, to organise them with ourselves. F.H.P.C. descants on the freedom of the Press-except in war-time, the very time when it is most wanted. A clerical writer gives a sermon ou "Sword economics vs. ploughshare economics," recognising that the former means the class war, but deciding, middle-class-wise, that to beat it into the latter revolutionary methos are no good: "it must begin in the individual consciousness," selfishness must be overcome in our lives, malice, etc., must be changed to goodwill, etc.

We shall continue to claim that the "International" is the only workingclass paper in Africa.

An unnamed correspondent in the "Star" refers to rumours of "various pourparlers between the Labour Party and the International Socialists," and asks whether the Labour "Party congress was postponed sine die because of the fear of what might happen when this matter came up for discussion." Whatever the Labourites may have proposed to themselves, we know nothing of any "pourparlers." The I.S.L. long ago passed and recently reaffirmed a resolution not to enter into relations with any body or party supporting the war. Its only pourparlers have been with the Bolsheviks.

#### Constitutional Bunk.

The recent gain of the Johannesburg engineers put Mr. Petit geois into a state of funk. Mr. C. M. Schwab, the American magnate-millionaire, recently expressed the opinion that Bolshevik sentiment must be taken into account, for the men of the working class—the men without property—would control the destinies of the world and solve the great economic questions now being considered: "the workers will rule, and the sooner we realise this the better it will be for the world." This speech was received by the editor of the 'Natal Mercury' almost simultaneously with the receipt of the news of the municipal strike in Johanne burg, and called forth a leading article which tearfully informs the wealthy man that hemust make some endeavour to put the brake on the wheel of industrial unrest, even though it should mean relinquishing part of the proceeds of the burglary; and then, turning to the worker, adjures him to be a good boy, act constitutionally, and not take advantage of his strength, which is un-

Of course the engineers acted unconstitutionally, i.e., broke the law. The Welsh miners broke the antistrike munitions Law. The workers in their sporadic revolts always do break the law. The master classes on the contrary can usually point to the fact that they are "within the law" whenever they bring about this revolt by their utter callousness and greed.

The outcry about constitutional action does not worry the class-conscidus proletarian. He is aware that "the squire is enthusiastic over the absolute monarchy because the absolute monarchy cares for the squirearchy." Your Randlord, merchant and banker, with their defenders of all grades, are constitutionalists for the simple reason that constitutionalism is the political expression of capitalism which defends free trade and the commercial system, supplies the mines and shops with "free" labour, promotes banking and financial transactions and in general takes care of the interests of industrial life. Shopkeepers and small traders join alternately one "constitutional" party or another — Labour or Unionist—according to the promises made for their well-being and relief from the effects of competition with big business. The agricultural community, divided by racial questions which are kept smouldering for political ends by professional politicians, join alternately the South African or Nationalist parties for the same reasons.

It cannot be denied that many of the followers of these parties are totally unconscious of the real forces behind them, and sincerely attribute altruistic motives to their political leaders. "The political hypocrisy of the time is half conscious, half unconscious. There are many people who take the ideological phrases as gospel truth, but also the artful are by no means rare who want to be taken as such."

Why has political hypocrisy become necessary? The answer to that question explains why the working masses in their efforts to preserve a mere subsistence from the owners of life and of the means of production are always

found to be acting unconstitutionally. The explanation is simple. When the economic interests of the possessing classes cease to be in harmony with the general welfare—when the ruling class. loses its functions and falls into decay, then its leaders succeed for a time in retaining a dominating position by political hypocrisy and cant. The beautiful platitudes of their politicians, the "morals" drawn by their editors, and in fact their whole phraseology, soon become utterly meaningless to the proletarian who only understands "brass tacks," i.e., that he cannot obtain the necessities of life from the small proportion arbitrarily allotted to him of the surplus value he produces.

Beautiful phrases do not fill the stomach, or in other words 'fine words butter no parsnips'; and whether it be constitutional or unconstitutional a breach of capitalist law-to-protect-capitalists'-interests is inevitable when stomachs begin to growl.

The beautiful phrase "unconstitutional action" is a bogey adored by Federation leaders, politicians and editors. It has no real meaning, and can be relegated to limbo along with gods, devils, spooks, witches and other golliwogs.

SEN YAH:

# "Recognition."

The "S.A. Railway Review" (the men's, not the bosses' 'Magazine') in reprinting our greeting of its first number, states that the National Union of Railway and Harbour Servants embraces all classes, races and colours in the railway service; for which we congratulate it, especially to the extent that it actually includes them; and we have pleasure in withdrawing dur suggestion that it was not "colour-prejudice-free." We cannot see, however, that the editor neutralises our further comment on the union's unmilitant quest for "recognition' by saying that recognition is a matter that "concerns the railwaymen as a class, and in their attitude they are in a line with other railwaymen in various parts of the world." These are no times for copying the past or even the unsuccessful present. Burying the hatchet" was Crawford's motto, but should not be the N.U.R.H.S.'s. Big things are in store, and what is in store for our railway comrades is not the recognition but the abolition of the class whose control of the railways in its own interests is so well exposed on every page of the "Review." Recognition, mere political action, or the disavowal of strikes will not avail for that.

Trotsky wrote to Jules Guesde, the French "social patriot": "As for us, we will remain the same sworn enemies of the ruling classes of Germany as we are to-day, for we hate reactionary Germany with the same revolutionary hatred winch we have vowed against Czarism or against French plutocracy, and if you and your bagmen of the Press dare to applaud Liebknecht, Luxembourg, Mehring, Zetkin, as intrepid enemies of the Hohenzollern, you cannot deny that they are our coreligionists, our brothers in arms; we are allied with them against you and your masters in the indissoluble unity of revolutionary warfare."

### Liberty for War.

(Not War for Liberty).

That the spirit of liberty is animating the hearts and actions of all true British patriots is borne out in the policy of that 'Never, never shall be slaves' land of Canada, where it has been enacted that to employ or harbour a slacker shall be deemed a crime, and to enable him to travel by sea or land a heinous misdeed punishable by law.

This hybrid production of bastardised liberty is only typical of that state of society whose real symbol is the skull and crossbones, which, with the bandit rags of belligerent nationalities, are truly "Symbols of Sacrifice."

The fact is driven home that "to be fit is criminal and punishable by death." In this civilised age, chronic degeneration is a condition of the right to live. And yete a covert morality is being instilled by our extended waistline Imperialists, expressed in the formula "Slaves, if you desire to propagate, kill for us." This formula may be easily transformed by morality experts into "Multiply and replenish the earth," whenever occasion demands. In fact we are driven brutes and all but dumb. The industrial machine of capitalism, not content with reducing men to "hands," "slaves" to "iron slaves," robs them of freedom and the desire to be well and healthy. These conditions are only natural to capitalism, and can only disappear with the squice of its subsistence, profits.

The continuous full throated howling of "free" newspapers, the hypocritical sanctification of subsidised priests, the blatant theories of tooth and fang philosophers from the mild and comfortable retirement of their studies, show them faithful to their salt when they teach war. War is a market, and markets are the capitalists' paradise, the home of the houris, the true condition of blessedness.
Their morality is reminiscent of the old inquisitors who, to save the soul of man for the next and better world, tortured his body in this. Their profits are their religion, and they are zealous. Profit is the justification for slaughter, Fields fertilised by blood are salves for conscience. Their god Mammon has formulated a new code of ethics, which allows of compulsion under the mask of liberty, by which latter watchword "Hercules" capitalism while vet in its cradle crushed the skulls of the snakes of feudalism.

It now rests with the tattered inperialists of the hungry stomachs to
open their eyes to the conditions prevailing, to arise above the petty ideas
of petty nationalism and the ridiculous
notions of race superiority, to unite
into the only war for liberty, the class
war, and, by crushing the international
hydra of capitalism, to rise to the dig-

nity of men.

L.S.

The General Dealer's Business and Grocery Licence registered: Germiston 1918 in the name of Horman Class. Stand 211, 2, Station Road, Germiston is abundoned as from 31 May, 1819.

2. Station Road, Germiston.

## Changing Human Nature.

"You will have to change human nature before you can bring about Socialism."—The Man in the Street.

"Human nature depends on economic conditions, which will be utterly changed by the social revolution."—
The socialist.

Mrs. Charlotte Stetson's "Similar Cases." After showing how nature has "changed" in the development of animal species, she proceeds:—

There was once a Neolithic Man,
An enterprising wight,
Who made his chopping implements
Unusually bright,
Unusually clever he,
Unusually brave,

And he drew delightful Mammoths
On the borders of his cave.
To his Neolithic neighbours,
Who were startled and surprised,

Who were startled and surprised, Said he: 'My friends, in course of time

We shall be civilised!
We are going to live in cities!
We are going to fight in Wars!
We are going to eat three times a day
Without the natural cause!
We are going to turn life upside down
About a thing called gold!
We are going to want the earth and

As much as we can hold!
We are going to wear great piles of stuff

Outside our proper skins!
We are going to have Diseases!
And Accomplishments!! and Sins!!!
Then they all rose up in fury,
Against their boastful friend,
For prehistoric patience

Cometh quickly to an end.
Said one: "This is chimerical!
Utopian! Absurd!"
Said another: "What a stupid life!

Too dull, upon my word!"
Cried all: "Before such things can
come,

You idiotic child,
You must alter Human Nature!'
And they all sat back and smiled.
Thought they: "An answer to that

It will be hard to find!"
It was a clinching argument
To the Neolithic Mind!

## Cape Notes.

Of course, Cape Town, like every other place on the map, is seething with discontent. On Sunday evening the Alhambra Theatre was packed with a lot of railwaymen airing their grievances and refuting the idea of Archie Crawford being allowed to ventilate them for them. Then, a supposed mistaken summary of the proceedings having appeared in the "Argus" stating that the speakers had intimated the possibility of a strike, Mr. Lyon, one of the speakers, has brayed like an ass at the "Cape Argus" that he is not such an "irresponsible revolutionary," while the "Argus" excuses the misreport on the ground that the strike

craze has spread to the reporters who refuse to report Sunday meetings.

Outside the Alhambra was a packed socialist meting and the platform was occupied by some young enthusiastic S.D.F. comrades who were making efforts and also converts to form a local Industrial Socialist League. Academic discussion on the philosophical aspect of socialism is not sufficiently practical or applicable to the prevailing forces of industry in which they intend to propagate the real economic interpretation from a socialist point of view. Many linked up at the meeting mentioned, and the promoters, being so enthused by their success, appealed to the S.D.F. for some funds to found the organisation, and a small amount of our limited means was granted them.

Next Sunday these young enthusiasts are taking the S.D.F. platform, when a new comrade will address the meeting on "Socialism in relation to the native and coloured races of South Africa." And so we move with the turmoil of the times. So much so that a local periodical called "The Cape" asks "How many labour and socialist parties there are in Cape 10wn at the

present time?"

W.H.H.

We are not deeply concerned about the constitution of socialist groups as such outside the I.S.L. The moving spirits of this new group tell us that, whilst holding the greatest respect for Com. Harrison and the stalwarts who have kept the Cape Social Democratic Federation on its legs and the red flag flying in Cape Town, they consider that the movement there has suffered from the want of a more definite policy on the part of the S.D.F., which embraced, they say, too many shades of opinion. The new body looks on industrial action as the keynote, and intends to carry on propaganda among the working class who sadly need it, rather than to cater for middle class shopkeepers. For our part, as long as revolutionary socialism is taught to workers of all grades, we care little for the present who teaches it. Without it, neither industrial nor any other "action" will go far: with it the required form of organisation and action to suit the needs of the time is easily arrived at. The Russian industrial proletariat were socialists first, and formed the Soviets afterwards.—Ed.]

DANCE.—The Entertainment Committee have arranged a Cinderella Dance for Wednesday next, June 5, to be held in Professor West's Academy, 125, Pritchard Street, commencing at 8 p.m. The success of this committee's efforts in the past make advertisement unnecessary. A most enjoyable evening is assured. Tickets, 3s. 6d., admitting lady and gent., with 1s. extra ofor additional ladies, is a figure which the great majority of us can stretch a point to meet, even though the demands on our pockets be heavy just now; and may be obtained from members of the committee or Head Office. Refreshments will be provided.

We are glad to hear that Com. Ivon Jones has recovered from his recent malarial attack and was never better in his life!

#### War Aims.

How elastically these war phrases can be applied! The Swedish bourgeois papers, are proclaiming heroically that Finland must not again come under the "heel of Russia," and that Sweden shall be Finland's liberator from that dire fate accordingly. 'If Finland once more became Russian. Sweden would sink back into her former depressed position.' That is, if Bolshevism gets a footing in Finland, it will threaten. Sweden next. . You see Finland has always been owned by a foreign, mostly Swedish, aristocracy, with whom the property-owning Finns side. And so the Swedes are urged to support the German invasion with the familiar catch cries of "A war between culture and barbarism, waged in the interest of European civilisation !! The same claptrap, to hide the same class rule, to whichever belligerent capitalist group it happens to come handy.

JUHANNESBURG CENTRAL BRANCH.—Connected with the propaganda campaign being carried on by the Central Branch an open-air meeting was held on the Fordsburg Square on Sunday last under the chairmanship of Comrade T. P. Tinker. The speakers were Comrades W. Gibson, H. C. Hanscomb, H. Barendregt and I. Kessler. The message was carried. to the ears of about 200 listeners with very few interruptions. Questions were asked and satisfactorily answered, and a couple of interrogators who appeared antagonistic when the meeting opened supported the speakers towards the conclusion.

The Speakers' and Study Class will hold its first meeting to-night when Comrade T. R. M. White is to deliver an address on Scientific Socialism. Comrade L. A. Shoul will take the chair at 8 p.m. prompt in the Palmerston Hall. Only members of the League are eligible to take part though friends are welcome as spectators.

Next Friday, June 7, Comrade T. P. Tinker will occupy the platform, his

subject being "Wages."

This Sunday, June 2, commencing at 8 p.m., the usual fortnightly public meeting under the auspices of the branch will be held in the Palmerston Hall. Speaker: A. B. Dunbar.

#### JEWISH SPEAKING BRANCH.

A Literary and Musical Evening in Yiddish

Will be held in the

PALMERSTON HALL, Commissioner Street, ON SATURDAY, JUNE 8, Commencing 8 p.m. Sharp.

Refreshments Free.

Comrades and Sympathisers are all invited.

R. SILVERSTONE, Sec.

Printed b the U. P. & P. Co., Ltd. for the I.S.L. Box 4179, Johannesburg.